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PROCEEDINGS  
OF THE  
THIRTY-THIRD  
ILLINOIS  
STATE SUNDAY SCHOOL CONVENTION,  
HELD IN  
First M. E. Church,  
DANVILLE, ILL.  
TUESDAY, WEDNESDAY AND THURSDAY,  
*May 19th, 20th and 21st,*  
1891.

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REPORTED BY H. F. LEE, AND M. D. BYERS,  
OF CHICAGO.

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CHICAGO:  
JAMES GUILBERT, PRINTER, 140-146 MONROE ST.  
1891.

# Illinois State Sunday School Association.

1891-92.

## President.

W. C. PEARCE, Robinson.

## Vice-Presidents.

REV. C. H. LITTLE, Danville.

W. P. BRUNER, Metropolis.

J. D. WHITE, Stillman Valley.

*Recording Secretary*—MISS ANNIE CULTON, E. Dubuque.

*General Secretary*—W. B. JACOBS, Chicago.

*Assistant Secretary*—MISS MARY I. BRAGG, Chicago.

*Treasurer*—R. W. HARE, Fifth Ave. & Jackson St., Chicago.

## Executive Committee.

B. F. JACOBS, Chairman, - - - Chicago.

L. A. TROWBRIDGE, Rockford.

H. T. LAY, Kewanee.

JOHN BENHAM, Chicago.

D. B. PARKINSON, Carbondale.

KNOX P. TAYLOR, Bloomington.

J. R. GORIN, Decatur.

R. H. GRIFFITH, Rushville.

T. H. PERRIN, Alton.

G. W. BARNETT, Chicago.

FRANK WILCOX, Champaign.

## District Presidents.

1. H. L. PARMELEE, Chicago.
2. DR. C. C. MILLER, Marengo.
3. GEO. P. PERRY, Sterling.
4. REV. H. C. MARSHALL, Rock Island.
5. DR. J. D. MOODY, Mendota.
6. L. L. SANTON, Gibson City.
7. REV. C. M. TAYLOR, Princeville.
8. J. S. McCLANAHAN, Monmouth.
9. F. D. CRANE, Mt. Sterling.
10. A. W. CROSS, Jerseyville.

11. D. ZEIGLER, Greenview.
12. W. B. RUNDLE, Clinton.
13. GEO. R. RISSER, Paris.
14. B. F. TEMPLETON, Palestine.
15. J. C. HOWARD, Olney.
16. MRS. M. E. WEBB, Lebanon.
17. TOWNSEND BLANCHARD, Tamaroa.
18. L. D. BARTH, Enterprise.
19. GEO. A. CROW, Golconda.
20. W. P. BRUNER, Metropolis.

## ILLINOIS STATE S. S. CONVENTIONS.

No.		President.	Year
I.	Dixon.....	Rev. W. W. Harsha.....	1859
II.	Bloomington.....	*R. M. Guilford.....	1860
III.	Alton.....	*E. C. Wilder.....	1861
IV.	Chicago.....	*Rev. S. Lathrop.....	1862
V.	Jacksonville.....	*Isaac Scarritt.....	1863
VI.	Springfield.....	A. G. Tyng.....	1864
VII.	Peoria.....	*Rev. W. G. Pierce.....	1865
VIII.	Rockford.....	P. G. Gillett.....	1866
IX.	Decatur.....	Wm. Reynolds.....	1867
X.	Du Quoin.....	B. F. Jacobs.....	1868
XI.	Bloomington.....	D. L. Moody.....	1869
XII.	Quincy.....	P. G. Gillett.....	1870
XIII.	Galesburg.....	*J. McKee Peeples.....	1871
XIV.	Aurora.....	C. R. Blackall.....	1872
XV.	Springfield.....	J. F. Culver.....	1873
XVI.	Champaign.....	D. W. Whittle.....	1874
XVII.	Alton.....	R. H. Griffith.....	1875
XVIII.	Jacksonville.....	D. L. Moody.....	1876
XIX.	Peoria.....	E. C. Hewett.....	1877
XX.	Decatur.....	Rev. F. L. Thompson.....	1878
XXI.	Bloomington.....	Rev. C. M. Morton.....	1879
XXII.	Galesburg.....	Wm. Reynolds.....	1880
XXIII.	Centralla.....	J. R. Mason.....	1881
XXIV.	Champaign.....	O. R. Brouse.....	1882
XXV.	Streator.....	Rev. Wm. Tracy.....	1883
XXVI.	Springfield.....	T. P. Nisbett.....	1884
XXVII.	Alton.....	John Benham.....	1885
XXVIII.	Bloomington.....	Lucius A. Trowbridge.....	1886
XXIX.	Decatur.....	Jerome R. Gorin.....	1887
XXX.	Rockford.....	H. T. Lay.....	1888
XXXI.	Mattoon.....	Frank Wilcox.....	1889
XXXII.	Jacksonville.....	R. W. Hare.....	1890
XXXIII.	Danville.....	W. C. Pearce.....	1891

\* Deceased.

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## PROGRAM.

### TUESDAY AFTERNOON.

- |      |                                 |                      |
|------|---------------------------------|----------------------|
| 1.30 | Service of Praise.              | Led by E. O. EXCELL. |
|      | Thanksgiving and Prayer.        | " R. W. HARE.        |
| 2.30 | County and Township Work.       |                      |
|      | Township Conventions.           | I. M. PHILIPS.       |
|      | County S. S. Missionaries.      | T. B. STANDEN.       |
|      | A Model Working County,         | W. WHEATON SMITH.    |
|      | A Loyal Army Sunday School.     | W. J. SEMELROTH.     |
| 3.30 | Normal Work in the State.       | L. A. TROWBRIDGE.    |
|      | Among the Churches              | W. C. PEARCE.        |
| 4.30 | Appointment of Committees, etc. | REV. L. B. ALBERT.   |

### TUESDAY EVENING.

- |      |                                 |                          |
|------|---------------------------------|--------------------------|
| 7.30 | Praise Service.                 | Led by E. O. EXCELL.     |
| 8.00 | Address of Welcome.             | REV. C. A. CRANE.        |
|      | Response.                       | By PRESIDENT R. W. HARE. |
|      | Election of Officers.           |                          |
|      | Address of the President Elect. | W. C. PEARCE.            |
| 8.30 | Addresses.                      |                          |
|      | International S. S. Work.       | WILLIAM REYNOLDS.        |
|      | S. S. Work in Illinois.         | PROF. H. M. HAMILL.      |

### WEDNESDAY MORNING.

- |       |  |                       |
|-------|--|-----------------------|
| 6.00  | Early Meeting.                           | Led by C. F. MORRILL. |
| 8.00  | Conference of County Officers.           | " W. B. JACOBS.       |
| 9.30  | Bible Reading.                           | REV. JAMES MILLER.    |
| 10.00 | Report of Executive Committee.           |                       |
| 11.00 | Report of State Secretary.               |                       |
| 11.20 | Report of Treasurer.                     |                       |
| 11.40 | Report of Superintendent of Normal Work. |                       |

### WEDNESDAY AFTERNOON.

- |      |                               |                              |
|------|-------------------------------|------------------------------|
| 2.00 | Praise Service.               | Led by E. O. EXCELL.         |
| 2.30 | Sunday School Institute.      |                              |
|      | (a) Sunday School Management. | REV. H. H. RUSSELL.          |
|      |                               | JOHN BENHAM.                 |
|      | (b) Sunday School Teaching.   | PROF. H. M. HAMILL.          |
| 3.30 | Primary Work.                 | MRS. W. F. CRAFTS, New York. |

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## WEDNESDAY EVENING.

- |      |                          |                      |
|------|--------------------------|----------------------|
| 7.30 | Praise Service.          | Led by E. O. EXCELL. |
| 8.00 | Addresses.               |                      |
|      | The Qualified Teacher.   | MRS. W. F. CRAFTS.   |
|      | The Book and the People. | PROF. ROBT. ALLYN.   |
- 

## IN THE KIMBER CHURCH.

ILLUSTRATED LECTURE FOR CHILDREN, BY H. R. CLISSOLD.

## THURSDAY MORNING.

- |       |  |                            |
|-------|--|----------------------------|
| 6.00  | Early Meeting.                                       | Led by TOWNSEND BLANCHARD. |
| 8.30  | Conference of County Officers.                       |                            |
| 9.10  | Report of Committee on Executive Committee's Report. |                            |
| 10.00 | Election of District Presidents.                     |                            |
| 10.30 | Plans for Future Work.                               |                            |
| 11.00 | Finance.   |                            |

## THURSDAY AFTERNOON.

- |      |                              |                      |
|------|------------------------------|----------------------|
| 2.00 | Praise Service.              | Led by E. O. EXCELL. |
| 2.30 | A Sunday School Institute.   |                      |
|      | (a) Old Testament Geography. | REV. LYNN B. ALBERT. |
|      | (b) Old Testament History.   | PROF. H. M. HAMILL.  |
|      | (c) Life of Christ.          | GEORGE P. PERRY.     |

## THURSDAY EVENING.

- |      |                                       |                      |
|------|---------------------------------------|----------------------|
| 7.30 | Praise Service.                       | Led by E. O. EXCELL. |
| 8.00 | Addresses by Former Presidents.       | L. A. TROWRIDGE.     |
|      |                                       | R. H. GRIFFITH.      |
|      |                                       | T. P. NESBITT.       |
|      |                                       | R. W. HARE.          |
| 9.00 | Address—The Front Line in S. S. Work. | B. F. JACOBS.        |



## THE CONVENTION.

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The Thirty-third Annual Convention of the Illinois State Sunday-school Association was held in the First M. E. Church, in the city of Danville, Tuesday, Wednesday and Thursday, May 19, 20 and 21, 1891.

Beginning at 9 o'clock Tuesday morning the First M. E. Church was the center of a scene of activity and bustle which was continued until long after noon. The delegates were arriving rapidly and the church was the headquarters of the Entertainment Committee.

The auditorium and Sunday-school room were thrown into one in order to accommodate the large number to be present. The church was beautifully decorated with flowers, showing the good taste and warm-heartedness of the Danville ladies, while here and there in different parts of the house were banners and flags.

The "Sunday-school Train" over the C. & E. I. R. R. arrived at one o'clock bringing 186 delegates from Northern Illinois. This delegation marched in procession through the city, headed by some of Chicago's representative Sunday-school workers, carrying a beautiful white silk "Loyal Sunday-school Army" Banner.

All delegations were met by members of the Local Committee and were well provided for by the hospitable people of Danville.

The list of regular delegates, as given to the General Secretary, numbers 495 names, representing seventy-six counties of our State. Beside these, there were about 200 others from Vermilion and adjoining counties, nearly all of whom were provided with entertainment by the Local Committee.

### *TUESDAY AFTERNOON.*

The Convention was called to order Tuesday afternoon at two o'clock by President R. W. Hare, who conducted the opening service of Thanksgiving and Prayer. The singing was led by Prof. E. O. Excell, ably assisted by a select choir of singers from the churches of Danville. The first topic taken up was

### TOWNSHIP CONVENTIONS.

MR. I. M. PHILIPS spoke as follows:

MR. PRESIDENT: What can I say to you in ten minutes that will be helpful? We are here to-day as practical workers seeking for practical help. In the minds of some, the township convention has fallen

into disrepute. Why is this? Some say "the township convention has had its day," that it is worn out. The fact is, many of our county and township workers are way behind the times. You find them going out and telling the same old stories and making the same old speeches that they have for years, and our wide awake young Christians are not satisfied. If our township conventions are failing to do us good it is because we are falling into a rut, we are not advancing as we should in this work. If we are an army, as has been suggested, the next thing is to have a live, loyal army, one that will move forward and not retreat in the face of the enemy. Now, for instance, I went into Peoria county in 1888—

MR. WILLIAM REYNOLDS: Now, be careful what you say about Peoria.

THE SPEAKER: I will. What I was going to say was this, when I went into Peoria county one of the brethren said to me: "There is something wrong with our township conventions; somehow we are not reaching the people; what the trouble is I do not know." Before going there I had been troubled on this same question, and I got up a few crude charts. At that time the normal idea had not taken such shape as it has now, so in quite a rough way I prepared these charts; one on how the teachers should prepare lessons; another a Bible reading on the power of the living God; another on house-to-house visitation. Well, four of us spent every day for a whole month working in that county; we took those charts with us, and it seemed to create enthusiasm. Now they are not having any trouble about people not being interested in township conventions; they have picked up along this line. A year ago Brother Hamill gave us the meaning of the word "normal." He told us it meant "right." The normal way to do a thing is the right way, and that is what we want, we want the right kind of township conventions, or we can never reach the people.

In Crawford county they have interested the young men in this work, and at their last county convention their executive committee suggested that two or more of their young men should engage in the normal work—just good, hard practical work. These young men have gone out into their township conventions, and have done just that sort of work. Instead of talking, talking, talking for an hour, they have given a simple, plain normal lesson that was interesting to the people, and some of them have said, "The Bible now seems a new book to us; we never saw it in that way before." This normal work is what we need in our township conventions. Suppose, instead of going out to your township conventions to make a speech, you just take up one of those practical lessons that Brother Hamill has given us. I have here an outline map of the Holy Land, a rough, home-made chart. If you hang that up and take the people through a normal drill, instead of giving them a speech, you will find that they are thrilled and helped. Where this kind of work is done, the people seem to be like my little girl at home. She gets something good, and she smacks her lips and says, "Papa, that tastes like more." That is what our conventions are for, to create an appetite for better things, and then show our people where to get them. This Loyal Army movement is what we want. We have the army, but we want to

enthuse into it that spirit of loyalty in attendance, loyalty in lesson study and loyalty in giving; loyalty in every respect. I say to you, teachers, Go home and enlist your classes as loyal soldiers of this army. I say to you, superintendents, Go home and muster your schools into this Loyal Sunday-school Army, then demand that they shall be loyal, and they will respond.

Song, "Bring them in."

THE PRESIDENT: The Loyal Army movement is new and the normal work, as we now are accustomed to it, is somewhat new—both are good and we all believe in them,—yet no one for a moment would have us let go anything that we have had in the past that is good; we still believe in the old missionary spirit. Christ's command was, "Go ye into all the world and teach my Gospel;" and while we are going to do the teaching, we must not forget that we must also do the going. We will now hear from one of our county missionaries, Brother Standen, who has been working in Cook county for some time.

### COUNTY S. S. MISSIONARIES.

MR. T. B. STANDEN: Friends, what shall a man do that cometh after the king, and how shall a man pretend to say anything new to the Illinois State Sunday-school Association? Yet he may perhaps attain to what Peter said in his second epistle, "Stirring up your minds by way of remembrance." Sunday-school missionaries will always be wanted as long as Sunday-school workers get discouraged, and, therefore, we will suppose that county missionaries are wanted also. What kind of furnishing do they need to do their work most effectively? One of the most important things is that county missionaries should have an accurate knowledge of their county. In Cook county Brother Jacobs wrote me to go into every school district and see the day schools in session, and try if possible to find out how many of the scholars were attending Sunday-school, how many were not, and what were the possibilities for further work in that line. The blanks we use give very correct detailed information concerning every school district in each township, as follows: The number of scholars in attendance at the public schools, the number of them attending Sunday-schools now, whether the teachers or other people in the neighborhood are favorable to Sunday-schools or not, and what the possibilities are in that line. We must not be discouraged if we meet with a little rebuff occasionally. In one instance a teacher refused to give me any information and sent me to the directors, yet I am thankful to say that we now have in that place a flourishing Sunday-school.

Do not shun any part of the county. Even though the district has a bad reputation we must get in there. It may be that our Captain and his ransomed army will smite the hosts of ignorance before you and open the way for you. I believe this glorious Gospel of the Lord Jesus Christ is just adapted to do that work. If that won't lift the host of debased people in the world nothing will do it. Many and many a time the school house was thrown wide open when I knocked, and I was invited in and asked to speak to the little folks, and oh! what a help it was. I want to bear testimony to the work that is being done by the grand army of intelligent, highly educated ladies

and gentlemen in our country teaching the boys and girls, the public school teachers of the State of Illinois. But when you have got your county canvassed, don't say your work is done. Having got this information, then we begin to hold district meetings and township conventions too. We send out programs giving the list of appointments at each school district, closing with the township convention. In our district meetings we get the children at four o'clock, having received permission from the teachers and directors to talk to them, and show them some large lesson pictures. You could hardly imagine anything more intense than the eager interest with which the boys and girls listen to these Bible stories. I believe in the simple story of the cross, told simply so that they can understand it. Oh how many of them have said, "I do love the Lord Jesus Christ, and I do want to thank Him for what he has done for me." Then we would give them programs, if they had not had them before and ask them to bring their fathers and mothers in the evening. I never knew it to fail that there were larger meetings in these school houses than you could get to an ordinary township convention. In this way we would be able to get up an interest in the township convention; let the people know what is being done.

Let me tell you some experience I had in one township. It contained six thousand people, and there were just three Protestant churches, German Lutheran, Swedish Lutheran and Methodist Episcopal, which churches reached perhaps five hundred of the six thousand people. There were eight Catholic churches in that town-

Arrangements were made to hold a meeting quite close to a Catholic church. The teacher, a Catholic lady, kept good order as far as she could. In the evening I got some lights and went into the church and took some singing books, but they didn't know anything about singing. Many of them really wanted to sing, but they didn't know how; they didn't know any of the tunes or hymns. By seven o'clock there were over one hundred people in that school house and not a Protestant among them, except myself, and they let me talk to them for an hour out of God's Book. I do thank God for that opportunity to reach those people. I found out very soon after I commenced this work that I could not tell anything about a neighborhood until I had gone into it. I urge you, dear Christian workers, do not miss any part of your county in holding these district meetings. I believe that is the way to reach the people, and the Lord will open the doors for you and open the hearts of the people to receive your message.

When you have gone over your county once it is not done with yet; go over it again and again, and every time your missionary goes over the ground he will find it in a better condition than it was before. They are more ready to receive his visit, and the oftener he goes among them, if he be led by the love of God, the more fully he gets the sympathy of Christian workers, and they will be better inclined to receive any private advice he may wish to give them. At one convention I laid this mission work before the people as a work God had given them to do, and before the convention closed three young men pledged themselves to engage in this work. You don't know how the Lord may be working and putting new material into your hands ready for use.

I urge upon county officers that you do not let this work cease. See that it is pushed forward with zeal and earnestness. March on with determination. Be patient and faithful, for it is very trying work.

May the Lord God grant to the Illinois State Sunday-school Association a whole army of men equipped with the courage of the Baptist, the zeal of the Methodist, the perseverance of the Presbyterian, and the charity of the Congregationalist, and added to that a very large share of that old-fashioned quality P-L-O-D. Plodding along in the love of God is what counts. May the Lord himself open the way before you and make the county missionary work more abundantly successful.

In the absence of Mrs. Wheaton Smith Mr. Smith spoke briefly upon the topic, stating that Mrs. Smith had prepared a paper, but was prevented by sickness from being present.

Song, "Savior, Wash me in the Blood."

The next topic was

## A MODEL WORKING COUNTY.

W. J. SEMELROTH.

Mr. President: There is a very great difference between a *model*-working county and a *model working*-county. A company of theorists may be first-rate at working a model, and they may not come from a model county. Note the difference. A county ought to be organized *on the ground*, not on paper alone. A county that may be called a model is one in which the county organization itself sets a model for the lesser departments of that county to organize by. Every township will be organized, or if any township has not in it enough schools to constitute a working organization, several townships may be organized into one working union for the purposes which I here set forth. There should be a definite, uniform constitution adopted by these townships, and that the one recommended by the county Association. These organizations ought to have regular meetings, perhaps once in three months is as frequent as is practicable, but they should be regular, and when the rule is adopted as to the time it should be strictly adhered to. A model county organization will have at its head a man or woman who is a genuine specimen of Christian manhood or womanhood, whose life is exemplary, whose daily walk and conversation are such that they will be an inspiration to those who are expected to follow in the way he leads. He should have executive ability, and should be chosen because he has that ability; he should consecrate that executive ability to this work, and should take it up and go at it with vim and a determination to make it succeed. My brother, you can have this thorough organization in your county if you are determined that it shall succeed. I take it that a model county will be one which exercises these four functions:

First, the *Executive*. It will attend to its business in a business-like way. It will see that in the matter of statistics, of reports and of money matters, all its work is done systematically and promptly. A model county must be one whose representatives can come to the State

convention knowing that its pledge for the State work has been paid, and we are not model counties if we fail in this particular. We must plan our work wisely and *stick to our plan*; We must see to the distribution of printed matter. We must keep the people posted as to what the County work is. Every school in the county should be thoroughly acquainted with what the county organization is for; its purposes, its plans and its methods.

The second function is *Educational*. A model county organization will plan for, suggest, encourage and aid in the establishment over the county of teachers' meetings, of teachers' libraries—put a pin there—the establishment of teachers' libraries in the schools, for a better acquaintance with Sunday-school work—assisting in the expense; the establishment of normal classes for better Bible study; the adoption of the Legion of Honor series, put before us by our own State officers; will labor to have these established at as many points in the county as is possible, for the purpose of building up and making stronger our Sunday-school work; will adopt the Loyal Army plan for better organized schools, for better attendance, for better lessons, for greater faithfulness in the matter of offerings to the Lord's work, insisting that all shall use exclusively the International Sunday-school lessons. We find here and there schools in our counties adopting other lessons. Perhaps they are just as good, but even if they are, the schools cannot accomplish so much as if they keep in touch with the rest of the schools in using uniform lessons.

The third function is *Development*. What I mean by that is the development of *workers* in these counties, not alone the development and better organization of the work, but the development of the individual worker. Whoever would aid the townships in doing that thing, will encourage them to bring to the front as many as possible of their workers, by putting them on their township programs, by giving them some work to do, encouraging them in it, and rewarding them by a kindly word when they do try; this will tend to bring into the ranks of the Sunday-school army better equipped soldiers and better workers. We must make it plain that it devolves upon the county organization to plan and systematize that very work. If they do this right, if they do it conscientiously—we will bring into the ranks many who will be better fitted and better adapted for this work than we are to-day.

The fourth and last is *Evangelization*, the evangelization of the county, and toward this our county organization must make everything tend. We are organized in the county and township to glorify our Master and bring to a knowledge of Christ those who know him not. We can systematize the work of holding gospel meetings in connection with our township conventions. We can arrange for gospel meetings in destitute parts of the counties at other times than at conventions. We can see that a missionary is supported at least a part of the year in the county. And this idea of evangelization includes the work of house-to-house visitation, opening up the Word of God in each house, telling the story of Christ to each soul, bringing them not only to the knowledge of the Word of God, but into the house of God, where they shall hear these blessed lessons taught Sabbath after Sabbath. All other things must be done in order that we may attend

to this greatest and best one, Evangelization. We are not a model county unless we do our business in a business-like way, unless we do this educational work, unless we recognize the responsibility upon us to develop the county and the workers, nor until we come to a much fuller knowledge of the responsibility that rests upon us in the way of evangelizing our counties. If we do this we become at least nearer a model, and we may then expect that God will bless us.

## A MODEL WORKING COUNTY.

L. A. TROWBRIDGE.

Mr. President: That was a very bright thought of Brother Semelroth's with which he opened his talk. It delighted me very much, his distinction between the *model*-working county and the model *working* county. It is a very bright thought, because it is the same thought that occurred to me in connection with this subject. (Laughter.) I enjoyed it very much. I am very glad, however, that I had laid it aside, not, however, because it was not worth using, but just because I wanted you to look at a session of the executive committee of a model county Sunday-school association.

Mr. T. then read at length from an imaginary report of an executive committee's proceedings, as follows:

Pursuant to a call issued one week previously, the Executive Committee of the County Sunday-school Association of Model County, Illinois, met in the parlors of the Y. M. C. A. building in Centerville. There were present the President, Vice-President, Secretary, Treasurer, and five other members of the committee. Letters from the two absent members expressive of regret at their inability to be present were read by the Secretary.

After singing a stanza of the hymn "I Need Thee Every Hour," and two brief and fervent prayers, the President said:

Brethren: We have met at this time to arrange for our County Sunday-school Convention, which ought to be held in about six weeks, and it is fully time that we should be at work upon it in preparing a program and making necessary local arrangements.

Inasmuch as the last Convention left to this committee the selection of the place of the next one, I suppose that is the first thing to be decided. Are there any suggestions upon that point?

Brother Wideawake, from the Town of Enterprise, arose and addressed the committee as follows:

Mr. President and Brethren: For the last seventeen years our County Conventions have been held here in Centerville because it is central and easy of access, but I have had the conviction for some time that it would be better policy to rotate among the smaller and more remote places, and thus give each community in turn the local benefit which is sure to arise from a well-planned, warm, enthusiastic Sunday-school Convention; having this conviction in my soul, and anticipating the objects of this committee meeting, I presented the matter before our Union teachers' meeting last Monday night, and the views I have just expressed were heartily adopted and a hearty message was sent to this Board inviting the next County Convention to meet in Enterprise, and pledging all necessary local co-operation.

A murmur of approval went around the Board at the conclusion of Brother Wide-awake's remarks, and the place of holding the Convention was unanimously fixed at Enterprise.

The President remarked that during his term of office, now six years, it had been the custom of the Board to lay upon the Secretary and himself the duty of formulating the program and selecting and securing speakers; for his part he had nearly brained himself in the effort to combine novelty and freshness of topics, with practical and progressive lines of work, and he thought the Secretary's fertile brain was also threatened with sterility on the subject. He, therefore, suggested that a committee of three be appointed to prepare an outline program and report in two weeks. The suggestion being adopted, the Chairman appointed Brother Wide-awake, of Enterprise, Brother Reliable, from Harmony, and Brother Winsome, a younger brother who had met with the committee for the first time, from Cherrydale. A committee on local arrangement was also appointed.

The suggestion was made by one member that it would be well to have an announcement, or advertising committee, who should see that stirring notices of the Convention should be sent to every school in the county, and that it should be so thoroughly advertised that a large attendance would be secured. Another member argued that as the Secretary was a manufacturer of a well-known brand of varnish, whose success had been achieved by skillful and persistent advertising, he thought it would be safe to assume that the Secretary would give to the Lord's work the same degree of devotion and skill in advertising that had made his own business a success, and so this matter was left entirely with the Secretary who inwardly resolved to make his county shine for Christ.

Brother Reliable, Chairman of the Program Committee, asked if there were any suggestions as to the program, etc., when the Secretary modestly arose and said that a day or two after the last Convention he had spent an evening in a mental review of its leading features, its excellencies and its defects, and had noted down several points which he thought it would be well to consider in shaping another Convention. *First*, The first session of the last meeting was greatly marred by the small attendance and the chilly atmosphere of the building, and while the speakers were on hand and well prepared, it was uphill work for them, and so the Convention missed that grand uplift at the beginning which makes the remainder of the sessions so enthusiastic and helpful; it was his suggestion, therefore, that special effort be made by the program and local committees to secure a well-filled house at the opening moment of the Convention. *Second*, In his reflection upon the spirit of the last Convention, it seemed to him that there was too much merriment and too little prayerfulness. *Third*. He had preserved the names of several young people who had manifested a great deal of interest at the last Convention and had impressed him as very promising material for future workers; he would suggest that certain ones be asked to prepare addresses, and that the others would be good timber for Township officers.

The President heartily approved of these suggestions, especially the second one in regard to maintaining a spiritual tone throughout the Convention. In order to keep abreast of the times he had been ac-



customed, as President of the Association, to visit the Conventions of neighboring counties, not only to lend a word of cheer and greeting, but also to observe their methods of work, with a view of improving their own. At one of these Conventions he had been deeply impressed by the spirit of prayerfulness which seemed to permeate the gathering, and not only was each session opened and closed formally with prayer, but brief prayers and hymns were interspersed; now a few sentences of praise for some items of cheer and help; now a brief petition for a blessing upon the discussion about to follow; the speakers seemed as if "the Spirit gave them utterance," and the listeners felt that the thoughts were divinely sent to them. The giving service was the most delightful of all, for it was presented as an opportunity for a free-will offering directly to the Lord, and as in his sight. It seemed as if he never knew before the delightfulness of a consecrated giving service, and he trusted that a similar spirit would pervade their own Convention and that a similar blessing might be experienced.

An adjournment was taken for two weeks, at which time, the committees were requested to report.

\* \* \* \* \*

Extracts from the records of the adjourned meeting two weeks later. Time and place the same.

Present, a full Board. After prayer, reports from the following committees were presented:

Brother Reliable, Chairman of the Program Committee, reported as follows: Your committee have had three meetings since the last meeting of the Board and have carefully and prayerfully arranged the program, which is here presented; we found the Secretary's scrap-book very helpful, for in this we found not only the programs of our Conventions for the last twenty (20) years, but also numerous clippings referring to the work which have appeared from time to time. We found, also, a collection of programs of other County Conventions, including the suggested program for a Convention-Institute, prepared by Brother Hamill and Brother Jacobs, from which we derived many useful hints. As to speakers, we have selected workers from our own county mostly, and have secured in each case the written acceptance of the part assigned to them, bearing in mind the recipe for cooking hares, "first catch your hare." We have a letter assuring us that we can depend upon an evening address from the President of the State Convention, Mr. R. W. Hare. Knowing the general desire to have Brother Hamill, and at least one of the Jacobs present, we have made application for their services, but we think it would not be kind to insist too strongly upon their coming, as there are 101 other counties in the State to be considered in this matter.

Brother Wide-awake, Chairman of the Committee on Local Arrangements, reported as follows: The Sunday-school workers of Enterprise are all on the *qui vive* concerning the coming Convention. The last Monday night Union Teachers' meeting was devoted to the subject. Entertainment has been secured already for 200 delegates. The new M. E. Church has been secured for the occasion, the Chair-

man of the Board of Trustees agreeing that the house should be well warmed, even if he had to strain the boiler. The ladies of the church have agreed to decorate the church moderately, and, last of all, the entire meeting agreed by a rising vote that the Convention should not be welcomed to an empty house, but pledged themselves that the house should be two-thirds filled with the local attendance half an hour before the opening of the first session, and if the visiting delegates were not very punctual, they would be obliged to take a back seat.

The meeting adjourned.

\* \* \* \* \*

I have no doubt, Mr. President, that you would all like to hear a report of that Convention in Model County, but the fact is, it has not yet been held.

Song, "Lamp of our Feet."

Mr. R. H. Griffith moved that a committee of five be appointed by the Chair, as a Nominating Committee, to report after the address of welcome in the evening. The motion was seconded and carried and the following persons were named by the Chairman as the Nominating Committee: Mr. R. H. Griffith, of Schuyler Co.; Mr. Walter Rearick, of Cass Co.; F. J. Leonard, of Winnebago Co.; Mr. J. L. Saxton, of Ford Co.; Mr. W. C. Pearce, of Crawford Co.

## A LOYAL ARMY SUNDAY SCHOOL.

W. C. PEARCE.

MR. PRESIDENT: As has already been hinted to you, I come not quite from Egypt, but very close to it. I would have you bear in mind this fact, that close to Egypt was the wilderness, and that for forty years in that wilderness wandered the children of Israel; and who knows but that they are wandering here now waiting to be led out, until by and by we shall have an Israel all over the State of Illinois. (Applause.)

The first thing we do in a Loyal Army Sunday-school is to enroll every officer, teacher and scholar in that school. And I think that is a pretty good plan. I remember of hearing the story of a father who hardly knew the number and names of his children, but every time he fed his hogs he counted them. There are Christian stock dealers in the State of Illinois who know how many hogs they have, but don't know how many children they have in their Sunday-schools. We muster them into service. The next thing we have is our muster in certificate from the State Association. We put that in a nice frame and hang it up. It is simply a Certificate of enlistment in the Loyal Sunday-school Army of Illinois—an object lesson to remind us what we have pledged to do. By and by we expect to have a banner, and we will inscribe upon that the name of every loyal regiment in the State of Illinois. What does "loyal" mean? The soldier who was loyal was not hiding behind trees in the heat of battle or loitering at

home, neither is the loyal Sunday-school scholar loitering on the street, avoiding attendance at the school. The loyal man in this country is not ashamed or unwilling to pay taxes to support the country that protects him. Neither should scholars or workers be stingy in supporting the school. The soldier is compelled to study his tactics, and so should the scholar study his tactics, the Bible. We are engaged in a mighty conflict, much higher than a soldier shooting bullets. Our bullets are the shafts of truth that save men's souls. One reason there is so little work done in our Sunday-school army is that we do not have a definite standard. We tell our scholars they should study the Bible, but we don't say just what or how. We tell them we would like to have them liberal, but we give very irregularly ourselves. We tell them they ought to be regular, but we are not regular ourselves. Well, after having the standard, then what? *Keep a record.* I have spoken of the enrollment of our teachers and officers; we should also keep an accurate record of every one in that school in regard to three particulars, attendance, lesson study and contribution. After that comes the reward. What is it? Not a prize. It is a simple Certificate of Merit saying, This is a loyal Sunday-school scholar. It is of value to the scholars alone; it is not something they can trade off. And then comes the Annual Diploma of Merit from the State Association.

(The speaker then referred to the report of his own school, showing great improvement since it became a Regiment of the Loyal Sunday-school Army.)

This report shows what one Loyal Army School is doing. I don't know that the Loyal Army Plan has done it all, but I can testify that it is doing a great deal of it. I want to ask this question, but don't you answer it. How many of your classes give more contributions than there are pupils present? I know of one that has done it. Two scholars unable to be at Sunday-school sent their contributions. They met me on the street and said, "Here are our contributions, and we have got our lessons, see if we haven't." It is a great thing to have our pupils feel that they are a part of the school, whether they are present or not.

Let me urge this one further thing. I have not time to tell you about it, but I can tell you how to learn about it. If you will refer to the "Trumpet Call" you will learn about it and Bro. Jacobs will be glad to give information. Let us go home and train our scholars to be loyal in attendance, loyal in lesson study, loyal in giving, and then by and by they shall swell the chorus of victory over the State of Illinois. (Applause.)

The President introduced Rev. L. B. Albert, who spoke on

## NORMAL WORK AMONG THE CHURCHES.

REV. L. B. ALBERT.

I join with you in the gladness of this day. It is not only a privilege to be present, but I rejoice that this is the thirty-third anniversary of the Sunday-school Association, instead of the first.

I would like to ask you to read with me a passage from John 21: 5, 6 verses.

"Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, *Cast the net upon the right side of the ship, and ye shall find.* They cast, therefore, and now they were not able to draw it *for the multitude of fishes.*"

That is the Normal work of the fishing business. I do not know of any other passage that sets forth so well as this the "Normal" idea of our work—"Upon the Right Side." It is upon the Normal Sunday-school Work in the Baptist churches of this State of which I wish to speak.

The need of Normal work in the Sunday-schools of our churches was very deeply felt for some years, but not until the summer of 1890 was there an advance taken. In that summer Sunday-school Normal work on a larger scale was undertaken, and two men were entrusted with it.

Our work is conducted under the auspices of the Baptist State Sunday-school Commission, of which Mr. B. F. Jacobs is Chairman. This Commission consists of nine men, part laymen and part ministers. They have in charge all the Sunday-school work of the Baptist General Association of the State of Illinois, and through this Commission the plans of the past year have been carried out.

The first work was a Normal Institute, not only for *one* church but for a number of churches which should be brought together for the purpose as in your District Institutes. That work was planned and six Institutes were conducted respectively at Roodhouse, Mason City, Bradford, Pontiac, Hoopeston and Mattoon. The Institute work this year is three-fold:

1. The Normal Sunday-school Institute.
2. The "Institute Session" at Associational meetings.
3. Church Institutes and Teachers' Training Classes.

I say "Church Institutes." This is an Institute for the workers of a single church. Visits are made to a Church during the week and from two to three Sunday-school Normal Lessons are taught. At these meetings members of other churches in town are present, so that they are useful not only to the church in which it is held but to those that surround it. In this way the Superintendent of Sunday-school work can visit five or six churches during the week, giving to each church two or three Normal Lessons.

We have an Institute Session, or rather we have a *plan* which we expect to carry out, and that is to have an *Institute session* in every one of our Baptist Associations. Heretofore we have had only Convention Addresses and they have been devoted to other lines of work, but this year we propose to have a session devoted to Normal work, and try by actual teaching to increase the value of our Conventions and Associations to Sunday-school teachers.

Another work that has been done this year is the Normal work done by our Pastors. I know more than a dozen Pastors who have taken it up in one form or another. They gather their teachers and young people together and instruct them in Normal Bible studies or Normal Training Lessons. I am happy to say that this work is increasing. I think, my brethren, that this is a special reason for gratitude. I believe that it is the duty of the Pastors to instruct their fellow workers.

When introducing this work last winter, I met with several difficulties. The "Advance Movement" in our denomination was not well enough known, and owing to extraordinary revivals which our churches were having at the time, they could not leave their churches during the months of January, February and March. It has been slow work to awaken active interest and secure wider co-operation. Now the fact in the matter is just this: Very few people take any interest in other Sunday-schools beside the one of which they are members. We pray for our own schools, we work for our own schools. We must work for others also.

As to the character of these Institutes. We have made it a point to provide the best instruction that could be obtained. The addresses at night have been made by some of our leading Pastors, the Bible readings and song service have been led by persons specially fitted for such services, the Normal Lessons have been taught on the basis of Prof. Hamill's excellent series. In two of our Institutes we have had song services such as we have here to-day. We did not leave it to anybody that happened along to lead them, but secured the best leaders possible. We not only had an Entertainment Committee, but a Social Committee also, whose duty it was to introduce every visitor and engage him in conversation. This warmed our hearts and promoted a better acquaintance and fellowship.

There are many things which I would say but time will not permit. In this brief outline I have set before you the work which has been planned and to a degree carried out during the past year. We expect to provide for a larger number of Institutes in the future, and to arrange for Institute sessions in Associations which are to meet within the next six months.

I cannot refrain from just one word upon the results. I have been made to feel that the Sunday-school Army is growing and that the result, if we could only bring them together, would cause us to rejoice beyond measure. I am sure it is of the Lord. We must push forward with vigor. The Lord will give his blessing.

## NORMAL WORK AMONG THE CHURCHES.

S. W. LEFFINGWELL.

MR. PRESIDENT: We have an Association in the Christian Church that works in a manner similar to this one. The need of Normal work, the need of a preparation on the part of the Sunday-school teachers, as well as on the part of teachers in the public schools, has grown in the minds of our workers until in our Convention at Jeffersonville a committee was appointed to prepare a Normal course of study. They soon had the course ready, and by leaflets sent out to the Sunday-schools and by the efforts of evangelists going out, the importance of this work was impressed upon the minds of our workers, and they were urged to organize a Normal class in each Sunday-school. And, to follow the course prescribed, have some one take the responsibility of weekly lessons and quarterly examinations. And the Normal committee also provided diplomas to such as passed the examination prescribed. A number of classes have been organized within the past years, and this year we expect a much larger number of graduating

classes in the work. We believe that preparation is necessary with the teacher along two lines especially; first, the teacher should be thoroughly acquainted with the Book, with what he is going to teach; and, next, he should be thoroughly acquainted with the manner in which he is going to teach it, how he is going to present it to his class. We believe these are very helpful in the work.

The meeting closed with the singing of the Doxology and the Benediction.

## *TUESDAY EVENING.*

The great church was packed to overflowing. Prof. Excell led the congregation in the opening hymn, "Let the Saviour in."

Prayer was offered by the Rev. Mr. Andricks, Pastor of the Danville Baptist Church.

After reading a Scripture lesson, President Hare introduced Rev. C. A. Crane, Pastor of the First M. E. Church, who delivered the following

### ADDRESS OF WELCOME.

REV. C. A. CRANE.

We welcome you to our city and to our homes. The first you will find the fairest in the State, full of a generous spirit and the right sort of people. The second you will discover to be unequaled in the arts of hospitality, whose modest skill and genial ingenuity might make a good old Kentucky host grow sick with envy.

We welcome you for the sake of your fathers, for the work they did make possible the fruitful fields in which you toil to-day. John Bright said, "In my mind the Sunday-schools have been the foundation of much of what is good amongst the millions of our people. No attempt has been at all successful to show the enormous gain which our people have received from the institution of Sunday-schools. I believe that there is no field of labor, no field of Christian benevolence, which has yielded a greater harvest to our national interests and national character than the great institution of the Sunday-school." These words are as true of our own people as they are of the English. Not only were the glorious victories and magnificent progress of the past the result of the toil of our fathers, but every triumph we enjoy to-day is but the ripe fruit from the trees they planted, pruned and perfected.

We welcome you as the most successful evangelists of all times. In the very dawn of the Christian era, Celsus, the Ingersoll of his day, charged Christians with extending their numbers and propagating their views by getting hold of children privately in homes and in schools. In replying to this charge, Origen did not deny the main facts of the case as stated by Celsus, but he insisted that the children were benefited by the lessons there learned. It is a remarkable fact, says Scholl, that after the days of the Apostles no names of great missionaries are mentioned till the opening of the middle ages. There were no missionary societies, no missionary institutions, no organized efforts in the ante-nicene age, and yet, in less than 300 years from the

death of St. John, the whole population of the Roman Empire, which then represented the civilized world, was nominally Christian. And this was because the divinely approved plan of teaching the children was followed by the immediate successors of the Apostles (see Trumbull's Yale Lectures on the Sunday-school). When in the beginning of the fourth century St. Gregory, the Illuminator, entered upon his work of Christianizing Armenia, he adopted a compulsory system of Bible-schools for the children in every city, and by this means it was that Armenia was built up in the Christian faith. Also, at that time and before, it would appear from "Bingham's Antiquities" that there were public schools for the training of children in the knowledge of the Scriptures in Mesopotamia, Cappadocia, Egypt and other countries (Trumbull's Yale Lectures).

To tell you of Robert Raikes, John Wesley and the still more modern development of the evangelizing capabilities of the Sunday-school, would be but to rehearse familiar history. The heavy harvests gathered by the Pastors and the evangelists are but the fruitage grown from your planting.

We welcome you as representatives of the Church. The prevalent ideas of the church in the next decade will be those which your lives and teachings shall have made, for the eyes of the children read no book as they read your lives. Your spirit tells on them more than all teaching, all lecturing, all preaching, all singing, all things; "wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us," and shine in the eyes of those eager, trustful little ones with all that glory which is the becoming apparel of every saint into whose soul the glory of our Lord has shined.

We welcome you as the browned and dusty army, full of honorable scars, rejoices upon the arrival of reinforcements, enthusiastic and eager for the fray. We believe our country has been saved by the teachers of the religion of the Bible, and there is no country whose future depends more upon that Bible than does ours.

George William Curtis, sceptic though he may be, when measured by the strictest sect, has long and publicly lifted his voice in favor of the morals of the Sunday-school prevailing in politics. And when the day shall come when those morals prove only an "iridescent dream" and the decalogue has no place in our politics, the crack o'doom will be in the immediate future.

Great perils are before us, aye, are now upon us, and we are engaged in no child's play. Floods of godless immigration threaten to drown the Christian Sabbath and kindred institutions. Unbelief and error in many parts of the country are sweeping away the barriers of sound religious conviction and truth. A foreign power, aided and abetted by domestic demagogues, is honeycombing our public school system, a system as sacred and as thoroughly a part of the liberties of our country as are a free church, a free press and free speech. With this no mean menace scowling us in the face, our courage falters not as we count the grand hosts of the Sunday-school Army, all of which are, by their love of their religion and their love of native land, true to the duties of the day.

To-day the Illinois Legislature is in the throes of a disgraceful

effort to follow the example of Wisconsin in repudiating the national language. A spectacle no nation on earth would duplicate except when bent on suicide. But the moral sense and loyalty of the American people can be relied on in the long run, and the best conservers both of loyalty and the moral sense are the teachers of our youth, whether in the Sunday-school, the public school or the home.

We welcome you as the children's friends "par-excellence."

"There are sheaves pushing higher and faster,  
And age has more branches and roots;  
But dearer are none to the Master,  
Than children in blossoms and fruits."

While the hand that rocks the cradle rules the world, the hands that guide the Sunday-school are its equivalent. Put the sceptre in the ruler's palm, the sceptre of an authority that finds its strength in righteousness, and that is big enough to wait, to labor and achieve by patience such triumphs as have never come by violence or haste or hate.

Looking into your faces I think of the great company of children God has put beside you, to be fashioned and moulded even as you, under His grace, may decide. I think of that vast multitude of little ones so hungry for the truth and so believing, and then of the thousands of grown-ups who have neither appetite nor relish for spiritual things; and thus I am deeply moved to congratulate you upon your royal privilege of working in a field where the soil, by richness always new, forever tempts the laborer, and the very atmosphere promises abundant harvests; for no atmosphere is so invigorating, so inspiring, so universally helpful, cheerful and delightful as is that of childhood.

"Ah what would this world be to us,  
If the children were no more?  
We should dread the desert behind us  
Worse than the dark before.  
They are better than all the ballads  
That were ever sung or said,  
For they are the living poems  
And all the rest are dead,"

We welcome you, and as a slight evidence of the delight with which we hail your presence, to-morrow at four o'clock, our genial and kind-hearted mayor and other leading citizens in great numbers, with their carriages, will escort the delegates through our streets, that you may see in detail the beauties of this city of which we are so justly proud.

THE PRESIDENT: What would a State Sunday-school Convention in Illinois be without the presence of the greatest Sunday-school man of the nineteenth century, whom Illinois claims, but who belongs to the world? Bro. B. F. Jacobs has arrived. (Great applause.) Let us show our love to him by giving him the Chautauqua salute.

The immense audience enthusiastically responded to the suggestion of the President in welcoming Mr. Jacobs, after which President Hare delivered the



## RESPONSE TO ADDRESS OF WELCOME.

R. W. HARE.

MY DEAR BROTHER CRANE AND KIND FRIENDS OF DANVILLE: It is surely a pleasant duty to be permitted to accept at your hands, in the name of our State Association, this generous welcome to your city, to your homes and to your hearts. And my only surprise, as I have looked around your beautiful city, and as I remember that we complete with this convention thirty-three years of history, is that Danville has never before entertained a State Convention. We are sure of one thing, that we have made no mistake in coming here, for we have received only hearty grasps of the hand, warm, generous greetings and Christian hospitality ever since we arrived. And now let me beg you who live here not to go to any trouble or pains for our comfort or entertainment. We desire for the time being to be treated as "one of the family." We want to belong to you while we tarry in your midst. Don't make strangers of us. We want every one of you to be present at every session of our Convention and to enjoy the meetings with us, instead of slaving at home to minister to our comfort or entertainment. For, my friends, we have come hither not only to get good, but to do good. We would be a blessing to every one of you as we mingle with you at your hearthstones. Nay, more, we want to leave a blessing behind us when we go to our homes, a blessing that will make you feel the beneficial effects of this gathering for a long time to come, so that the cherished memory of this thirty-third Convention shall not only be pleasant, but that it shall be a joyous anniversary of glorious blessing for all time to come. God helping us, we desire to stimulate the Christian energies of every church and congregation which is here, and we pray that these Pastors' hearts may be kindled afresh from the altar of our God, that these Christian workers may be re-annointed with power for Christian service, and that those servants who are doing nothing for the Master's cause may be led to consecrate their talents to His service, and to join us in the work of winning the souls of the children of Illinois for Christ. My friends, our idea is that a work of grace may be begun here and now in this place that shall shake this fair city from centre to circumference with the mighty power of the Spirit of God, so that unconverted men and women, so that the boys and the girls, may be led in large numbers to the Lord Jesus Christ; and, perchance if some of your sons and your daughters should say, "What mean you by this gathering?" permit me to add that we come as the representatives of our Master, who has committed to us an important trust. Thank God, we have found a platform whereon the Christians of every denomination may unite for the salvation of all others—the Sunday-school—the one place where the Word of God is publicly studied; the divine, the providential institution, the modern evangelizing force of the nineteenth century, ordained of God to be a standing rebuke to the infidelity that denies God's Book and despoils God's day. God is giving us the children of these very people, so that Isaiah's prophecy is coming to pass, "a little child shall lead them." It is our duty and our privilege and our commission to carry the Word into the homes and

into the hearts of the children of our beloved State. Look at our field for just one moment—Illinois, with its 56,635 square miles of territory, nearly 400 miles long and more than 200 miles broad, with a population of 4,000,000 souls. We have 7,000 Sunday-schools, with a membership of 700,000, and 600,000 boys and girls unreached by the Gospel. Oh, what an undertaking! What a work, what a privilege, what a prospect, to win 600,000 children and youth of Illinois for Christ! Need I say that our Master expects every Christian to do his duty? History tells us that at the close of one of the great battles in which Napoleon engaged, he caused to be engraved a medal to be presented to every brave soldier who had a part in that fight. Upon one side of it was a picture of the battle field, and upon the other side he caused to be inscribed these words, "I was there." So, dear brethren, when our Commander returns, when our King shall come in His glory, His reward is with Him, and if we have been faithful to our trust, the crown and the commendation shall be ours. (Applause.)

Mr. Excell then sang the solo, "Are you ready?"

Mr. R. H. Griffith, Chairman of the Nominating Committee, reported as follows:

I have been requested to say in presenting this report that the committee has looked over this Convention and considered different reasons for selecting the one upon whom the Committee would recommend conferring the highest honor in the power of this Convention to bestow. It has been for many years, perhaps always, the custom to rotate among the leading denominations of this State; but there is one church to which has never been accorded the honor of a President of this State Convention. This church has given us during past years one of our best workers and most faithful members of our Executive Committee, *Knox P. Taylor*, of Bloomington, and this church is one that has stood behind us most nobly and strongly.

This afternoon the Convention listened to an admirable address from a member of this Christian Church, and as we listened our thoughts were incidentally turned to him, one of the young men coming to the front in our Sunday-school work, as the President of this Convention. He comes from Egypt, a portion of Illinois that has not lately furnished us a President, but has been sending us its corn and its strawberries; we are delighted to know that it has raised up for us a young man who shows so much consecration to our work. And on behalf of the Nominating Committee I am directed to present as President of this Convention the name of W. C. PEARCE, of Crawford County. (Applause.) For Vice-Presidents, Rev. C. H. Little, of Danville; W. P. Bruner, of Massac County; and James D. White, of Ogle County. For Recording Secretary, Miss Annie Culton, of Jo Daviess County. For General Secretary, W. B. Jacobs, of Illinois. For Assistant Secretary, Miss Mary I. Bragg, of Chicago. For Treasurer, R. W. Hare, of Chicago.

It was moved and seconded that the report be adopted, and that the names presented be declared the officers for the ensuing year. Carried.

Messrs. Perry and Rundle were appointed by the Chair as a com-

mittee to escort the President-elect to the chair, and the President invited the Vice-Presidents-elect to the platform.

**EX-PRESIDENT HARE:** My dear Brother, I heartily congratulate you as I welcome you to this chair and its responsibilities. I congratulate this Convention upon its splendid choice of a new presiding officer. You, my Brother, are now at the head of three-fourths of a million human hearts in this great commonwealth, which beat to the tune of God's heart, and who are enlisted in this noble cause, and of whom you are now the declared standard bearer, and who now to-night bid you God-speed. May He, who we believe has called you to this post of honor and privilege, give you grace and wisdom; may He guide you with His Holy Spirit, that you may so discharge the duties of your office as to glorify Him and advance His cause in our beloved Illinois. And now, dear Brethren of the Convention, I vacate this office with a sense of deep humility, recalling my many shortcomings, and tendering my earnest thanks for the honor bestowed upon me a year ago, for your indulgence, for your co-operation, your fellowship, your encouragement and your prayers, and trusting that with you in the ranks I may be permitted to labor for our common cause another year. It gives me great pleasure to present to the Convention Mr. W. C. Pearce, the President-elect. (Applause.)

President-elect Pearce spoke as follows:

**MY CHRISTIAN FRIENDS:** If I could utilize the very strongest words of our English tongue to-night, and underline them with the heaviest emphasis, I should be unable to express to you the feelings of my heart. I feel highly honored, but my heart almost fails me. I tremble as I take this office, and I ask that your prayers may be with me, that we may go forward hand in hand, and that the burden shall not be left with me, but that it shall be with the rank and file of the Sunday-school Army.

It will be impossible for me to tell you how I love the Sunday-school work, how from a child I have loved the Sunday-school. I remember when I was a child, my dear old father used to take me by the hand and lead me to the Sunday-school. That father at that time was not a Christian, but I thank God that afterwards he was led to Christ. I can thank God to-night that my sisters were led to the Master's cause, and I can thank God to-night that I myself was led to Christ through the instrumentality of the Sunday-school. After I grew up to be a larger boy I drifted away. I became cold and indifferent to Church work and to Sunday-school work—because a man who grows cold to one of these grows cold to the other. Some years ago Bro. W. B. Jacobs and Bro. E. O. Excell came to Hutsonville and held a Convention there, and I was in that audience; and that I am here to night and engaged in this work I have in a large measure to thank this organization and these dear brethren. But, brethren, these men will not always be with us, and we must continue the battle. Let us commend ourselves to the Word of His Grace, which is able to build us up; let us study the Bible regularly, let us study it carefully. As we look over the State of Illinois, with its fertile soil, with all its richness in every respect, let us also look at its need, at

the multitudes wandering away from Christ. May our prayer be that more laborers be sent forth to the harvest, for it is indeed white in Illinois. Let us have more *systematic* work. We do so much spasmodically, that it really hurts us instead of doing us good. Like the blacksmith, let us strike while the iron is hot, and keep at it until it is shaped into the form we want. We must be persistent. The principle that made General Sheridan and General Sherman what they were was their persistency, and the result of our work will depend largely on our persistency. Let us do *definite* work. This is a great State, and when we realize that nearly half of the boys and girls of this State are out of the Sunday-school, upon whom does the responsibility rest? It rests upon us. Let us resolve to-night to fix our hearts upon our boys and our girls and bring them in before the close of the year 1891. The responsibility rests upon you and upon me. You must not look alone to me as your President, nor to Mr. Jacobs as your Secretary to do this work, but let us go hand in hand and we will accomplish it. I have seen the picture of the penitent clinging to the Rock of Ages with both her hands. Now, I say, let us hold to the Cross with the left hand and reach out with our right hand for the boys and girls and for those who have wandered away from Christ. Let our motto be hard and persistent and consecrated work, and our Lord will abundantly bless us as He has promised in His Book.

I again thank you for the honor you have conferred upon me. May this coming year be the greatest in all our history!

Song, "I will follow Jesus."

THE PRESIDENT: I now have the pleasure of introducing to you a brother who will address us upon International Sunday-school work. We claim him in Illinois, yet the whole world claims him, and he is known by the name of William Reynolds. He lives part of the time in Peoria, and the rest of the time in the Sunday-school world. (Laughter and applause.)

## INTERNATIONAL AND STATE WORK.

WILLIAM REYNOLDS.

MR. PRESIDENT: That puts me in mind of a boy who was in my school. One time I picked up his Bible and I found written on the fly leaf,

Johnny Ryder is my name,  
America is my nation,  
Illinois is my abiding place,  
And Christ is my salvation.

And I am about as cosmopolitan as that.

It is a great pleasure for me to look into the faces of these dear brethren and sisters of Illinois. I believe that out of the last twenty-seven Conventions in this State I have been fortunate in missing only three of them, and on two of those occasions I was attending State Conventions on the Pacific Slope, the last one, I believe, in Utah. I consider it a great deprivation to be absent from one of these inspiring Conventions. It is a great privilege, my friends, to belong to such

a nation as this. As I was going along the road to-day, looking out of the window, I turned to my friend, Mr. Griffith, and said to him, "Can you imagine anything that God could have done for this country more than He has?" "No," he says, "I do not think I can." Can you imagine any better government that God could have given us than we have? We have this free government, under which we can worship God according to the dictates of our own consciences. What a privilege it is to live in such a country, to live under such institutions, and to live in this nineteenth century, and to live in Illinois! Within the last year I have been in thirty-eight states of the Union, and I have come back to Illinois as the garden spot of this entire land. (Applause.) The reporters can take that down and send it north and south or anywhere else. I am glad that I live in the United States for many reasons. I am glad that I live in Illinois because she is the banner State in this nation and of the whole world in Sunday-school work. (Applause.) I was in the Convention where John A. Logan nominated that magnificent soldier, General Grant (applause), for the Presidency; and, after reciting his many qualifications he said, "There he is, match him." As I go over this country I point to this State of Illinois and say, "There she stands, match her." (Applause.)

A great many States have their eyes on Illinois and are trying to match her, but you will have to keep at the head, and that means labor and work, because some other States are close on your heels. It is a struggle in the right direction, a struggle not for man's advancement, but for the glory of God and the Bible and the church and the salvation of souls. That is an honorable, a worthy ambition. My friends, it is a great privilege to go up and down this country and speak to thousands and hundreds of thousands of Sunday-school teachers who are hungering for a higher and better way, to point back to my own State and even to my own county. In 1872 the first International series of lessons was given to the world. That was the grandest scheme ever devised and the greatest stride forward—nothing in the whole history of the Sabbath-school work has equaled it. Think of a uniform lesson system for the entire world! After it was given to the world we felt that it was necessary that teachers should be educated along particular lines and in certain ways, that they might take those lessons and use them for the purpose of bringing to Christ, and building up in Christ, this multitude whom they were to teach. The Bible is an inspired book, but it does not inspire methods. God has given that into our hands to do. We had over this land many who were advanced thinkers, men who had magnificent plans of work, men who were pioneers in this great work of preparing methods by which we could take this system and apply it to the edification and salvation of the children. But how to get it to the great mass of the teachers was the question. So there came forward this grand system of Conventions. First, the International, then the State Conventions throughout the length and breadth of this land, then the County Conventions, then the Township Conventions where we reach the individual schools and teachers. In 1872 the first International Convention was held, the second was held in 1875; in 1878 the third was held in the city of Atlanta. That one gave a wonderful inspiration and the

enthusiasm extended all over the Southern States. It was the first time a Convention had been held in the South, and from that Convention an influence went out over the South which extends until to-day. Many of the schools had fallen into a condition of "innocuous desuetude" (I believe it is called), at least we were not able to find them. But some of them existed. Our idea was to strengthen those that existed, and to re-organize those that had died, and to organize where they never had existed. To-day there is a live organization in every State, except Nevada, and, God willing, that State will be organized before this time next year. Every territory is organized except New Mexico, and in every province of the Dominion of Canada there is a live organization. That has been the work of the International Executive Committee during the last few years. Think of it, friends! look at the immense intelligence that has been brought to bear, and the light that is being shed upon these lessons every day! Think of nearly two hundred expositors at work every week upon the lessons which you teach Sabbath after Sabbath! Think of the enthusiasm extending throughout the length and breadth of the land! For a few dollars to-day a Sabbath-school teacher can get a better library of expository notes than it was possible for a minister to get twenty-five years ago with any amount of money. It is a great privilege, I say, to go over this land and come in contact with these teachers who are reaching out for better methods and better ways. I think it was Mr. Jacobs who said, "God skimmed the church and took off the cream and put it in the Sunday-school," and I believe there is no exaggeration in that statement. I believe that I have come in contact with the most consecrated men and women in this country and the Dominion of Canada—men and women teaching the young, without any compensation, the grandest army that was ever marshalled on this planet. And *you* belong to this army! Never in the history of this world has there been so much study of God's Word. Never in the history of the world has there been so much Christian activity. In many parts of our land denominationalism has erected barriers, but through the influence of these great interdenominational Conventions Christian men are being brought together. They have become acquainted with each other, they have learned to love each other. There is a spirit of unity and fraternity in this country to-day that was never known before, and it is doing more to cement men together in Christian love than all other agencies in the history of man. (Applause.) There are only a few men who never get out of their shell, that do not come to these Conventions, and we are melting them down by love.

Mrs. Crafts and myself have just finished a tour of the Atlantic and Gulf States, commencing with West Virginia and going down to Florida, closing last week in Texas with their ninth Convention. We came in contact with the southern people who are engaged in this work. It has been delightful to meet them. Many of them for the first time had the privilege of meeting together and receiving the instruction that they could receive no other way. How are we going to get these brilliant minds to the minds of others except through this system? There is no other way. Through the instrumentality of these Conventions, and the inspiration of these earnest workers we are able

to come in contact with these people and give them the enthusiasm as well as the instruction to go forth and do better work for God. Last year when I went through the Atlantic States the cry came up from every convention, "Why can't we have more on the line of primary class work? It is most important, because it is where the first and most lasting impression is made." I determined then, God helping me, that I would bring the most advanced thinker and worker in this nation or anywhere else into that work; so I went to the President of the Primary Department of the International work and asked her whether it was possible to get her services through the Southern States. Fortunately she was able to accept, and she has just returned from that tour. It was a "Primary" tour. It was the first time that a woman had ever been introduced in that way in that part of the country. There was a certain prejudice in some places, but she so opened their hearts that the next time she goes through that country it will be a triumphant tour. I do not believe that any work that was ever done will tell more than the work that was done by Mrs. Crafts within the last few months. (Applause.) It is delightful to see the interest these people take in the work, and they carry it with them into their schools. It is being deepened and broadened and strengthened, until the time will come when we shall have such conventions as this one here all over this country, teaching people to do higher and better work for God. The work you do here does not stop within the limits of Illinois; it extends all over the United States. From the fact of your carrying the Sabbath-school flag your influence is felt throughout the length and breadth of this land. The work of the International Convention is developing men who are to be greatly used of God in this country. It is a delight to me to look into the faces of business men who give half of their time, and some of them more than that, in their respective localities to Sunday-school work. Two or three months ago I was called to meet with the Executive Committee of one of the largest States of this Union. The question came up, what can we do to advance Sabbath-school work in this State? They said, "We must employ able men in this work," and turned to me and asked me if I could nominate a suitable person. They said they were willing to pay liberally for such a man. I told them I thought I could name two or three, but I asked if they did not think it would be an advantage to have some one who had lived a long time in the State. One of those sitting there was a judge of one of the largest circuits of that State. He turned to me and said, "Do you think I am a man capable for that position?" "Certainly," was the reply. Then said he, "I am willing to go up to the State House and resign my position as a Circuit Judge of this State and accept this position, without any remuneration except what you please to give me." If an angel from Heaven had come into their midst I do not believe they would have been more surprised. They sang the long-meter doxology and accepted his proposition.

Again, it is surprising to see how men are pouring out their money in this work. In one of the States where I was making an address the President arose and said, "We must have money for this work." A gentleman arose in the audience and asked, "How much do you want?" The President replied, "\$10,000." The gentleman said, "This is the

first Sunday-school Convention I ever attended, but it will not be the last. I have sat here and listened with amazement to hear of the necessity for work in this State, at the awful destitution there is along the line of religious effort, then with amazement at what has been accomplished, as developed by your reports. *Put me down for \$5,000 for Sunday-school work in this State.*" I went up and shook hands with him and said, "I believe as a business man this will be one of the best investments you ever made in your life." (Applause.)

Again it will stimulate hand-to-hand work in this country. I often hear the inquiry, "Well, Mr. Reynolds, where has it ever been done?" And I can point to such Counties as Calhoun County and others in Illinois, and say, "There is where it is being done." It is only a short time ago that in St. Louis 20,000 men, women and children, principally women and children, assembled at certain stations, and went out and invited all children of that city to Sabbath-school and the adults to church. Last Thursday, a week ago, every house in the city of St. Louis was visited by these 20,000, going out two by two, inviting the people to come to church and to Sabbath-school. (Applause.) The papers stated that never in the history of the city had so many people been at church as last Sabbath. If St. Louis can do this, Chicago can do it, Peoria can do it, Danville can do it. Never until we get down to this hand-to-hand, house-to-house work can we accomplish all that is within our opportunity. Oh, that we could as laymen, as business men, throw our energies into this work as we throw it into our business! Why, my friends, if we conducted our business in the poor, miserable way that we conduct God's business, we would be bankrupt in four years. We want to take hold of it in the way that we take hold of temporal affairs, and show God that we are in earnest in this work. How long would it be before every child in this State was in the Sunday-school? Not twelve months. Let us say, "God, challenge me; God, try me; I stand ready here to be tried and to be proved. Try me and see." And the answer is, "Bring me the tithes into the store house; bring your time; bring your methods; bring your means, and lay them on my altar, and see if I will not open the windows of heaven and pour you out a blessing so that there shall not room enough to receive it." God grant that we may put Him to the test in regard to this matter! (Applause.)

Song, "Open the Door for the Children "

THE PRESIDENT: I will now introduce to you the Superintendent of the Normal Department of the Banner State of the Union. It is not necessary for me to tell you what State that is, nor what his name is, but in the language of Bro. Reynolds I say, "There he is, match him!" (Applause.)

## SUNDAY SCHOOL WORK IN ILLINOIS.

PROF. H. M. HAMILL.

MR. PRESIDENT: After the feast of reason and flow of soul that we have had, anything further would seem like the last course upon the menu of a banquet. Allow me to speak for a few moments along



the line of our State work, not aspiring to mingle the little light that I have with that of the great luminaries that roam through the International field. I used to read when a boy of a giant who walked abroad through the earth and whose footprints were many leagues apart. It seems to me, as year by year we hear from these workers of the State of Illinois assembled in Convention, that it is the tread of a mighty giant. Illinois boasts itself easily the chief. We are proud of it. Our very dust is sacred. We are grateful that God in His providence has called to the high work of leadership in the Sunday-school world such men of our State as our Brother Reynolds of Peoria, as our Brothers Jacobs—the two brethren—of Chicago. Ancient Israel had one Jacob, modern Israel has two. (Applause and laughter.) Nor would we forget another man in the history of this Association who gave it lasting impulse many years ago, Mr. Moody. (Applause.) We sometimes forget, because God has sent him out into the evangelistic field, that he was most intimately identified with the early history of the Sunday-school movement in Illinois. And Bishop Vincent should be remembered by any one who speaks of the Sunday-school work of our State. As I sat in Court Street Church in the city of Rockford, and looked up at the portrait of Vincent, recalling the beginning of his Sunday-school work in Northern Illinois, I thought how kindly God had given to us these great leaders of the Sunday-school hosts, not only of Illinois but of America, and not only of America but of the world itself. How much are we indebted to these master spirits that were raised up for our leadership! But what about the ones that by-and-by are to succeed these men? Not many years will pass, within the allotted limit of human life, when words will be heard no more from the lips of those who have been permitted by Providence to speak to us at so many Conventions. Who shall fill their places? That is the thought in my heart to-night. I have no fear that God will not raise up leaders, but will they be the product of these great prairies of Illinois? You remember the story of the dragon teeth that were planted and the harvest that came up of armed men. Now we are the dragon teeth that have been planted in the fertile soil of Illinois, out of which God is to raise up a band of workers fit to follow in the footsteps of our illustrious leaders. We need to be alive to the responsibility that rests upon us. These Conventions are not held for mere social ends, but we are to use them wisely as stepping stones in our onward movement toward better things. Each Convention ought to be better than the one preceding it. The first need in Illinois is for a persistent, determined effort on the part of all Sunday-school workers. We too easily rely upon the momentum of our Sunday-school work. We seem to think it will somehow go by a power of its own. We need to remember that in the very hour of seeming victory there is the greatest need of putting our hands to this mighty car of progress and pushing it forward. More than ever do we need consecrated energy and time and courage and money. We need them now more than ever before. We need to go back to our homes feeling that God has given us the coming year as the crucial period of our work. There are those who find much enthusiasm generated in themselves in Conventions like this, but when they go back to the routine of work, the enthusiasm has all gone, like the dew that sparkled on the grass before the morning sun.

We want men to regard this work as the most sacred duty that God has put upon them. We want to see the County Sunday-school officer who will wrestle with the problems in his County as though that was the greatest work on the face of the earth. (Applause.)

The great work of our State has been spoken of on this platform again and again, but we need the admonition that we should not so much glorify ourselves about those who have been brought into our Sunday-schools through Christian homes, but should rather look with knit brow and anxious heart upon the multitudes of children from godless homes not yet enrolled in our Sunday-school army. It is a great thing to number the 700,000 of our banner State, but the thing that I have closest to my heart is the unnumbered host of those who are outside the Sunday-school, the more than half million boys and girls—gamins of the street, who sleep under dry goods boxes in back alleys; who have no open Bible, no family prayers, no words of Jesus Christ except in blasphemy. Yet in this Book I read that Christ came indeed to save these very ones that are lost. When God's day comes round, when his bright sunshine looks down upon the spires of our churches, these boys, with all their possibilities, are down on the banks of the rivers, or out on the ball ground, or in the mad rush of sin. Somebody has failed to bring them to the Sunday-school. Their hearts have not yet been reached. They are outside of the fold. We ought to bring them in. We ought to exert ourselves specially along this line and signalize the new year by winning these outcasts to the School and to Christ. Some of our greatest leaders have been caught up from the tow-path, the log-cabin, the home of poverty, the haunts of vice. God has plucked the brightest gems of His Kingdom from the mire of the earth. We want to look after this nameless host in our great cities. We need to bestir ourselves, and not feel that we have done our duty until we have gone out with loving hearts and brought in these waifs and strays and put them in our Sunday-schools. My daily prayer is that God will fill my heart and enlarge it with something of the Christly spirit of compassion until I shall take in all these ill-favored, neglected children of the street.

Most of all, we need, after our missionary work shall have been done, to take these splendid hosts of young people that are coming in, these Christian young men and women, and train and develop them and prepare them to take our places. If the Sunday-school had done its whole work, such societies as the Society of Christian Endeavor and the Epworth League would never have been necessary. The man who will lead these hosts back into the Sunday-school, into its very bosom, should be canonized. (Applause.) The noblest work we can do is to take the young Christians of these societies, organize them in the study of God's Word and of the management and methods of the Sunday-school, train them for the office of the Sunday-school teacher, and when our work is done, there will be no fear that our places will not be filled better than we have filled them ourselves. Sir Humphrey Davy, the great scientist who invented the safety lamp, was asked, "What do you consider to have been your greatest discovery?" He answered quickly with kindling eye, "I can tell you, it is Michael Faraday." Faraday was a poor Irish lad whose talent Davy had discovered and encouraged. He had bound him to his

heart and pushed him forward in his career, until as the old man was ready to pass from the stage, there was no longer question as to whether Sir Humphrey Davy would find a fitting successor, for Michael Faraday, renowned as chemist, inventor and man of science, was now standing side by side with his preceptor. So may we discover in these boys and girls the mighty possibilities of the morrow, and giving to them the divine touch of our spiritual life, send them out to labor in years to come, when we have mouldered into dust. (Applause.)

Song, "Our God is able to Deliver."

Benediction and adjournment.

## WEDNESDAY MORNING.

*The Early Meeting* at six o'clock was led by Mr. C. F. Morrill of Chicago.

*The Conference of County Officers* at eight o'clock was conducted by W. B. Jacobs. The roll call of Counties showed that 74 of the 102 Counties of the State were represented at this meeting.

Nine o'clock. The Convention was opened with singing, "I am Coming Nearer," and "Blessed Assurance," under the leadership of Prof. Excell.

### A BIBLE READING

was then given by Rev. James Miller of Decatur. Texts of Scripture were read by different members of the Convention. Mr. Miller spoke as follows:

My Bible Reading is on the Spirit; it is based upon the latter part of the 5th and the first part of the 6th chapters of Hebrews. I shall try to bring out in this reading the following. Spiritual Immaturity, Spiritual Development, Spiritual Declension, Spiritual Reconstruction, Spiritual Apostasy.

1. We first have *Spiritual Immaturity*, of which we could say many things; "But when for the time ye ought to be teachers, ye have need that one teach you again, and have become such as have need of milk and not strong meat." For every one that uses milk is unskilled in the Word of righteousness because he is not of age, for all those who have reasoned with us have their senses exercised to designate between good and evil. Observe three points here: (1) Spiritual Obtuseness. Matt. 13:15; Rev. 2:7; Isaiah 6:9, 10. (2) Spiritual Incompetence. Matt. 17:14-21; Luke 24:49. (3) Spiritual Nurture. 1 Cor. 3:1-3; 2 Peter 2:2; John 6:48-58. It is astonishing how many Christians have to be fed with milk, and it is astonishing how long they exist on it. "Have become such as have need of milk." Many Christian people have spiritual dyspepsia—they can take nothing but a little milk, and diluted at that.

2. *Spiritual Development*. There are three points here. It is presented in the New Testament first as the idea of Education, second as the idea of Growth, third as that of Maturity. (1) Spiritual Education. Gal. 3:24; 4:8. (2) Spiritual Growth. Eph. 4:13-15.

The process of all Spiritual Growth is, Birth, Childhood, Youth, Manhood and Ripe-old-age. You must be born again. I write unto you little children, I write unto you young men and I write unto you fathers. (3) Spiritual Maturity. Phil. 3 : 12-14; Eph. 3 : 12-21.

3. *Spiritual Declension.* This manifests itself in two ways. Gal. 4 : 11; Rev. 3 : 1-3; 1 Cor. 13 : 1-3.

4. *Spiritual Reconstruction.* Rev. 2 : 1-5.

5. *Spiritual Apostacy.* Luke 15 : 20-24. Those who were once spiritually enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost.

Spiritual Enlightenment, Spiritual Nurture, Spiritual Unction, are laid down here as the principal suppositions of Spiritual Apostacy. Men cannot go back unless they have something to go back from. Let me ask you to read how man reaches Spiritual Maturity. He reaches Spiritual Apostacy by the same law, that is, a process of crucifixion. Gal. 2 : 20.

A man becomes a Christian by crucifying his lower nature with Christ. He becomes an apostate by crucifying the Christ within him in favor of his lower nature. Read Rom. 6 : 6.

The old man is crucified with Christ in the Christian. In the apostate Christ is crucified for the benefit of the old man. Read Gal. 5 : 24.

The spiritual law is to crucify the flesh with the affections and lusts. The law of apostacy is to crucify Christ for the benefit of the affections and lusts. Gal. 6 : 14.

With the Christian, the world is crucified, nailed to the cross, subject to the law of Christ. With the apostate Christ is crucified in the interests of the world. Col. 2 : 14.

When a man becomes a Christian, ritual is nailed to the cross. When he starts out on a career of apostacy, ritual is substituted for spirituality. Look for a moment at the results of apostacy. Heb. 10 : 28-31; Heb. 12 : 16, 17.

Song, "More Like Jesus."

The President read the following from the President of La Salle Co. Sunday-school Association:

OTTAWA, ILL., May 18, 1891.

TO THE MEMBERS OF THE THIRTY-THIRD ANNUAL STATE SUNDAY SCHOOL CONVENTION, DANVILLE, ILL.—GREETING.

Regretting my unavoidable absence I can only pray for the presence of the Holy Spirit and the blessing of our Heavenly Father upon the Convention.

Your fellow-worker for the Master,

J. M. MACHESNEY,

Pres. La Salle Co. S. S. Association.

Before reading the Report of the Executive Committee the Chairman, Mr. B. F. Jacobs, said:

I would like to say a word on behalf of this Committee. Many of its members have been in service for a number of years. It is nineteen years since I was first elected Chairman of this Committee. This is the twentieth Convention since my election at Aurora in 1872; and,

while I am quite willing to do anything I can, I feel the great force of the remark made by Bro. Hamill last night. It is not the first time I have had these thoughts—I have had them a number of years—that possibly some of us who are older are crowding out or keeping back the young men who ought to be at the front of our Sunday-school work. I am afraid lest the Executive Committee may repeat the mistake to which reference was made last night, and lead the young men to form some other Association. Therefore I beseech this Convention to take careful, prayerful thought in reference to the selection of its new Executive Committee. If there are any men in the State who ought to be upon that Committee and are not, let them be placed upon it. Those of us who are on it have had honors enough for half a dozen men. We do not say this for effect, nor from false modesty, or anything of that kind; but do not let us stand in the way of any young men in this State. No one is more delighted than I am to see our young brother in this President's Chair, no one is more delighted than I am to see our beloved elder brother from Massac in that chair; and perhaps some one is entitled to this seat which I occupy. I ask you to think about it and see that the proper persons are chosen.

### REPORT OF THE EXECUTIVE COMMITTEE.

DEAR BRETHREN:—We meet in the Thirty-third Annual Convention of the Illinois State Sunday-school Association, on the Eastern side of the State, in the Sunrise City of Danville. In our Convention marches we have passed nearly through the land from North to South, from West to East. At every camping ground we have obtained a fresh view of the field, and received encouragement to continue and advance our work. We are not at the beginning of the campaign, filled with enthusiastic ideas that it is to be a march, a battle, a victory, a shout, and then a rest; but as experienced soldiers we know from many battle fields and weary marches the seriousness of the struggle in which we are engaged, and the power of the enemy, and we also know the power of our God, and the person of our Great Captain, and the need of individual preparation and fidelity. We meet to review the past, to confer as to the future, to consult our Guide Book, to receive from our Lord his commands as if fresh from his own lips, and to be filled anew with the Holy Spirit. Therefore “let us be strong in the Lord, and in the strength of his might. Let us put on the whole armor of God, that we may be able to withstand in the evil day, and having done all to stand.” Having on the girdle of truth, the breast-plate of righteousness, the shoes of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, let us pray and watch, “looking unto Jesus the author and perfecter of our faith,” the “Captain of our salvation,” “the faithful witness, the first born of the dead, the ruler of the kings of the earth, the Lord God which is and which was and which is to come, the Almighty.”

Your Executive Committee has held four meetings, one in Jacksonville, during the Convention, two in Chicago, and one in this city. At the Jacksonville meeting plans were formed and the work for the year begun. At Chicago they were considered in detail and perfected. The work may be summarized as follows:

## CONVENTIONS AND INSTITUTES.

102 County Conventions have been held in 100 Counties. Livingston and Richland have held 2 Conventions each, Madison and Ford postponed their Conventions. 89 Counties report 1,165 Township Conventions, an increase of 175. It is very encouraging to know that County and Township Conventions are maintained. The demand for Normal Institutes must be met, but the Conventions must not be given up. 27 Banner Counties are reported and named by the Secretary. 13 District Institutes have been held. In the 18th district in November, the 7th district in December, the 14th, 16th and 12th districts in February, the 15th, 20th, 9th, 4th, 3d, and 17th districts in March, and the 6th and 10th districts in April, these will be more fully reported by Rev. H. M. Hamill, and our Secretary. The workers have been engaged as follows :

Prof. Hamill has attended 41 County Conventions and 13 District Institutes. I. M. Philips has attended 21 County Conventions and 1 District Institute. W. B. Jacobs 16 County Conventions, 4 District Institutes. William Reynolds, 9 County Conventions. W. C. Pearce, 7 County Conventions, 4 District Institutes. R. W. Hare, 5 County Conventions, and 1 District Institute. Mrs. Preuszner, 2 County Conventions. W. J. Semelroth assisted Prof. Hamill at 1 District Institute.

Brother I. M. Philips has been engaged the whole year in Convention and Missionary Work, but 4 months of his time has been paid for by Henry County. Mrs. West has been employed in Missionary and Convention work about 3 months. W. C. Pearce about 2 months. S. A. Glasgow 4 or 5 months, most of which has been paid for by the Counties where he has labored. W. B. Mead has spent about 6 months in Missionary work in Union County, about one-half of the money being raised in that County. The Secretary and Assistant Secretary have been fully occupied with their work.

## REPORTS AND MEMBERSHIP.

Complete or partial reports have been received from 97 Counties, the largest number reported at any Convention during the past ten years. The total footings show 7,037 Schools; an increase of 57 over last year. The total membership, 673,512; an increase of 5,027. (The increase in our State would have been about 20,000, except for the falling off in McDonough, Christian, De Witt, Shelby, Clay and Franklin Counties, ranging from 1,000 to over 4,000 respectively. Number received into Church 20,606. Benevolent Contributions, \$72,220.75. From the reports we may learn important lessons. In some of the Counties the population is changing, and there is need of vigorous and systematic work. It sometimes occurs that a number of Christian leaders remove from a county, and the work declines because others are not found to take their place. Better organization will help to correct this. When a township suffers loss other townships should furnish help. When a county suffers loss the help must come from other counties or from the state. The working force in each county should be increased and trained. "Next to faith in God is faith in labor," and "patient waiting and working is often the highest

way of doing God's will." The table showing the growth for a number of years is as follows:

## OUR SUNDAY-SCHOOL MEMBERSHIP.

Report of	1886.	1887.	1888.	1889.	1890.	1891.
No. Schools .....	6,328	6,497	6,744	6,863	6,980	7,037
Off. and Teachers..	69,934	72,382	75,120	76,276	78,151	79,312
Scholars.....	514,522	534,397	565,600	574,939	590,334	594,200
Total .....	584,456	606,779	640,726	651,206	668,485	673,512
In Pub. Schools ...	1,069,274	1,096,540	1,096,540	1,118,472	1,118,472	1,118,742
Rec. into Church ..	17,184	20,912	24,153	18,660	21,508	20,606
Conventions held...	1,171	1,191	1,308	1,156	1,089	1,267
Given to State S. S. Work.....	\$4,511.86	\$5,001.95	\$5,486.77	\$6,753.70	\$7,066.52	\$8,121.59

If these figures are studied in connection with the serious losses reported in the six counties named, we have good reason to rejoice in the gain shown in many parts of the state.

## THE WORK HAS ADVANCED.

The increase is not all that we wish, but it is a gain, and with an earnest effort the coming year we may report a membership of 700,000 at our next convention. "Enthusiasm is needed. It bids sun and moon stand still, and works miracles." We are improving our methods. The Conventions have devoted more time to Institute work, and the thirteen District Institutes have been successful. Numbers in attendance vary according to location, but the largest measure of success has been secured by patient, persistent work on the part of County and District Officers. The good resulting from the Institutes has been felt throughout the State, and the plans inaugurated by us have been commended by others, and as the direct result, Normal training classes have been established in many places. "The lack of trained helpers is the despair of every successful leader, the paralysis of the most effective methods." We have surveyed our field, run our levels, measured the streams and hills and know the needs, and we now need competent leaders, and qualified teachers. *If our work is to be further advanced, our teachers must be better taught and trained.*

## UNIFORM NORMAL LESSONS.

In beginning this systematic Normal work, it was necessary to have a uniform series of Normal lessons. An examination of all the published Normal lessons led to the conclusion that an easier, or preliminary course, was needed. A course that is not beyond the average Sunday-school scholar in the junior or advanced grades, for unless we begin and train our older scholars we cannot secure better teachers in sufficient numbers. After much consideration, our Normal Superintendent, Rev. H. M. Hamill, began the preparation of the series now in use in our Institutes. They have been well received, warmly approved and faithfully tried. We believe they are the best for gen-

eral use. The next question was how to get Mr. Hamill's work into the hands of those who are willing to study. The Normal text books are too expensive to have a wide circulation. One of the original thoughts concerning the International S. S. Lessons was to have the "notes and expositions" printed at a nominal expense. This idea must prevail with Normal lessons, if they are to be popular. To secure this, the paper known as "The Trumpet Call," was issued. In this the Normal lessons have been published monthly at a trifling expense, and at the end of the year they have been printed in the form of a small pamphlet.

The value and importance of a uniform course of Normal lessons was submitted to the Sixth International S. S. Convention at Pittsburgh, in the report of the Executive Committee. The plan had the support of many well known workers, among whom were some writers of Normal lessons now in use. But the Committee to whom the Executive Committee's report was referred, did not recommend the plan. Probably they had not time to consider it, and the pressure upon the Convention did not warrant a public discussion. But the necessity exists, and it may be asserted, that *as we needed a uniform series of Sunday-school lessons, we also need a uniform series of Normal Sunday-school lessons.* If we believe this let us illustrate it, and work for it. "There is a transcendent power in example." It has been said, "If you do not wish for His Kingdom do not pray for it. But if you do, you must do more than pray; you must work for it." So it is with a uniform course of Normal lessons.

#### THE LOYAL S. S. ARMY.

To secure the study of the Normal Lessons by scholars of suitable age, and also to secure the better study of the Sunday-school Lesson, the Loyal Sunday-school Army was proposed. This is a public recognition of faithful officers and teachers, and of meritorious scholars. The recognition is by the School, by the County, and by the State. The plan will be explained during the Convention. As an illustration of the plan, mention may be made of the Baptist Sunday-school in Sterling, where a class, containing many officers and teachers, was graduated, the exercises being witnessed by a large company. The effect of this upon the scholars cannot be overestimated. "Habit is like the channel of a river; it gives direction to the stream of activity, and is worn deeper by the stream." From being a "meritorious scholar" in the Loyal S. S. Army, the path is plain and easy to the "Normal Graduate," and to the "Qualified Teacher." The necessity for better Bible study, demands better teaching, and therefore better teachers. Not the teachers only but also the older scholars must know the plain facts about the Bible; its history and its teachings; that they may be able to answer those who neglect and despise it. This is demanded, not only for the sake of Christianity, but also for the sake of the people, and for the country's sake. "It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom."

#### OUR PERILS AND OUR RESOURCES.

The dangers that threaten us are great. *The ballot, the school,*



*the Sabbath, the church and the Bible, are assailed.* Immigration has brought to us a multitude who have grown up in ignorance and superstition. The number of foreign born children and children of foreign born parents is increasing, and unless they can be taught and trained they threaten the existence of the Republic. The problem is difficult viewed from this one standpoint, but when we see the activity of those who lead this host, the peril is appalling. "Romanism has removed her mask; Pantheism is revived in Christian Science; Infidelity and Atheism come forward with their banners." The liquor traffic has formed a league, with millions of money to support it, and the saloon, "that upas-tree of civilization", is opened within the shadow of the school-house and the church.

It is stated that a distinguished scholar from Japan has discovered a *microbe* or *ferment cell* of superior power, whereby distillers save three-tenths of the expense and gain nearly one-seventh in the amount of spirits produced, and the estimate of gain in money to the manufacturers in the United States is about twenty millions per annum. This host of Ignorance, Superstition and Intemperance, oppose our work and seek to control our government. The expense entailed upon us is so great, that aside from the moral issue involved we should unite in opposing the enormous waste. The costs of convicting one criminal is sometimes greater than the cost of all the Sunday-schools in the county, and the amount expended for spirituous and malt liquors is greater than the cost of all churches and missions, all schools and colleges. If asked how these evils can be remedied we reply, *not by ballot, not by bullet, but by the Bible.* "Not by education alone, not by socialism, but by the power of God." And our resources are sufficient. We have God's Power, God's Spirit, and God's Word. The Word has not lost its power. The attacks on the Bible have not diminished the number of copies in circulation. It is now published in two hundred and eighty languages and dialects, and the number of copies issued (of Bible and Testament) is three hundred millions. "The Word is quick," it is *living*, and it is *powerful*. We look back at Pentecost and wonder, but during the past year 1600 converts from heathenism were baptized in one day, at one place. The church doubted if it could send out one missionary, now there are 6,000, and the number is rapidly increasing. There are 146 Foreign Mission Societies, of which forty are in India, thirty-three are in China, and thirty-four are in Africa.

Let us not mourn that the church is attacked, but remember that it never grew so fast as in the days of its poverty, and never grew so strong as in the days of its persecution. We are learning that "the Church is a force to work with, and not a field to work in." "The Church is the parish of the minister, and the world is the parish of the Church." About a century ago the Sunday-school had its beginning, now there are 20,000,000 enrolled as teachers and scholars. The Christian Endeavor Society is but a youth in years, but it now numbers more than 700,000. These are the youth of the Church, the flower of the land. In the days of our civil war, we wondered at the sight of a million soldiers, and they were irresistible. What limit shall we place upon the power of a million of true and trained Christian young men and women, when filled with the Holy Spirit and sent forth by the command of the LORD ALMIGHTY.

The Evangelical Christians of the United States number nearly 15,000,000, and with those represented by them include more than one half of the population of the whole country, and are increasing every year. A well known skeptic said, "Within ten years there will be ten theatres built for every Church." Chaplain McCabe answers, "The time is up, and the Methodist Church alone is building four Churches a day." And he asks the infidel to make a new prophecy for A. D. 1900. Our perils are great, but our resources are greater. What then do we need?

#### THE FIRST NEED IS CO-OPERATION.

Our first need is co-operation. This alone can secure and utilize the resources necessary to meet the perils that threaten our civilization. We must *unite our forces* and *divide our work*. The laity must be aroused and trained. We meet in conventions like this, to listen, learn, pray, plan, and then to bind together in a bundle of resolve and consecration. We must not suffer the adversary to divide or separate us, under the disguise of greater zeal for our own denomination. We can preserve all that is needed of that, and yet be thoroughly united in an effort to reach all. There is no other meeting or convention in the State, or in the county, where all workers of all evangelical denominations unite. There are some gatherings, such as the Y. M. C. A., or Y. P. S. C. E., where denominations are represented, but this is the only gathering that can claim the motto, "All for all"—The union of all Christians to reach all who are not Christians. Such a meeting once a year in every County and in every Township is very important. We suggest that in every Township and County Convention held during the coming year the question be discussed, *How can we reach every person with the gospel?* This will lead to one and the same answer in each and every case.

#### THE SECOND NEED IS HOUSE VISITATION.

The second need is house to house visitation. There is no other answer, there is no other way. The people must be reached, can we reach them? "Here is Pythagorean wisdom—'Ability and necessity dwell near each other,' and here is Pauline faith—'I can do all things through Christ which strengtheneth me.'" This will cost something more than money, it will cost personal effort. "Our saving power is our sacrificing power." House to house visitation will do much, and among other things these:

1st. *It will develop Christian character, and build up faith.* The active Christian has an opportunity to test his faith. The way God preserves wheat and corn in the earth is to plant and sow them. "I find doing the will of God leaves me no time for disputing about his plans." The gospel rule is—"As you learn, teach; as you get, give; as you receive, distribute." Doing personal work is following Christ's example. "Jesus came into the world himself, he did not send his check," and "What Christ began with self-giving must be continued with self-giving."

2nd. *It will bring Christians in contact with others and show our love for them.* "The only way to convince men of the reality of love and thus reveal to them Him who is love, is by self-giving, by going in

person as the Good Shepherd sought the sheep." They do not believe our words because our lives do not bear witness to Christ. The light may fall upon this Convention, but the beauty of the ray can only be seen when manifested to the world through the refraction of the members of this Convention.

3rd. *It will disclose the reason for non-attendance and show how to meet it.* "Many difficulties will disappear as soon as they are investigated." "It is a very important point in illumination to put your light where it is dark." Ignorance is the companion of Indolence. Christians do little because they know little concerning their neighbors and townspeople. The reports of visitors among foreigners of all nationalities prove their willingness to receive the Word. Many do not come because they think they are not wanted.

4th. *It gives opportunity to supply the needy.* Those who have read General Booth's book, "In Darkest England," must have been interested in the chapter on the "household salvage brigade." Some similar plan may be tried by us.

5th. It secures the desired results. In one city, *the nineteenth visitation of a district resulted in bringing to church thirty-eight families*, that eighteen previous visits had not reached. In one school systematic visitation, (over twelve hundred visits were made) increased the regular attendance over two hundred, and this was maintained during the sickness and absence of the pastor for nearly one year. This personal work will in one year add ten per cent. to our Sunday-school membership. In St. Louis it is planned to have 35,000 members of the Sunday-school visit on the same day the district in which they live. What if we should inaugurate a visitation day for the 670,000 Sunday-school members in Illinois, and thus in one day invite 670,000 others to church, and what if this work should be faithfully performed at regular intervals for a year? "To be a christian is to live a divine life." The Church is the bakery where we may obtain the bread of life to carry to others. It is the hydrant in connection with the fountain, where we may fill our pitchers. It is the storage battery where we may receive a new supply. But all these only, that we may go to others. One of the most successful visitors in a city was a young lady whose business engagements compelled her to work during the week from seven in the morning to six in the evening. The question is what can *I do personally* for the Saviour, the Church, the country, the world?

#### INTERNATIONAL S. S. WORK.

The sixth International (eleventh National) Sunday-school Convention, was held in the City of Pittsburgh, Pa., June 24th to 27th, 1890. Sixty-five delegates from Illinois were in attendance. At the meeting a committee was appointed to select the lessons for six years, from 1894 to 1899, inclusive. After thorough discussion the Convention came to unanimous conclusion on the question of instructing the committee concerning temperance lessons. The work of the National and International Organization, was approved and commended, and the city of St. Louis was chosen as the place for the next Convention, the time to be in June, 1893. The work done by Mr. William Reynolds the Superintendent of Organization, received hearty approval

from many states and provinces, and by the vote of the Convention. The necessity for the appointment of a worker among the colored people of the south, was urged, and the Executive Committee were instructed to employ one, giving preference to a colored man if properly qualified, as soon as the necessary funds can be secured. Your committee regret that this has been delayed, and express the hope that the money may be secured and the worker appointed this year. Mr. Reynolds will be present at this Convention, and report the work done by him and his associates since the Pittsburgh Convention.

#### THE WORLD'S SECOND S. S. CONVENTION.

In accordance with the action of the World's first Sunday-school Convention, held in the city of London, England, in 1889; the Pittsburgh Convention decided that the second Convention be held in connection with the International Convention, in the city of St. Louis, in June 1893. The two years that intervene are needed for thorough preparation. Our own State will be greatly interested, and greatly affected by this gathering. Our work will come under careful examination, and if we have anything worthy of imitation, our example will be followed. The great question, how to advance Sunday-school work throughout the world, should be answered by a supreme effort. A conference of members of the International Executive Committee with the officers and members of the Executive Committees of the States Territories and Provinces, will be called to meet at Chautauqua in August to prepare for this. Therefore we urge the careful examination of the work in every School, Township and County in this State, and great faithfulness on the part of County officers, that when the report is made in 1893, it may show a well cultivated field. It is also our duty and privilege to co-operate with others in advancing Sunday-school work in other lands. The assistance previously rendered to the McAll Sunday-schools of France, has been continued, and at the request of the *Society Central*, of France, supplies have been sent to one hundred Sunday-schools not connected with the McAll mission. The total number of French schools assisted is nearly two hundred and fifty. To these we send regularly 250 copies of the rolls or large pictures of the Providence Lithograph Company, and 12,000 of the small class cards. We also contribute toward the expense of publishing a lesson help for the teachers. The total expense is now about three thousand dollars per annum. So far, a large share of this good work has been left to a few, but we hope others will aid us. The sending of a Sunday-school worker to India, by the London Sunday-school Union has resulted in the organization of a part of that country, and a Sunday-school Convention was held in Madras during Feb. last. The International Executive Committee desire to send a special Invitation Committee to visit foreign lands, and secure suitable representation at the World's Second Sunday-school Convention, if the means can be secured.

#### THE COLUMBIAN EXPOSITION.

The Great Exposition to open in 1892, and continue during 1893, will afford the opportunity to represent our Sunday-school work to the

world. We are invited to co-operate with the committee having charge of the Auxiliary on Religious Congresses, and we recommend that our successors be instructed to do so.

### THE SUNDAY-SCHOOL BUILDING.

Last year a subscription was offered of twenty-five thousand dollars towards the purchase or erection of a Sunday-school building to be located in Chicago. We urge the adoption of a plan to secure this contribution, and others to an amount not less than two hundred thousand dollars. And that ten or more persons be named who shall proceed to incorporate this association for this purpose. We suggest that the plan to be proposed shall include as special features, a gift from every officer and teacher, and a gift from every scholar in the State, represented by this Association, and further that the incorporators, and the Executive Committee be authorized to make a purchase whenever in their judgment it can safely be done, provided that if the property purchased is not fully paid for, that the title may be taken subject to the encumbrance, but notes shall not be given by any persons representing the association, in order that legal liability on our part may be avoided.

### FINANCE.

We cannot do better than to repeat this section of the report made last year, with a change of figures. The Treasurer's report will show that in many respects this has been the best year we have ever had. At this date the Treasurer has received \$8,111.59. One hundred counties contributed \$6,454.80. Fifty individuals contributed \$1,168.40. Nine Sunday-schools and classes contributed \$196.77, and three collections amounted to \$291.62.. As a whole the money has been more promptly paid, and it is gratifying to know that we have a balance in the treasury. But it frequently happens that the treasury is overdrawn, and temporary loans are needed. The best business men should devise a good financial plan in each County, and this plan should embrace these features: 1. It should reach every School—and not all upon the same *per capita* basis, as some are able to give more than others; therefore, 2. All should be asked to contribute according to their ability. 3. Individuals, in each County, who believe in this work, should be asked to supplement the School offerings by larger personal contributions. 4. The collections should be made early in the Convention year, and in all cases the money should be forwarded to the State Treasurer as soon as collected. 5. All contributions, whether by Schools or individuals, should be credited to the County, and so appear in the report of the State Treasurer. We need to increase our contributions, that we may increase the number of our workers.

### MORE WORKERS NEEDED.

It is necessary that an additional worker for Conventions and institutes be secured. The workers now in the field have too many engagements, and other parts of the field demand more work. It is also desirable that the number of County Missionary Workers be in-

creased. Some of our Counties need the help of the State, and your committee recommed that two more workers be employed and that our successors be authorized to engage special help for Institutes and Conventions, as may be needed.

“ALL AT IT, AND ALWAYS AT IT.”

To each member of the Convention, and to every worker in the State we say, Take heed unto thyself (Tim. 4, 16). Every man that striveth for mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we are incorruptible. Therefore, so run not as uncertainty; so fight, not as one that beateth the air; but keep under the body, and bring it into subjection, lest by any means, when you have preached to others, you yourself should be disapproved, or cast away. (I Cor. 9: 25-27.) Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places (or against wicked spirits in heavenly places.) (Eph. 6: 11, 12.) If we live in the Spirit let us also walk in the Spirit. (Gal. 5: 25.) For as many as are led by the Spirit of God, they are the Sons of God. (Rom. 8: 14.) Meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all. (1 Tim. 4: 15.) If ye be reproached for the name of Christ, happy are ye; but let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian let him not be ashamed, but let him glorify God in his behalf. (1 Pet. 4: 14-16.) If we suffer with Him we shall also reign with Him. (2 Tim. 2:12.) Preach the Word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine. (2 Tim. 4: 2.) Every man's work shall be made manifest; for the day shall declare it. (1 Cor. 3: 13.) Therefore, beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord. (1 Cor. 15: 58.) Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you. (2 Cor. 13: 11.)

For the Executive Committee.

B. F. JACOBS, *Chairman*.

Song, “As thy days thy strength shall be.”

Moved and Seconded that the Report of the Executive Committee be received as read. Carried.

Moved and seconded that the report be referred to a committee, to be appointed by the Chair, for the bringing out of special points in connection with the same. Carried.

Mr. W. B. Jacobs then read the

## REPORT OF GENERAL SECRETARY

The report of our Executive Committee covers in its broad sweep the entire work of the State Association; its past achievements, its present condition and its plans for the future.

It is my privilege to enter more particularly into the details of our work, and to express the joys and sorrows, the hopes and fears of one whose work is that of favored servant entrusted with great responsibilities, and who by reason of his position is brought very near the S. S. Workers of our great State.

First of all, we have great reason to thank God for the continued manifestation of His grace toward us, and for the presence and power of His Spirit in our Conventions, Institutes and other meetings. Fear has been expressed by some that the increased attention given to Normal Work in our Conventions would reduce their spiritual power, but the reverse has been the case. As our workers have learned more about the "Wonderful Book," and the possibility of doing better work in our Sabbath Schools, their hearts have been filled with a deeper desire to *know* and a holier purpose to *do* God's will than ever before. Our Institutes have both fed and quickened this spiritual appetite, and we already feel the influence of a higher Christian aim pervading our entire work.

*The Loyal Army Movement*, including the simple and practical Normal Lessons prepared by Prof. Hamill, is fairly revolutionizing the work in many sections of our State. In some places where the people have never known of anything better than "Summer Sunday Schools," whose scholars "learned little and gave nothing," the schools are being re-organized on the Loyal Army Plan. Who can estimate the significance in such a community of having a Sabbath School whose officers, teachers and scholars are pledged to faithful attendance, lesson study and regular contributions during the entire year? One of our County Presidents writes:

"I am glad to inform you that the work of the Sunday School is a subject of greater interest to more people than I ever knew in this county. It is coming to be recognized more and more as the most important agency in winning the world for Christ. Not a little of this is due to the efforts of yourself and Prof. Hamill. The Bible is being opened up as a new book, and people are studying it who never did so before. And perhaps more hopeful still, the old workers have their eyes opened to the importance of the work they are engaged in, and are devoting more time and effort in fitting themselves as teachers, etc. It seems almost as though we have had a new revelation, the Spirit speaking to us through the Book, has laid a burden upon our souls that nothing but work for the Master will satisfy."

But the effect of this Advance Movement is felt perhaps most fully in our *Township Conventions*. In many cases these meetings had become almost worse than useless; a "big Sunday Picnic," or a few hours spent in profitless discussion on impracticable themes, has often passed for a Convention; the main object being "not to lose position as a Banner County."

Now the earnest workers meet to report progress in their Schools, and to listen to and participate in the study of Prof. Hamill's Normal Lessons, led by one of their own number.

"A farmer's wife," writes as follows: "Our Township Convention was well attended—large country church full. I gave Normal Lesson No. 2, and then just meant to *start out* with No. 6, but the Convention insisted that I *finish* that lesson also: so in all I talked to and

with them for an hour. They gave excellent attention, and I have since heard that this Normal method was quite favorably reported by one of our County papers. I do think if this thing could be presented at *every Township Convention*, by one of the common people, some one whom they know, the farmer S. S. workers would fall in love with it."

In many "country districts" where such a thing as Normal S. S. work was unknown a few years ago, large classes are now in successful operation, and hundreds of young people are fitting themselves for active work by pursuing a full course of Normal Study.

The TRUMPET CALL aims to secure the extension of this Movement only because we believe it will improve all departments of S. S. Work. Two pages each month are devoted to "the Work and the Workers" of our own State, and we hope to make it so helpful that every Sunday-school in Illinois will be willing to invest at least one dollar each year and thus secure ten copies of our Paper for their teachers and young people.

The Report of your Statistical Secretary reveals some interesting facts.

*New Reports*, partial or complete have been received from 97 Counties; the largest number ever reported to an Annual Convention. Fourteen of these Counties, marked with a \* are incomplete in one or more particulars. From 5 Counties marked thus †, no report whatever has been received.

*Township Conventions.* 89 Counties report 1165 Conventions; this also is the largest number yet reported at any Annual Meeting.

*The Banner Counties* are as follows: Cook, Boone, Winnebago, Carroll, Whiteside, Mercer, Livingston, Fulton, Henderson, Brown, Schnyler, Calhoun, Green, Scott, Mason, Menard, Montgomery, Piatt, Champaign, Clark, Cumberland, Douglas, Crawford, Marion, Bond, Jackson and Massac, 27 in all. This is the largest number since our *new basis* was adopted, which requires "a working organization for every township, and no loss of either schools or membership."

*Schools and Membership.* We have 7,037 Schools, a gain of 57, with a Membership of 673,512; gain 5,027. So small an increase as a result of a year's faithful S. S. Work in a great State like ours, calls for some explanation. It will be observed that 54 Counties report a gain of Schools, the largest being Cook 61, Adams 16, Fulton 12, DeKalb 11, Woodford 11, Menard 11, and Livingston 10. The total number gained is 295. 24 Counties report a loss of Schools amounting to 238; leaving a net gain of 57.

And while only Cook and Adams show a gain of over 15 Schools, six Counties show a loss as great as that, viz: Clay 38, McDonough 33, Shelby 29, Christian 26, Peoria 20, DeWitt 15; an aggregate of 161 Schools. 56 Counties show a gain in Membership, the greatest gain being in Cook 4578, Marion 1996, Fulton 1583, Union 1448, Adams 1107, Woodford 753, Winnebago 715, Hancock 650, Kane 620, Piatt 619, De Kalb 613, Cumberland 612, Jackson 571, Menard 514, and Henderson 513.

But the gain in these 56 Counties is almost offset by losses in 27 others, and chiefly in six Counties, viz: Clay 4078, McDonough 3072, Shelby 2674, Christian 2490, Franklin 1407 and DeWitt 1006. The



loss in Clay and McDonough is owing to the fact that *no working organization* has existed in these Counties for several years; Schools have been allowed to die each fall, and no effort has been made to re-organize them in the spring, until at last such a woful case as the above is found to exist. In the other Counties mentioned, one of two conclusions is inevitable: *either the report is untrue, or the township work has been sadly neglected.* I confidently believe that faithful work by the County Officers visiting and holding Township Conventions; and faithful visitation of the Schools by the Township Officers, will in *one year* restore the reported losses in all these Counties.

Oh, when shall we gain a right conception of our duties, our privileges, and our opportunities! God has set before us *an open door* to the hearts and homes of our State, and *no man can shut it!* If we will, we may win this State for our Lord and Master. But if officers and teachers will not visit the homes of their scholars; if Township Officers will not visit their Schools; if County Officers will not sacrifice their worldly business enough to *personally attend all their Township Conventions* at least once each year; if, in a word, *we will not enter the open door* which God has set before us, then indeed, we cannot expect our work to prosper.

Let us choose for our Watchword the coming year this one word, OPPORTUNITY! Let us count every call to duty a happy privilege: let us ask regarding the needs of every community and every Township, "Lord what wilt Thou have *Me* to do?" If we wisely improve each "opportunity," and gladly enter the "open doors" which our Master sets before us, I am sure we shall go Forward to the greatest triumphs we have ever known.

W. B. JACOBS, *General Secretary.*

#### RECAPITULATION BY DISTRICTS.

District.	No. of Counties in Dist	Co. Conventions held.	No. of New Reports.	Total No. Schools in Counties.	Increase or Decrease.	Officers and Teachers.	Total Scholars.	Total Membership.	Increase or Decrease.	Average Attendance.	Received into Church from S. S.	Total Amount of Missionary Collections.	No. of Townships.	Tp. Conventions held.	
1	5	5	5	997	68	16,062	158,587	174,649	4,851	121,552	5,951	20,941	72	96	84
2	6	6	6	332	27	4,419	31,334	35,753	1,934	22,869	842	4,996	54	83	47
3	6	6	6	375	...	4,345	28,613	32,958	233	21,706	859	3,415	50	124	93
4	5	5	5	321	5	3,574	25,841	29,415	20	19,420	1,056	5,128	81	81	57
5	4	4	3	259	d	3,058	20,664	23,722	225	15,325	472	1,583	38	78	36
6	5	5	4	452	12	4,864	33,493	38,357	752	26,155	1,129	3,301	39	112	57
7	4	4	4	349	3	3,918	29,764	33,682	1,744	22,058	659	2,913	92	86	75
8	4	4	4	242	d	2,551	17,410	19,961	d	12,994	785	2,294	05	66	36
9	5	5	5	363	26	3,810	25,972	29,782	1,868	19,236	1,449	3,494	26	83	98
10	6	6	6	305	13	3,129	21,092	25,121	1,134	15,761	827	2,512	38	85	78
11	6	6	5	373	d	4,073	26,625	30,698	d	20,253	680	1,573	16	98	57
12	5	5	5	317	d	3,662	21,736	25,398	d	17,728	1,222	2,706	14	67	72
13	7	7	7	609	d	6,589	40,970	47,559	159	31,114	1,433	3,597	32	102	120
14	4	4	4	240	1	2,350	16,583	18,933	665	13,115	449	306	05	51	48
15	4	5	4	243	d	2,279	16,085	18,364	d	12,790	662	716	12	46	29
16	6	5	6	291	9	2,852	22,017	24,869	d	15,078	571	2,036	03	93	31
17	6	6	5	398	d	3,008	23,099	26,107	d	15,586	657	662	43	85	63
18	5	5	5	252	6	2,044	15,019	17,063	546	11,357	290	453	91	51	43
19	4	4	3	114	9	841	5,931	6,772	155	4,921	115	110	02	45	8
20	5	5	5	205	3	1,884	12,465	14,349	1,750	9,310	498	476	72	46	33
Total.	102	102	97	7,937	57	79,312	594,200	673,512	5,027	450,204	20,606	272,220	75	1,572	1,165

Song, "Walk in the Light."

# ILLINOIS STATE SUNDAY-SCHOOL STATISTICS, 1891.

DISTRICT.	COUNTIES.		SUNDAY-SCHOOLS.				MEMBERSHIP.				FINANCIAL.				TOWNSHIPS.		COUNTY PRESIDENTS.		STATISTICAL SECRETARIES.			
	Counties printed in small capitals.		Total in County.	Increase.	Open the year.	Teachers.	Officers and Teachers.	Scholars.	Total.	Increase.	Average Attendance.	School Population between 6 & 21.	Received into Church.	Total Amount of Collections.	Amount given to State & N. Y. Work.	In County.	Organized.	Conventions.				
1	Cook.....	...	755	61	703	171	13,514	134,230	152,733	4,578	105,874	277,025	5,309	29,926	33	33	39 J. Benlum, Chicago.	W. B. Jacobs, Chicago.				
	Du Page.....	...	49	1	34	7	531	3,935	4,467	256	3,077	6,853	117	974	9	9	4 L. P. Naramore, Downers Grove.	W. B. Lloyd, Prospect Park.				
	*Grundy.....	...	38	...	30	7	415	2,914	3,329	...	2,106	6,485	80	226	14	14	12 J. N. Woods, Gardiner	Mrs. E. M. Overacker, Mazon.				
	Lake.....	...	54	...	50	9	572	3,590	4,072	d	2,089	6,423	87	890	17	17	10 Rev. L. B. Hibbard, High'nd Pk	Newton Knox, Waukegan.				
	Will.....	...	101	6	91	42	1,000	8,995	9,998	44	7,806	19,698	498	1,719	24	24	19 C. L. Simmons, Joliet	Miss Cora L. Johnson, Joliet.				
2	Boone.....	...	31	23	8	316	2,407	2,723	103	1,053	8,151	68	246	37	8	8	10 S. C. Fasset, Belvidere.	G. F. Stevens, Belvidere.				
	De Kalb.....	...	53	11	45	6	694	4,413	4,817	613	3,165	7,525	83	613	40	0	18	...	H. M. Boardman, Shabbona.			
	Kane.....	...	101	8	89	23	1,503	11,125	12,655	620	8,173	16,763	414	1,821	95	60	0	9	3 Prof. M. Quackenbush, Dundee.	Mrs. S. B. Swan, Aurora.		
	Kendall.....	...	28	1	21	3	358	2,433	2,656	55	1,316	3,595	57	235	70	50	9	7	Wm. Ferguson, Plattville.	Clara Seely, Kendall.		
	McHenry.....	...	43	...	35	11	461	2,780	3,244	173	2,168	8,102	233	347	38	50	0	16	10 Rev. E. F. Wright, Huntley.	Dr. C. C. Miller, Marengo.		
3	WINNEBAGO...	...	76	8	53	14	1,101	8,714	9,848	715	6,331	11,192	242	1,691	73	150	0	16	17 John W. H. H. Rockford.	H. H. West, Rockford.		
	CARROLL.....	...	49	6	33	8	514	3,219	3,733	249	2,657	5,319	212	354	11	40	14	14	14 Rev. J. M. Bean, Lanark.	F. T. Oldt, Lanark.		
	Jo Daviess.....	...	46	9	42	4	431	3,151	3,602	d	2,412	8,558	79	273	24	20	23	19	7 C. F. Spofford, Warren.	Miss Mary Bayne, Warren.		
	Lee.....	...	51	4	46	4	493	4,232	4,725	207	3,083	8,657	86	355	91	75	0	22	18 E. C. Smith, Dixon.	Sherman Shaw, Lee Center.		
	Ogle.....	...	69	3	61	13	870	5,215	6,036	135	3,885	8,954	131	819	74	75	0	17	10 B. F. Sheets, Oregon.	J. D. White, Sullivan Valley.		
4	Stephenson.....	...	87	2	75	21	1,208	6,846	8,034	161	5,257	10,070	120	742	52	30	0	18	10 Rev. H. A. Ott, Freeport.	Dr. D. B. Bobb, Dakota.		
	Whiteside.....	...	73	...	54	16	849	5,949	6,758	88	4,316	9,485	222	839	96	100	0	22	34 Geo. P. Perry, Sterling	J. F. Overholser, Sterling.		
	Henry.....	...	77	3	60	14	889	6,251	7,111	1	4,284	10,079	185	815	96	100	0	24	5 H. K. Ott, Geneseo.	H. M. Gilbert, Geneseo.		
	Knox.....	...	96	2	77	12	1,124	7,585	8,709	147	5,811	12,218	331	1,400	53	50	0	20	22 Dr. G. S. Chalmers, Altona.	A. P. Babcock, Galesburg.		
	Macgreg.....	...	59	1	56	15	537	4,097	4,654	70	3,357	5,930	137	1,204	53	60	0	15	23 P. M. Gurnahan, Viola.	Mrs. O. J. Lortimer, Aleto.		
5	Rock Island.....	...	60	1	57	16	724	5,876	6,601	145	4,385	12,533	352	1,263	84	100	0	14	7 S. D. Cleland, Rock Island.	E. B. McKown, Rock Island.		
	Stark.....	...	20	...	24	3	309	2,032	2,341	49	1,600	3,102	61	353	95	35	0	8	...	A. S. Thompson, Bradford.		
	Bureau.....	...	92	...	66	13	1,017	6,501	7,518	...	4,832	10,064	...	...	...	25	...	...	Rev. Wm. Pinckney, Princeton.	D. L. Allen, Princeton.		
	La Salle.....	...	115	2	100	14	1,469	10,656	12,125	247	7,370	25,857	352	942	39	69	0	37	25 J. M. Macchesney, Ottawa.	C. W. Lindeman, Ottawa.		
	Marshall.....	...	37	3	31	3	406	2,584	2,990	106	1,870	4,401	96	487	31	50	0	12	7 Frank Perry, Belle Plain.	Rev. A. C. Price, Lacon.		
6	Putnam.....	...	15	1	10	2	166	923	1,089	d	1,488	24	153	65	5	0	4	3	4 S. H. Condit, Putnam.	Geo. N. Hayslip, Granville.		
	Ford.....	...	54	...	35	9	561	3,565	4,127	...	2,773	5,086	...	50	0	12	...	...	F. G. Lohman, Roberts.			
	*Froquois.....	...	92	...	81	16	783	6,317	7,100	...	4,189	11,008	225	648	57	50	0	25	3 Rev. J. W. West, Gilman.	W. B. Fleeger, Sheldon.		
	Kankakee.....	...	44	...	39	4	574	3,452	4,056	289	2,893	9,158	114	736	75	50	0	17	30 C. M. Stearns, Kankakee	Mrs. K. S. McKinney, Kankakee.		
	LIVINGSTON.....	...	109	10	78	10	1,133	7,547	8,689	483	5,433	12,367	201	616	07	100	0	30	20 F. W. Stewart, Forest	Mrs. A. R. Renn, Flanagan.		
7	McLean.....	...	153	...	106	17	1,813	12,551	14,394	...	10,865	19,859	524	1,170	00	150	0	28	22 Dr. G. H. Sutherland, Blooming'n	G. F. Shinkle, Lewistown.		
	FULTON.....	...	127	12	97	16	1,445	9,472	10,917	1,583	6,882	12,831	308	875	18	100	0	26	40 Noah Hall, Ipaava.	Henry Phelps, Newstown.		
	Peoria.....	...	100	20	92	16	1,172	10,552	11,724	582	7,550	19,689	243	1,424	96	100	0	19	13 W. J. Semelroth, Peoria	Blanchard T. Petengill, Peoria.		
	*Tazewell.....	...	81	...	60	19	865	6,320	7,585	...	3,275	9,542	...	60	0	19	19	19	19 Henry M. Smith, Hopedale	S. K. Hasfield, Pekin.		
	Woodford.....	...	41	11	30	6	436	3,456	3,930	753	2,401	7,167	108	613	78	40	0	16	3 F. D. Leonard, Benson.	J. R. Morse, Metamora.		

8	Hancock.....	99 d 4	76	10	1,028	6,359	7,387	650	4,535	10,412	288	725 54	75 00	25	17 Prof. W. S. Dwyer, Carthage.....	Mrs. Emma A. Knott, West Point.	
	HENDERSON.....	31 d 28	4	329	2,355	2,684	5,111	513	1,571	2,932	233	375 67	35 00	8	10 James J. A. Renwick, Biggsville.....	Mrs. H. N. Patterson, Oquawka.	
	M'Dough.....	31 d 33	40	692	4,819	5,511	3,072	4,000	9,040	136	185 60	185 60	18	20 Rev. V. Cooper, Macomb.....	W. W. Campbell, Vermont.		
	Warren.....	51	9	502	3,877	4,379 d	242	2,883	5,971	128	1,007 24	75 00	15	9 Rev. A. Renwick, Alexis.....	H. R. Moffet, Monmouth.		
	Adams.....	122 d 16	103	30	1,400	10,453	11,833	1,107	7,581	19,520	635	1,679 09	23 00	10	27 J. L. Staker, Clayton.....	Sam'l E. Hewes, Quincy	
9	Brown.....	40	2	365	2,318	2,683	31	1,716	4,048	56	442 17	50 00	9	18 J. W. Kendrick, Mt. Sterling.....	Jos. A. Curry, Mt. Sterling.		
	Cass.....	39 d 1	28	4	403	2,935	3,333 d	75	2,182	4,793	106	297 79	40 00	14	20 Walter Rebeck, Ashland.....	Phillip Kuhl, Beardsown.	
	Pike.....	98 d 4	86	22	1,039	6,321	7,260	482	5,001	10,269	396	704 63	60 00	24	20 W. H. Peters, Summer Hill.....	Miss Lizzie E. Stone, Griggsville.	
	SCHULTER.....	64	5	54	603	4,045	4,618	323	2,756	5,356	256	370 58	50 00	13	13 Prof. N. T. Veach, Rushville.....	H. B. Koch, Rushville.	
	CALHOUN.....	22	3	151	4,071	1,098	947	115	778	2,832	44	61 75	40 00	8	8 W. E. Barber, Hamburg.....	Joseph Becker, Hardin.	
10	GREENE.....	54	2	42	8	3,802	4,353	242	2,672	7,702	134	342 45	35 00	13	10 A. E. Wilson, Eldred.....	Emma Corrington, Carrollton.	
	Jersey.....	40	8	27	4	401	2,668	3,030	491	1,825	57	330 00	20 00	11	6 Robt. A. Pettoch, Medina.....	J. N. English, Jr., Jerseyville.	
	Macoupin.....	90	4	73	6	872	6,073	7,547	137	4,548	200	377 95	28 75	26	6 Henry C. Hamilton, Girard.....	J. W. Carson, Carlinville.	
	Morgan.....	73 d 8	63	21	917	6,563	7,480	149	4,893	9,754	362	1,249 62	130 00	14	30 A. Kingste, Murraysville.....	T. D. Richardson, Jacksonville.	
	Scott.....	26	4	16	4	237	1,337	1,574	149	1,045	3,373	80	131 61	27 00	13	12 E. N. Gilham, Chapin.....	J. H. Riggs, Winchester.
11	Christian.....	45 d 26	31	7	541	3,833	4,374 d	2,400	2,739	9,465	100	29 00	17	12	Dr. O. T. Pratt, Taylorville.....	Sam'l Anderson, Taylorville.	
	Logan.....	58	47	10	623	3,826	4,549	1,000	2,707	8,890	115	657 09	50 00	17	6 W. P. Wakeman, Lincoln.....	Geo. I. Bergen, Lincoln.	
	MASON.....	49	5	33	6	485	2,892	3,387	169	2,244	148	230 24	50 00	13	23 J. L. Hastings, Mason City.....	Miss Lilla A. Cook, Mason City.	
	MENARD.....	47	11	29	4	444	2,844	3,283	514	2,125	30	216 35	35 00	9	11 Rev. J. S. Rogers, Greenview.....	Mrs. Joel Clark, Petersburg.	
	MONTGOMERY.....	80	4	56	8	855	5,665	6,520	204	4,330	227	463 88	100 00	17	17 Arthur Ware, Butler.....	Albert E. Fish, Hillsboro.	
12	Sangamon.....	94	7	11	1,115	7,465	8,580	1,000	4,772	18,461	.....	1 50	25	.....	Edwin A. Wilson, Springfield.....	E. H. Turner, Jr., Springfield.	
	De Witt.....	44 d 15	29	4	475	2,880	3,355 d	1,006	2,187	5,508	75	297 86	60 00	13	14 W. B. Rundle, Clinton.....	Miss Mary Welch, Clinton.	
	Macon.....	80	1	62	7	1,086	6,544	7,630 d	2,770	5,349	359	1,114 03	105 00	17	16 J. R. Gorin, Decatur.....	G. T. Tucker, Decatur.	
	Montrie.....	44	7	23	13	405	2,415	2,820	270	2,054	4,016	59	143 13	40 00	8	7 W. A. Steele, Sullivan.....	B. F. McClelland, Sullivan.
	PIATT.....	53	40	5	738	3,973	4,711	619	3,366	5,483	308	416 75	103 00	8	12 Wm. M. Camp, Bement.....	L. H. Alward, Bement.	
13	Shelby.....	96 d 29	78	18	958	5,924	6,882 d	2,674	4,772	10,837	301	731 37	50 00	21	23 T. C. Elder, Tower Hill.....	J. H. Miller, Shelbyville.	
	CHAMPAIGN.....	127	2	101	22	1,369	9,379	10,745	54	6,816	13,387	355	1,069 65	124 00	28	29 Prof. G. E. Morrow, Champaign.....	Prof. I. O. Baker, Champaign.
	CHARK.....	81	1	45	5	829	4,294	5,093	41	3,631	146	291 17	40 00	15	12 Rev. C. F. Wilson, Marshall.....	John H. Miller, Marshall.	
	Coles.....	85	4	11	810	5,672	6,182	612	2,503	5,185	103	375 65	50 00	12	12 W. J. Leitch, Trilla.....	O. L. Minter, Charleston.	
	CUMBERLAND.....	83	4	27	570	3,308	3,878	612	2,503	5,185	37	44 35	30 00	8	11 C. C. Fancher, Casey.....	Frank M. Swengel, Neoga.	
14	DOUGLAS.....	63	4	47	3	757	4,093	4,850	39	3,146	5,852	521 85	50 00	9	11 Geo. C. Jeffers, Camargo.....	Miss Clara McNeill, Tuscola.	
	EDGAR.....	62 d 11	51	17	768	4,376	5,144 d	622	3,464	8,188	366	400 71	50 00	15	15 G. W. Miller, Paris.....	R. A. Bristol, Paris.	
	VERMILION.....	138 d 4	102	18	1,486	9,878	11,364	32	7,349	16,348	191	953 94	75 00	14	17 Eben H. Palmer, Danville.....	Miss Olive Newlin, Danville.	
	ORANGE.....	58	5	39	4	633	3,772	4,425	423	3,004	189	240 81	40 00	8	29 Wm. Wilson, Trimble.....	A. H. Short, Robinson.	
	EFFINGHAM.....	45	28	4	556	2,139	2,755	.....	2,200	6,520	200	.....	10 00	15	.....	Wm. Gordon, Jr., Watson.	
15	FAYETTE.....	91 d 3	48	.....	662	7,091	7,693	376	4,800	8,241	.....	30 00	18	10 E. A. Frye, Shoboniet.....	Dr. John N. McCord, Vandalia.		
	JASPER.....	46 d 1	17	.....	479	2,611	3,090 d	34	2,111	6,252	60	65 34	20 00	10	9 W. E. Barrett, Newton.....	Mrs. O. B. Sandefur, West Liberty.	
	CLAY.....	40 d 38	25	3	339	2,202	2,541 d	4,078	1,722	5,907	149	102 41	.....	12	8	Rev. J. F. Flint, Flora.....	Oliver H. Warner, Flora.
	LAWRENCE.....	50 d 1	36	.....	460	2,600	3,060 d	8	1,980	4,845	.....	20 00	9	.....	H. K. Seed, Bridgeport.....	G. W. Lehr, Bridgeport.	
	MAMON.....	89	4	69	11	830	7,283	8,113	1,996	5,962	8,445	270	317 54	28 50	16	16 J. P. Whitson, Kimbundy.....	Miss Rena Ferguson, Odun.
16	RIAND.....	64	3	43	7	650	4,650 d	234	3,126	5,467	243	295 17	22 50	9	13 P. E. Genoway, Olney.....	Mrs. M. A. Gladish, Olney.	
	BOND.....	55	1	41	3	516	3,777	78	2,435	5,932	83	116 46	50 00	9	13 Francis Dresser, Reno.....	A. S. Maxey, Greenville.	
	MADISON.....	32	30	8	278	2,063	2,341	.....	1,333	6,329	33	128 62	25 00	15	.....	Miss Lou Nichols, Carlyle.	
	MONROE.....	91	3	90	7	941	6,863	7,804 d	37	5,147	101	981 08	13 00	23	9	8 E. M. Caldwell, Alton.....	J. C. Reynolds, Godfrey.
	ST. CLAIR.....	61	1	25	14	671	5,100	5,831 d	33	3,936	21,385	284	590 86	50 00	20	18	3 Wm. Little, Marissa.....
17	WASHINGTON.....	46	4	24	3	399	4,811	.....	3,001	7,586	65	211 51	20 00	16	11	4 Wm. B. Anderson, Nashville.....	Louis Bernreuter, Nashville.



Mr. R. W. Hare, Treasurer of the Association, then read his report, prefacing the same with the following remarks:

**MR. PRESIDENT AND BRETHREN:** In presenting the financial report to our Thirty-third Annual Convention, I cannot but call attention to the progress we are making in this department of our work, for it is evident that year by year our finances are being gradually placed upon a firmer basis, which is certainly a promise of a steady and systematic income for the future.

To the best of my knowledge all bills have been settled, all salaries paid up to May 15th, and we close the year with a small balance to our credit in the bank.

Our County Treasurers cannot be too often reminded that prompt remittances are desirable, and all County officers impressed with the great importance of securing the amount pledged to the State at the County Convention, and instructing the Treasurer to pay it over to the State Treasurer, so there will be no delay.

Every Christian organization should jealously guard its credit and always pay its indebtedness promptly at maturity. All Christian workers should, for the sake of the cause, keep out of debt, and in order to do that their salaries should be paid promptly when due.

At the Jacksonville Convention the pledges and estimates from 102 Counties in our State amounted to \$6,600. Ninety-eight of these have paid \$6,464.80. Pledges from individuals made at the same time amounted to \$1,341, and from individuals there has been collected \$1,365.17. Making the total receipts from all sources \$8,121.59.

According to instructions at our last Convention all money contributed by individuals has been credited to the County in which the individual lives, save in the instances of pledges made at Jacksonville, and excepting a few others where the County was not given.

We still need to do more work and have use for more workers, if the means for their support can be provided for by this convention. The 600,000 children of Illinois, outside of the Sunday-school, must be reached by this Association. In one year 19,000 of them will be dead. In ten years 176,000 of them will be dead. In twenty years 323,000 of them will be gone, and in half a century but 24,000 of the 600,000 will be left. Hence the work appeals to us to-day.

We must reach and save 19,000 of them this next year, or they will pass into the presence of God without a knowledge of His Gospel. Jesus Christ gave His life for these unreached boys and girls, and sends us as teachers and messengers to win them to Him.

"God is not unrighteous, that he will forget your work and labor that proceedeth of love; which love ye have shewed for his name's sake who have ministered unto the saints and yet do minister," Heb. 6:10.

## TREASURER'S REPORT.

### RECEIPTS.

Church Collection, Jacksonville.....	\$69 32
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### PERSONAL PLEDGES.

E. O. Excell, Chicago.....	\$250 00
B. F. Jacobs, ".....	250 00
Wm. Reynolds, Peoria.....	100 00

Immanuel Baptist S. S., Chicago.....	100 00
"    Advance Dept.    ".....	50 00
H. M. Hamill, Jacksonville.....	50 00
Frank Wilcox, Champaign.....	50 00
C. T. Northrup, Chicago.....	50 00
W. B. Jacobs,    ".....	50 00
G. W. Barnett,    ".....	25 00
A. A. Devore,    ".....	25 00
Mrs. A. G. Tyng, Peoria.....	25 00
E. A. Wilson, Springfield.....	25 00
Wm. M. Camp, Bement.....	25 00
Primary Department, Immanuel Baptist S. S.....	25 00
T. P. Nisbett, Chicago.....	20 00
Hon. H. L. Estes, Memphis, Tenn.....	10 00
L. A. Trowbridge, Rockford.....	10 00
R. H. Griffith, Rushville.....	10 00
H. T. Cunningham, Centralia.....	10 00
Wm. Armstrong, Hallsville.....	10 00
W. F. Brown, Jacksonville.....	10 00
W. J. Semelroth, Peoria.....	10 00
Geo. P. Perry, Sterling.....	10 00
W. S. Rearick, Ashland.....	10 00
Samuel Gibson, Mt. Vernon.....	10 00
W. B. Rundle, Clinton.....	10 00
Mrs. Wm. Reynolds, Peoria.....	5 00
Ellen Jacobs Brown, Jacksonville.....	5 00
D. T. Douglas, Colfax.....	5 00
T. M. Eckley, McLeansboro.....	5 00
Miss Florence A. Carrier, Chicago.....	5 00
Miss Mary I. Bragg, Chicago.....	5 00
Miss Hattie Horner McVey, Olney.....	5 00
Townsend Blanchard, Tamaroa.....	5 00
I. M. Philips, Sterling.....	5 00
A. M. Sturman, Dahlgren.....	5 00
S. A. Glasgow, Orleans.....	5 00
Luther M. Leavitt, Hammond.....	5 00
Wm. Parkin, Sweetwater.....	5 00
W. A. Wilson, Chicago.....	5 00
J. A. Walker, Rockford.....	5 00
J. F. Pratt, Chapin.....	5 00
J. C. Peck, Cerro Gordo.....	5 00
M. P. Ormsby, Eureka.....	2 00
Rev. S. H. Hyde, Carthage.....	2 00
Hattie C. Filson, Jacksonville.....	2 00
Pleasant View S. S. Sangamon County.....	1 50
Bible Class, C. P. Church, Mattoon (1889).....	5 00
Harry A. Burnham, Wyo. (1889).....	5 00
Presbyterian Mission Chapel, Decatur, (1889).....	5 00
R. E. Clark, Neoga, (1889).....	1 00
E. G. Vincent, Moultrie County.....	1 00
Y. P. S. C. E., Tamaroa.....	3 00
T. H. Perrin.....	5 00
Knobbs Union S. S. Tower Hill.....	2 27
F. R. Lord, Grand Lodge M. E. Church.....	5 00
S. A. Merriweather, Raymond.....	10 00
L. A. Doner.....	40

Total from Individuals.....  
 Fourth District Institute.....  
 Monroe County Sunday School Building.....

1,365 17  
 13 30  
 209 00

\$1,656 79

## COUNTY PLEDGES FOR 1890-91.

1. DIST.	Cook	County.....	\$ 1,560 00	
	Dupage	" .....	18 46	
	Grundy	" .....	34 85	
	Lake	" .....	110 00	
	Will	" .....	75 00	
			<hr/>	\$1,798 31
2. DIST.	Boone	County.....	40 00	
	De Kalb	" .....	40 00	
	Kane	" .....	60 00	
	Kendall	" .....	50 00	
	McHenry	" .....	50 00	
	Winnebago	" .....	150 00	
			<hr/>	390 00
3. DIST.	Carroll	County.....	40 00	
	Jo Daviess	" .....	20 00	
	Lee	" .....	75 00	
	Ogle	" .....	75 00	
	Stephenson	" .....	30 00	
	Whiteside	" .....	100 00	
			<hr/>	340 00
4. DIST.	Henry	County.....	100 00	
	Knox	" .....	50 00	
	Mercer	" .....	60 00	
	Rock Island	" .....	100 00	
	Stark	" .....	30 00	
			<hr/>	340 00
5. DIST.	Bureau	County.....		
	La Salle	" .....	69 00	
	Marshall	" .....	50 00	
	Putnam	" .....	5 00	
			<hr/>	124 00
6. DIST.	Ford	County.....	50 00	
	Iroquois	" .....	50 00	
	Kankakee	" .....	50 00	
	Livingston	" .....	100 00	
	McLean	" ..... (1889 & 1890) .....	150 00	
			<hr/>	400 00
7. DIST.	Fulton	County.....	100 00	
	Peoria	" .....	150 00	
	Tazewell	" .....	60 00	
	Woodford	" .....	40 00	
			<hr/>	350 00
8. DIST.	Hancock	County.....	75 00	
	Henderson	" .....	25 00	
	McDonough	" .....	20 00	
	Warren	" .....	75 00	
			<hr/>	195 00
9. DIST.	Adams	County.....	100 00	
	Brown	" .....	50 00	
	Cass	" .....	40 00	
	Pike	" .....	60 00	
	Schuyler	" .....	50 00	
			<hr/>	300 00

10. DIST.	Calhoun County	40 00	
	Greene       "	35 00	
	Jersey       "	30 00	
	Macoupin   "	28 75	
	Morgan      "	150 00	
	Scott       "	27 00	
		<hr/>	310 75
11. DIST.	Christian County	29 00	
	Logan       "	50 00	
	Mason       "	50 00	
	Menard      "	35 00	
	Montgomery  "	100 00	
	Sangamon    "		
		<hr/>	264 00
12. DIST.	De Witt County	60 00	
	Macon       "	105 00	
	Moultrie    "	40 00	
	Piatt        "	105 00	
	Shelby       "	50 00	
		<hr/>	360 00
13. DIST.	Champaign County	124 00	
	Clark       "	40 00	
	Coles        "	25 00	
	Cumberland  "	30 00	
	Douglas     "	50 00	
	Edgar       "	50 00	
	Vermillion  "	75 00	
		<hr/>	394 00
14. DIST.	Crawford County	35 00	
	Effingham   "	10 00	
	Fayette     "	30 00	
	Jasper       "	20 00	
		<hr/>	95 00
15. DIST.	Clay County		
	Lawrence    "	20 00	
	Marion       "	28 50	
	Richland    "	22 50	
		<hr/>	71 00
16. DIST.	Bond County	50 00	
	Clinton     "	25 00	
	Madison     "	15 00	
	Monroe       "	19 31	
	St. Clair    "	50 00	
	Washington  "	20 00	
		<hr/>	179 31
17. DIST.	Franklin County	10 00	
	Jackson     "	50 00	
	Jefferson    "	30 00	
	Perry        "	50 00	
	Randolph    "	2 50	
	Williamson  "		
		<hr/>	142 50
18. DIST.	Edwards County	30 00	
	Hamilton    "	10 80	
	Wabash       "	15 00	
	Wayne        "	30 00	
	White        "	35 00	
		<hr/>	120 80



19. Dist.	Gallatin County.....	35 00	
	Hardin       ".....	12 50	
	Pope         ".....	13 85	
	Saline       ".....	8 00	
			69 35
20. Dist.	Alexander County.....	25 00	
	Johnson     ".....	6 35	
	Massac       ".....	30 00	
	Pulaski      ".....	25 00	
	Union        ".....	134 43	
			220 78
Total from 98 Counties.....			<u>\$6,464 80</u>
Total Receipts from all sources.....			<u>\$8,121 59</u>

## EXPENDITURES.

Expenses Jacksonville Convention.....	\$358 10	
W. B. Jacobs, 1889 Pledges.....	16 00	
W. B. Jacobs, Salary and Expenses.....	2,146 71	
Prof. H. M. Hamill,       ".....	1,952 78	
I. M. Phillips,         ".....	665 84	
Mrs. R. B. Preuzner,    ".....	35 00	
W. C. Pearce,           ".....	140 69	
W. B. Mead,             ".....	210 00	
S. A. Glasgow,          ".....	50 00	
W. J. Semelroth,        ".....	39 81	
Miss Mary I. Bragg,     ".....	600 00	
Mrs. J. C. West,        ".....	134 38	
Miss Annie Culton, (clerical work).....	54 00	
Expenses Executive Committee Meeting.....	17 65	
Expenses State Workers at County Conventions.....	69 16	
International S. S. Association.....	750 00	
Monroe County S. S. Building.....	209 00	
Printing, { James Guilbert..... 33 80 }	68 80	
{ Gallop Bros         35 00 }		
Sec'y's Expenses for Postage, Express, Nor. Lessons, etc.	160 33	
Total Expenditures.....		<u>\$7,678 25</u>
Balance on hand.....		443 34
		<u>\$8,121 59</u>

Respectfully submitted,

R. W. HARE, *Treasurer*.

CHICAGO, May 20th, 1891.

Memorandum of monies received since State Convention on account of 1890 pledges. May 29, Stark Co., \$5.00. June 18, Coles Co., \$25.00.

It was moved and carried that an Auditing Committee of three be appointed by the Chairman, the same being as follows:

*Auditing Committee*—W. J. Semelroth, W. B. Rundle, W. P. Bruner.

The Convention joined in singing Hymn No. 472, "Gloria Patri."  
Benediction by Brother Wilson.

## REPORT OF NORMAL DEPARTMENT.

H. M. HAMILL, SUPERINTENDENT.

The demands of County Convention work during the year have limited the time given to strictly Normal and Institute work. Yet there has been a decided increase in the number of Institutes held, over the year 1890. Seven District Institutes were held in southern and six in northern Illinois during the months of December to April inclusive, as follows :

For the 3d District, at Freeport; for the 4th District, at Aledo; for the 6th District, at Gilman; for the 7th District, at Peoria; for the 9th District, at Mt. Sterling; for the 10th District, at Carlinville; for the 12th District, at Sullivan; for the 14th District, at Robinson; for the 15th District, at Olney; for the 16th District, East St. Louis; for the 17th District, at Duquoin; for the 18th District, at Carmi; for the 20th District, at Metropolis.

Notwithstanding the prevalence generally throughout the State of an epidemic that interfered seriously with the plans of the workers, the attendance at these Institutes, with few exceptions, was large and spirited. The programs were made up mainly from the "Legion of Honor" series of lessons of 1891, and certificates were issued to more than 2,000 members. The credit of the management and success is largely due to the District presidents, most of whom heartily co-operated with the Normal department and magnified their office and opportunity. Wherever there is a live, energetic District president there will invariably be a successful Institute. The pastors of the State are to be credited also with faithful and helpful service to the Association. In three years connection with the State Association, the superintendent of the Normal work has found only one pastor who deliberately and persistently hardened his heart against our work. Though every denomination in the State has its own Sunday School machinery, methods and workers, there has been a rising feeling of loyalty to the State Association as their common mother. From the Normal workers of these various churches timely assistance and kindly words have again and again been extended to our general Association work,

If six months in every year could be set aside exclusively for Institute work, it would enable us to reach every district of the twenty with two Institutes. The expense and loss of time incident to attendance in our large districts comprising several counties, make it the more necessary to bring the Institutes as nearly as possible within range of the counties one by one. If there could be held one three-days Institute in every county of the State biennially, there would be great gain to our work. This would be easily practicable with two Normal workers in the field, each conducting Institutes in some portion of the field.

The normal study in the state is growing widely and surely. The slow growth is better than a rapid growth would be. It has been difficult to secure accurate returns from all the normal classes and students engaged along the line of some one of the courses of normal study, but enough is known to bring both encouragement and discouragement. Perhaps 3,000 normal students in the State would include all who are making specific effort to prepare for the sacred office of

the Sunday School teacher. Fully 2,000 of these have begun during the past two years. The movement is acquiring momentum steadily, and the increase, it is believed, will soon run up into the thousands. Remembering that 80,000 teachers are needed to man our Protestant Sunday Schools in Illinois, it is easy to see how vast the field and how few the specially trained laborers.

The State Executive Committee since the last convention has given a decided impulse to normal study by sanctioning the plan of a State Normal Diploma, of be issued by the superintendent of the Normal department to all graduates of the "Legion of Honor" course of study. Already nearly 100 persons, principally young ladies and gentlemen, from various parts of the State, have taken the Final Examination sent out by the Superintendent, and have received their diplomas. The largest class graduated was nineteen, at Sterling, Illinois, under the tuition of George P. Perry, who in presence of the city pastors and superintendents, and a splendid audience of church workers, conferred the honors of graduation upon his pupils. The President of our Association (Mr. Peace) himself a "Legion of Honor" graduate, graduated in February a fine class of thirteen at Robinson. Pastors and laymen, especially live superintendents, are beginning to take hold of the grave problem of supplying the teachers of the future, and to this end are enquiring earnestly as to plans and methods of normal study and training.

The names of those to whom State Diplomas have been issued since the order of the Executive Committee, will hereafter be found in the Annual Convention report. (See Appendix for graduates between January and May, 1891).

As it is far from the purpose of the State Association or its normal department to be exclusive in the choice of one course of normal study, we urge that all properly accredited normal study in the state receive equal recognition and honor, and that the State Diplomas be issued from this department to all duly graduated normal students, irrespective of the course of study pursued. Our cordial and earnest recommendation to this Convention, through the Executive Committee, is thus to unify and encourage all proper Normal study in this State by the conferment of its State Diploma.

(B. F. Jacobs here interrupted the speaker to move that the recommendation be approved by the Convention, which was unanimously done.)

This is a day of Summer Assemblies, Summer Schools and Institutes. Prof. Harper, Mr. Moody and others have their summer Bible Institutes, ranging in time from a few days to weeks, and numbering all over the land many thousands of hard business workers, to whom such opportunities come as the only means of growth and systematic study. There is not so far a single summer gathering for the specific purpose of training Sunday School teachers for their responsible work. All that has been done toward this has been incidental to something more general. Chatauqua includes all forms of culture, others are given to special evangelistic studies of the Bible. Is it not time, and is there not a present demand for a "Summer Sunday School Normal Institute" of from two to four weeks, with competent instructors, helpful lectures, a course of study and graduates, all tend-

ing solely and specially toward the work of Sunday School teaching? We propose, with the help of all who feel this need and would share such advantages, to make a beginning during the coming year.

## WEDNESDAY AFTERNOON.

The Praise Service, led by Prof. Excell, was opened with a Responsive Service, (Excell's Triumphant Songs, pages 215 and 216.)

Prayer was offered by Dr. Little of Danville, followed by the song, "More Like Jesus."

The President announced the following Auditing Committee: W. J. Semelroth, W. B. Rundle and W. P. Bruner.

The Convention was then formed into a Sunday School Institute, conducted by Prof. H. M. Hamill.

PROF. HAMILL said: Our opening topic is "*Sunday School Management.*" I have taken the advice of our Committee in assigning the topics. We have made three divisions of the first topic, and these are assigned to the following persons: *First*—Rev. Howard Russell, Pastor of the Armour Mission, Chicago, will speak for ten minutes upon Sunday School Discipline. *Second*—Mr. John Benham, Superintendent of Christ R. E. S. S., Chicago, on the General Exercises. *Third*—Mr. R. E. Brownell, of Englewood M. E. S. S., upon any division of the topic that may seem best to him.

## SUNDAY SCHOOL DISCIPLINE.

REV. HOWARD RUSSELL.

*Mr. President and Friends:*—There is at least one of the greater poets who would have made a good Sunday School worker, and that is the poet Pope, for he utters a most trenchant truth when he says that Order is Heaven's first law. The question of order comes up at once in the organization of the Sunday School. It comes up every year in connection with the selection of a Sunday School Superintendent. Other things being equal, the man selected for that high and responsible office should be one who has the power of good discipline. Lacking in that requisite, all his other work will fail; for lacking in good order the work of the school cannot go forward. The successful superintendent, then, should be, first, a Christian; after that, a good disciplinarian, before all other things. He should be a man well known before the scholars and the teachers as a man who rules himself, for "greater is he who rules his own spirit, than he who takes a city." In the second largest Sunday School in the State of Missouri there was, two or three years ago, a superintendent who used tobacco. He went out with the annual picnic, and the teacher of the primary class was very much horrified, not to say disgusted, to see that superintendent take out his pipe and commence smoking it before those little ones, whom she had been attempting to teach cleanliness and purity of character. I think that a superintendent who uses tobacco in any form ought either to throw the tobacco away or send in his resignation. (Applause.)

MR. B. F. JACOBS: I move to omit the last clause (Laughter).

MR. RUSSELL: I accept the amendment. Let him throw it away, for next to the damaging example and influence of a pastor who uses tobacco, is a superintendent who uses it.

MR. WILLIAM REYNOLDS: Superintendents who use tobacco please rise. (Laughter).

MR. RUSSELL: Then he should come from the presence of God to the school, not occasionally, but every Sunday. When Moses came down from the mountain, his face shone; and so the superintendent's face should shine with that wonderful and potent power that comes from communion with God.

It is also necessary for him to have the co-operation of every teacher. I was in a school a short time ago where at the very moment when the superintendent was attempting to get absolute silence in the school there were at least three teachers who were talking to members of their classes. Now, *that* is not co-operation. In the school with which I have the honor to be connected, in Chicago, we resolved lately that we would have better order. The first thing we did was to go before the teachers at the quarterly social, or, what would correspond in other schools, the teachers' meeting, and it was decided that we should have better order, and that the teachers will co-operate in it. The organ will play for two or three minutes, and during that time each teacher will speak to the class about the new arrangement. We will throw the bell away. So it was agreed upon and understood, and before the Sunday when it was to be put into operation, a circular was sent to each teacher, reminding them of the arrangement; and I am glad to say that for a month or six weeks since that time we have had better order than we ever had before.

In securing better order, it is not only necessary to have the co-operation of superintendent and teachers, but to have the co-operation of the children. I have had this kind of an experience. I looked over the faces of a school of 300, which grew afterward to a school of 500, and I saw a school of disorder. It had been organized for only a few months. I studied the situation to see how to get order out of that chaos, and I thought the key to it was with the older boys. If you can get the boys from 12 to 18 years of age to be orderly in some way, by some scheme, you will capture the whole school. The young men and women, as a rule, will be all right, and the boys under 12 will be in order if the ones over 12 are so. I tried various methods. I brought them in squads to my home, and had little games and plays, and tried to get into the core of their hearts in friendship. I had them all at the church, with the teachers, in a little social; but even that didn't seem to do. But I happened to light upon a short description of the Boy's Brigade Movement in Scotland, and I said, that is the thing; I am going to get a military company enlisted. I talked with some of the boys, and they said, "Yes, that is what we want; you get up a company and it will suit us." I succeeded in getting uniforms furnished by the citizens of the place, and I put those boys under military drill. I had the best drilled company in the city. The whole problem was solved. No more disorder. Not only so, but 18 of the first 35 threw away their cigarettes to join and I had a band of 50 within the first year. There was no more trouble

about disorder. If this idea of drilling the boys in the military drill can be added to the Loyal S. S. Army plan as it is now organized, it seems to me it may do a wonderful amount of good all along the line. (Applause.)

## THE GENERAL EXERCISES.

MR. JOHN BENHAM.

*Mr. President and Members of the Convention:*—Your local committee has anticipated the wants of every member of this Convention; and the successful Superintendent in his General Exercises, must be just like the local committee of Danville. He must anticipate the wants and needs of the pupils of his Sunday School.

I understand I am to speak only upon the General Exercises in the ordinary Sunday session of the School. We are all of us built upon the same general plan, yet each of us is very peculiar. I have a friend who was for many years a superintendent of one of the largest schools in Chicago. He went before his school every Sabbath with a cut and dried plan. He never varied from it under any circumstances, and he made an abundant success. If I had tried that same plan I would have made the most dismal failure possible. I cannot be tied down by any pre-arranged plan and live up to it. For instance, two weeks ago to-day I was compelled to defer the time of the lesson hour, and just at that time I saw coming in Mr. B. F. Jacobs, and that was enough for me. I put him right down for an address, then I asked him to give us some of his practical suggestions as to the lesson, and I know our school was profited thereby. But if I had been bound down by one of these cast-iron methods, I couldn't have done it. We open, as I presume most of you do, with a song. We have a good, full thirty minutes before the lesson. We divide that time in a very different manner on different Sundays. Generally we have a hymn, then a prayer, always to be followed by the Lord's prayer, the school joining in unison. We generally use the Creed in some portion of the service, all the members of the school of course joining in that. At other times we use the commandments, responded to by every one, "Lord be merciful to us and incline our hearts to keep this law." Our Primary Department is just behind the platform, and the doors are always open during the opening exercises. The hymns always alternate. If one is particularly appropriate for the intermediate class the next one will be especially for the primary department, but everyone is expected to join in the chorus of each. We have felt that there may be a great advantage to the primary department in making them think that they are a part of the school—and they are a pretty big part of it, numbering about 200. When such songs as "Sun of my Soul, My Savior Dear" are sung, there is just as large a burst of melody coming from the little ones' room as there is from the main rooms. While these little ones have their simple hymns they are learning to join in the regular Sunday School and standard church hymns.

A friend of mine went to Europe not long ago, and he had some wonderfully good company on that voyage. I went up to his Sunday School a while ago and I learned what I thought to be a good thing to use in the general exercises in Sunday School. It went into ours the

next Sunday. Before the reading of the lesson, the Bibles are held up and the school repeats in concert, "Thy Word is a lamp unto my feet, and a light unto my path." Thus we find out in the first place those who have brought their Bibles, and we have stimulated those who did not bring them. Little by little we are growing into a school that is a Bible school, and we are going to reach the point where every one brings his own Bible.

Another thing that I learned in this same school. The superintendent stepped right out in front of the desk when I was there and commenced calling texts. He would call the book, chapter and the verse, and recite it, then every one in that school would recite it with him. I think they recited as many as fifty texts the day I happened to be there; and they have over 100 scattered over the Bible; texts which in the daily life of the pupils will be a help.

Then there is the plan of having topical prayers. Different teachers rise and make a very brief prayer upon some one thing that may be very dear to the heart of the teacher; some burden for a class, or for a member of it—a continuous topical prayer.

A DELEGATE: Suppose you have a teacher that doesn't pray?

MR. BENHAM: We don't have them in our school. If you have them get rid of them.

MR. B. F. JACOBS: Oh no, teach them to pray.

MR. BENHAM: Well, that will be getting rid of them, won't it? Almost invariably it is our practice to have a very brief review of the lesson. We give 35 minutes to the lesson. The review is generally by the pastor of the church, who has been in the Sunday School 35 years. He is always prepared on the lesson, and is always ready to speak upon some practical point of it. But if some one like our friend Mr. Jacobs or Mr. Hare comes in we will have him speak on some of these practical points.

Lastly, after our closing hymn, we rise and are dismissed with a brief prayer.

#### ADDRESS BY MR. R. E. BROWNELL.

*Mr. President:*—What I have to say is hardly along the line of Sunday School management, but I was asked to give some one feature in our school that has worked, not a theory, but something that has been actually tried and has proved to be beneficial. The question came up in our school about a year ago as to what we should do with our young men, ranging from 14 to 20 years of age. We had three or four teachers who had these young men in their classes, who consecrated themselves particularly to a hand-to-hand work. That was the first thing. Then they began to build to those classes; first, by organizing a society, something in the order of a literary club. They established two grades of membership for the society, one active membership and the other honorary. Any one who joined the young men's class and became a member of it in the school could become a member of the club. Those who joined the church were active members, and they only had a right to vote on taking in new members or rejecting them. The honorary members, or any of their friends whom they brought in were voted in as honorary members until they professed religion and

joined the church. That was about a year ago, and we have now four of those societies, one numbering 47, another 23, another 18 and another 14, and over two-thirds of those, I presume, were brought into the church this last winter.

About three Sundays ago I introduced into our school the slip for absentees. Perhaps you all know of them. It contains the name of the absentee, with the question, Will you visit or write to this scholar before next Sunday? Answer Yes or No; and give other information. These slips are presented to the teacher each Sunday with the class book, and returned to the Superintendent at the close of the school. I have here a letter received from one of my teachers in which she says that three of her boys had been absent from school because they had to work on Sunday and asking if something could not be done to find other work for them. I mention it simply to show you the interest and the contact we are trying to get with these young men. I will give you an illustration of what this largest class I mentioned has done. They had a mock trial; went through the whole form of selecting a jury; they had the indictment made and a Court and Counsel, and all that. It took two weeks to work up their plan, and that evening not one of those boys was absent, and after the meeting there were only two out of the 47 absent from Sunday School. Another time they took up an entertainment, and they invited the young ladies, but it is only about once in a quarter that they are allowed to do that. Another organization called themselves "*Omnes Fratres*." They take up regular literary work. They meet in the homes of some of the members or some of the teachers, or at the Superintendent's. That is the way we have reached the young men, and those in the other classes are looking toward them with an idea of rivaling them sometime in the future. In that way we are getting a great many of the young men that would otherwise join clubs or bicycle parties or something of that kind. (Applause.)

Mr. W. B. Jacobs read a letter of congratulation and good wishes from Rev. Aquilla Lucas, Field Secretary of the New Brunswick Sunday School Association.

After the song, "I am Going Home," Prof. Hamill spoke on

## SUNDAY SCHOOL TEACHING.

PROF. H. M. HAMILL.

*Mr. President:*—I labor under some difficulties in procuring the means necessary for the successful teaching of this lesson. I have indicated on the black board the initial letters of the principal points of this topic, and I shall ask you to allow yourselves for half an hour to be used as a class.

The principal thing about the Sunday School is the teaching. There may be a splendid organization, fine music, teachers' meeting, normal study—all concentrated upon the teaching, but if the teaching fails, all these others are failures. Now, I assume that the teacher prepares to teach the specific lesson—at least, that he has given it conscientious study, that he can stand in the presence of his class with some degree of confidence in his knowledge of the lesson; that he knows how he is going to commence it, and, as Edmund Burke says,



"Whatever he fails in, he should know just how he is going to close." If he does not know this he is not prepared, and if he does not do this his teaching is measurably a failure. I believe any teacher may acquire the art of successful Sunday School teaching. Let us see what the preliminaries should be: He must be *on time*; if he wants to put his class at ease, if he wishes to exorcise the evil spirits from the class, there must be a cordial greeting to every scholar in his class. It would be well for every teacher to be there at least fifteen minutes in advance of the session, to take every child by the hand and give him or her a kindly greeting. You meet a man on the street, and you think he is glum to-day, or cross, but in a moment a flash comes across his face in a smile, and you immediately say to yourself, "Oh, you are no' glum nor cross; you are kind and sociable."

In the average one-room Sunday School, ten or twelve is as many scholars as one teacher should attempt to teach, because the teacher should be the center, and the scholars should radiate about him. It is a great mistake trying to put too many pupils in a class. Also, they should be comfortable *physically*, as far as you can control it. You can have good light and ventilation in any kind of a church, yet how many Sunday School lessons prove abortive because of impure air! The A B C of Sunday School teaching is this, All Books Closed—and that means all Bibles closed. What would you think of a secular teacher attempting to teach a class with the text book open? Every book should be closed. The teacher's Bible should be under her arm, because it points to the source of her knowledge or inspiration. The pupils should be attentive to what the teacher says.

There are *four distinct steps* in order, in Sunday-school Teaching: 1. Testing the scholars; 2. Teaching the lesson; 3. Reproducing the lesson; 4. Applying the lesson.

#### I. THE TEST.

1. *The Test of Attention.* The first thought of the teacher is to secure the attention of *every scholar*. He can neither begin nor continue without it. It is indispensable to his teaching. He must test and fix attention by simple, easy questioning upon past lessons, and the current lesson, taking first the plain text with the meanings of words, its statements, events, etc.

2. *The Test of Preparation.* The trained secular teacher knows that the best way to secure home study by the scholar is to assume that it has been done, and to question directly upon it. So the Sunday-school teacher must stimulate preparation by persistent testing of it.

#### II. THE TEACHING.

The attention once thoroughly enlisted, and the scholar's preparation tested, the direct teaching begins. The teacher knows just what he intends to teach, how he intends to teach it, and what time he will give to it.

1. *As to the Matter.* Three errors are common. (a) *Teaching out of range.* The language and ideas of the teacher range above his class. (b) *Teaching too many things.* The unimportant incidents of geography, history, chronology, etc., are magnified. The scholar in

trying to learn everything retains nothing. (c) *Teaching confusedly*. There is neither beginning, middle, nor end to the lesson. Three steps are needed: 1st. What does the lesson *say*? Its *plain facts*, statements, etc. 2nd. What does the lesson *mean*? The meaning of its words and the plain exposition of its text. 3rd. What does the lesson *teach*? Its ethical and spiritual truths.

2. *As to Method*. For most scholars the method of direct questioning is best. The didactic or analytic methods are suited to advanced pupils only. Three errors are common: (a) Asking questions that suggest the answer, and do not require thought. (b) Asking questions of bright scholars and ignoring the dull or timid ones. (c) Failing to give opportunity and encouragement to scholars to ask questions. The wise teacher values the scholar's question more than his own. To answer a spirit of inquiry is the supreme educational end of the recitation. The teacher who does all the questioning is a failure.

### III. THE REPRODUCTION.

After the teacher has taught what he intends the scholar to learn, he must know that the *scholar has learned it*. He must test his own teaching and the scholar's learning by having them reproduce it. One scholar is called upon to re-state the lesson, the others correcting and supplying omissions. Or the reproduction may be given step by step by several scholars. What a pupil has learned he can re-state; and he cannot re-state what is not learned. The reproduction should be: (a) *Complete*, point by point, in order; first the literal, then the spiritual. (b) *Exact*, as only an exact statement is the test of exact learning. (c) In the *scholar's own words*, to test whether it is mere memory or real thought.

### IV. THE APPLICATION.

This is the direct appeal to the heart and conscience of the scholars. It is clinching the driven nail. There are three things to observe: (a) The application must be *thought out* carefully beforehand by the teacher. Time for it must be reserved, to make it impressive. (b) It must be *obvious* and *pertinent*, growing simply and naturally out of the lesson, within the plain understanding of the scholar. (c) It must be *personal and timely*. If the teacher *knows the secret life* of the scholar, the application will be a two-edged sword, keen and piercing. But the teacher's life must reinforce the application, or it will be valueless.

The Convention sang, "Seeking the Lost," and "Open the Door for the Children," after which Mrs. Crafts spoke on

## PRIMARY WORK.

MRS. W. F. CRAFTS.

(A class of about forty children sat on the platform facing the speaker.)

*Mr. President and Friends*:—I could have wished that this little lesson I am to teach might be to anticipate the talk which I am to give you to-night; and it will be necessary, in order to make my lesson thoroughly understood, to talk to you just a few moments about

the Principles of Teaching. I am not trying to teach a show lesson, a specimen lesson, this afternoon, but I wish to put into operation some of the principles of teaching. I am going to teach these little boys and girls just as I would in my own class. But you will notice there are certain disadvantages, because, although in my own class there might be some visitors present, there could not be so many as there are here, and it will also have some effect upon the children. Much of the result of the lesson will depend upon the state of unconsciousness into which I can get these little ones; so I want you to be just as quiet as possible. I am going to put a few little designs on the blackboard. (Mrs. Crafts then drew upon the blackboard a scale of seven colors, to represent the seven principles of teaching—red, green, blue, etc., to violet).

The first thing to remember is that the children have activity; that is one principle; secondly, it should be our effort to direct this activity. Accustom the child to do what he is expected to do; and in order to do that,—thirdly, we will not tell the children anything that they can discover for themselves. That is making use of this activity. Fourthly, we begin with what they know, in order to lead them to what they do not know. Fifthly, we have got to give them the idea. That is, I won't begin the lesson by reading to the children from the Bible, but I will just indicate to them the idea. Sixthly, Be thorough in all the new matter that you teach. See that they get it thoroughly into their minds and hearts. Lastly, we have to be very careful in judging how much little children know and how much we should teach them. The measure is not how much the teacher can give; but how much the children can receive. We must say as Jacob said to Esau, "I will move on softly, according to the pace of the children."

These principles underlie all normal methods. These seven principles bear the same relation to the science of teaching that the colors themselves bear to the science of light. There is not a child here whose name I know, or whose dear little face I have ever seen before—rather an anomalous position to put a Sunday School teacher in. I don't suppose these little ones have prepared the lesson for next Sunday yet, and I would prefer that my own pupils should not be taught the lesson at home. I ask the mothers to work the lesson of the past week into the lives of the children, but I have only a half hour of time to teach the lesson to them, and I wish to have their minds free to take what I can give them in that time.

Now I will make a picture on the board. (The speaker drew with yellow crayon, a picture of a crown.) What color is that?

SEVERAL CHILDREN: Yellow.

MRS. CRAFTS: Yes, the color of gold.

A LITTLE BOY: My father has got a gold watch.

MRS. CRAFTS: Has he? I have too.

ANOTHER LITTLE BOY: Oh, I have seen lots of gold watches. (Laughter.)

A LITTLE GIRL: I have a gold ring.

MRS. CRAFTS: This is a gold crown. How many of you ever saw a gold piece with the picture of a man with a crown on? What is a man called that wears a crown?

SEVERAL MEMBERS OF THE CLASS: A King.

MRS. CRAFTS: What is the woman called who wears a crown?

SEVERAL MEMBERS OF THE CLASS: A Queen.

MRS. CRAFTS: What is the difference between a King and a Queen?

SEVERAL MEMBERS OF THE CLASS: One is a man and the other is a woman.

MRS. CRAFTS: What is the nearest thing to a king or queen that we have in this country?

THE CLASS: President.

MRS. CRAFTS: What is our President's name?

THE CLASS: Harrison.

MRS. CRAFTS: Do you know what is the king of birds?

A LITTLE GIRL: The eagle.

MRS. CRAFTS: Oh, she guessed it the first time. That is it, the eagle is the king of the birds. I don't know whether I can make a picture of one, but I guess I will try. (Drawing picture on blackboard.)

MRS. CRAFTS: Do you know that the animals have a king?

Several hands were raised by members of the class.

MRS. CRAFTS: What is it?

CLASS: The lion.

MRS. CRAFTS: How nice it is that you guessed it the first time. Do you think I can make a picture of a lion. I don't know whether I can or not, but I will try. (Drawing picture.) So the lion is king of the birds, isn't he?

MEMBERS OF THE CLASS: No, of the animals.

MRS. CRAFTS: That's it.

Now I am going to make a picture of a book. Suppose we wanted to choose a book to be the king of books, what book would you choose?

MEMBERS OF THE CLASS: The Bible.

MRS. CRAFTS: That is it. I didn't know that you would say that, but I wanted you to say the Bible. Now tell me what letters to use—H-o-l-y B-i-b-l-e. So, what shall we say of the Bible? The Bible is the king of the books. First we had the king of the birds, then the king of the animals and then the king of the books. Now, why do we say that the Bible is the king of the books? Because it is big? No. I have seen bigger books than that. Do you know I have seen a Bible that wasn't as big as my two fingers. Can some of you tell me why it is the king of the books? "Because it is God's book;" "Because it is Jesus' book;" "Because it has good words in it." "Because it is a good book;" "Because I like it the best, and like to hear stories out of it."

MRS. CRAFTS: Well, none of you have given my reason. How many of you would like to have my reason? Raise your hands. "Because it has made more people in this world better than any other book in the world." It has made hundreds and hundreds and thousands of people good. It has made so many people good in this world that I think it is the king of books. And you have given many good reasons too; I like every one of them.

I thought I had a little ship here, if it hasn't gone—Oh! Here it is. (Exhibiting to the class a little paper ship.) How many of you ever

saw a big, real, true ship? (Several members of the class raise their hands.)

MRS. CRAFTS: There was a man that lived away off in India, how many of you have ever heard about India? And there was a ship going along on the waves, and the man looked at the ship and he asked where it came from, and they told him that it came from England. How many of you can say "England?" And he thought that must be a wonderful land. He thought he would like to go there. So he got on a big ship and went to that land, and he went right straight to the queen, and her name was Queen Victoria—can you all repeat that name?—and asked her what made her land so great, and, do you know, she took a Bible in her hand and said, "This is what made our land so great, that all her people had read God's word in the Bible, and they tried to do just as the Bible taught them." Did you ever hear that story before?

SMALL BOY: I heard that years and years ago. (Great Laughter.)

MRS. CRAFTS: I am going now to make a name that will run clear across the blackboard, and I want to see if any of you little boys or girls can tell me what it is when I get done. I am going to write the name of some people, not those people in England, but some people that wouldn't have anything to do with the Bible.

ISRAELITES. (Members of the class pronounced the word.)

MRS. CRAFTS: Did these Israelites like the Bible?

MEMBERS OF THE CLASS: No, No.

MRS. CRAFTS: Let me show you what they did instead of worshipping God. (Exhibiting two small golden calves.) And they put one in Dan and the other in Bethel—one in Dan and the other in Bethel.

A LITTLE BOY: This town is Danville. (Laughter.)

MRS. CRAFTS: That is so. Well, you see they didn't read God's book, "Thou shalt have no other gods but me."

What is it that is over our heads at night?

MEMBERS OF THE CLASS: "The Moon," "The Stars."

MRS. CRAFTS: Yes, and they worshipped the moon and stars, and they used to worship these golden calves, and take their children and lay their dear little children on the red hot hands of the idols and burn them up. And these people, these Israelites, were called God's people, but they got so full of wicked ways that they just threw the Bible away. Haven't you been learning about these Israelites?

MEMBERS OF THE CLASS: Yes, Yes, last Sunday.

MRS. CRAFTS: They not only worshipped idols, but they didn't keep the Sabbath day, and they cheated the poor? Didn't give them full measure; didn't give them right change.

MRS. CRAFTS: God sent a shepherd prophet to these Israelites. I will put his name on the board. What color would you like to have me put it on with?

MEMBERS OF THE CLASS: "Red," "Blue."

A M O S . What does that spell? Amos.

A LITTLE GIRL: I have a brother named Amos. (Laughter.)

MRS. CRAFTS: Is that so? I expect he was named after this one. Amos said the people were like a basket of summer fruit. (Exhibiting to the class a small basket of fruit.) Well, now, that does not look very bad, does it?

A LITTLE GIRL: If you put it away for a while it will get rotten.

MRS. CRAFTS: That is it exactly. Then it would look more like those people.

You learned in your lesson last Sunday about another man God sent to them in their wickedness. God's Book tells us that they wouldn't turn to God at all, and I am going to tell you now what happened to these wicked men because they wouldn't listen to God's Word nor His prophets.

(Mrs. Crafts then produced a quantity of sand )

Now, I am making a big hill. How many of you ever made a hill with dirt in this way? And on this hill they had a great big city called Samaria, and who lived there? The Israelites. And all over the hill they had their houses like those. (Representing in the sand little paper houses.) And down upon the plain. And this was a very strange city, because all around this city they had a great high wall,—why, it was as high as this church. (Mrs. Crafts here with wooden blocks built a wall in the sand surrounding the town.) And Hosea came there, and Amos came there, to tell them that God was going to break down their city and send them to a strange land to live. Now, tell me the name of the city.

SEVERAL MEMBERS OF THE CLASS: Samaria.

MRS. CRAFTS: And the name of the men who went there?

MEMBERS OF THE CLASS: Hosea and Amos.

MRS. CRAFTS: And so one day there was a King came with his soldiers, and he put his tents all around the city. (Placing little paper tents in the sand.) (While placing the tents in position, Mrs. Crafts rapidly reviewed the lesson, names of the people, the cities, what the people worshipped, and about the idols, etc.)

MRS. CRAFTS: And they tried for how many years? (Holding up three fingers.) And what did they try to do for three years?

A MEMBER OF THE CLASS: Tried to break down the wall.

MRS. CRAFTS: Yes, and at last, you know, they did, and they came in here and got the people all out of the city and took them all and put chains around their necks and fastened a great many of them together, and took them prisoners away off to another land, so there was none of these Israelites left in that land. God did this because they were such a wicked people, they wouldn't read God's Book, and were idle and drunken.

Now, instead of the Israelites, I am going to put another word on the blackboard, which will reach clear across it: A M E R I C A N S .

THE CLASS: Americans.

MRS. CRAFTS: And you and I are Americans, not Israelites. Do you think you and I do any of the things that the Israelites did? Do you know what I heard last night, that there are hundreds and hundreds of little boys and girls in this State of Illinois that never go to Sunday School and never read the Bible. In my own State there are more than 750,000 of such children. Do you think there is anybody in our country that worships golden calves?

THE CLASS: No, No.

MRS. CRAFTS: But there is a kind of gold in this country that some people worship so much that they have no time to worship God. (Exhibiting to the class a ten dollar gold piece.) Now, I have here

what in the East they call a tear bottle. When a person loses a relative or a dear friend he or she lets the tears of grief drop into this bottle, and then a cork is put into it and it is laid away in the grave of the person who is dead. Here is the kind of tear bottle that Americans have (Exhibiting a common pint beer bottle), and it has swallowed up the tears of many mothers and many little boys and girls.

I wonder why God does not send Amos to us. Can you think why he does not?

MEMBERS OF THE CLASS: We have got the Bible.

MRS. CRAFTS: Does God send anybody to teach us better? Yes, he sends teachers and ministers. We don't need Amos nor Hosea.

Now I have something else in my pocket. How many of you want Americans to be like the Israelites? I will tell you what I have here for every one of you. What does it say on this piece of money? "In God we trust." And because we have that on there I think we should be a good people, loving the Bible and trying to serve God. If we love God's Book and keep the Sabbath, and if we love God better than gold, then God will love us and take care of us. Now, I have one of these little papers for each of you, with a picture in it of the Israelites and of the golden calves, and I will give each one of you one of these little tents. How many of you think you could make some more like them? And I will give each of you a little flag—these three things.

The President then announced the following Committee on Resolutions: Rev. F. Nelson Glover, of Aurora; Rev. H. H. Russell, of Chicago; Rev. Mr. Torrey, of Decatur; L. A. McLean, of Urbana; J. G. Stevens, of Belvidere.

After which the Convention joined in singing the Long Meter Doxology.

Benediction by Rev. F. Nelson Glover, of Aurora.

The Convention then adjourned to accept the kind invitation of the citizens of Danville to drive about their beautiful city and admire its many lovely features.

## WEDNESDAY EVENING.

The service was opened with a Praise Service, led by Prof. Excell.

Dr. C. C. Miller, of McHenry County, offered the following resolution which was unanimously adopted by a rising vote:

"The Illinois State S. S. Convention, representing 600,000 scholars and 70,000 teachers, respectfully petition the managers of the Columbian Exposition, to be held in Chicago in 1892 and 1893, to close all departments of the Exposition on the Sabbath, and to forbid the sale of intoxicants of every kind on the grounds controlled by the Exposition."

THE PRESIDENT: I now have the pleasure of announcing an address, "The Qualified Teacher," by the sister who entertained us

so well this afternoon, and who needs no further introduction to this audience—Mrs. Crafts. (Applause).

## THE QUALIFIED TEACHER.

MRS. W. F. CRAFTS.

*Mr. President and Christian Friends:* The subject which has been given to me for the evening, "The Qualified Teacher," I want to connect with a second subject, "The Seven Lamps of Teaching," a subject suggested to me by the title of that noble book by John Ruskin, "The Seven Lamps of Architecture." If those who are engaged upon buildings which stand only for time can have their Seven Lamps of Architecture, we, who are engaged upon a building that shall be eternal in heaven, should also have our Seven Lamps of Teaching. I have been searching them out, and I propose to light them to-night; and I feel sure that every qualified teacher has, at some time or other, made use of one, if not the whole seven of these lamps in his teaching. I shall therefore bring things to your remembrance which you have heard of and which you have been practicing. In order to help us remember these seven points, I will make a little diagram on the black board. (Doing so.) Upon each one of these branches I propose to put an initial which shall represent one of the seven lamps which are invaluable, whether we are teaching a class of little boys and girls in the primary class, or older boys and girls in the intermediate, or even those in the Bible class. Very much that I shall say to-night will be to teachers of primary classes, because when I am at home I am the teacher of a class of 200 little boys and girls, so that when I talk I generally talk from the standpoint of a primary teacher. Three or four years ago, when I was in Chicago, spending a Saturday there, Mr. Jacobs asked me to go down to Farwell Hall and teach the lesson. I went. Mr. Jacobs had an envelope and a lead pencil in his hand, and he made a picture for me. He said the primary lesson was the first and most important, and that all the other teachers had to do was to take that and broaden it out. This is what I want you to do to-night, take this lesson of mine and simply broaden it out.

The first lamp that we should light in the teaching of every lesson is the lamp of *Illustration*. And I will give you four reasons why you should light the lamp of illustration, no matter what kind of a class you are teaching. The first reason will be shown by this roll of cloth which I have in my hand; as I look over this vast audience, I think I have the attention of all. That is one reason we should light this lamp; to gain attention. Years ago, when I was just beginning to teach, I read in a certain book which is considered good, "Get the attention of your class before you begin your teaching." Now that is not my idea; you should begin your teaching in such a way as to gain attention. The object with which you get the attention of your class, must be something new. Another thing, it should bear a close relation to the subject of the lesson. It must help in the teaching of the lesson that follows.

A second reason why we should light the lamp of *Illustration* will again be shown by reference to the roll of cloth—I see you continue to look at it, you want to see the other end of it, and there it is, about



three yards long and six inches wide—it is to *hold* attention. In order to hold the attention of the class you must make a change in the object with which you illustrate. As there is a change in the object going on, they give their attention. This is the reason why it is so much better to make the blackboard work in the presence of the class, even though one does very coarse work. I never would attempt to make a picture of any human being, above all we should never attempt a picture of Christ. Make such pictures as will not reflect upon truth,—very simple pictures. Now, in teaching this lesson to the little boys and girls, I drew a heart in this way (illustrating), and I said, “Would you think that was a picture of two friends who loved each other, or two persons who hated each other.” They said they must be friends. I said, “To-day our lesson is about two young men who were very great friends, David and Jonathan. We will let that pass now. It illustrates what I say about holding the attention. It doesn’t excuse any one for not using the blackboard to say, “Well, I can’t draw, I am not an artist, and I can’t draw.” I will give you a reason why a person doesn’t need to be a great artist in order to use the blackboard. Once when I was in a large convention and doing some work on the blackboard a lady arose in the audience and said, “Mrs Crafts, is that the best you can do?” I nearly fainted, but answered “Yes, it is,” and she said, “Well, I am glad of it, I am encouraged now, I can do as well as that myself.”

The third reason why we should light this lamp of illustration is to *give information*. This is a swaddling band: when I first read that the infant Christ was wrapped in swaddling clothes, I frankly confess to you that, until I saw this, I supposed the infant Savior was wrapped in some old rags. What a different idea I had when I saw a mother wrap her little babe in this. Then I understand how it was that Christ was wrapped in swaddling clothes, and at Christmas time I always take this into my class, and either borrow a child, if they will guarantee it to be quiet, or take a doll and swaddle it before the class. The third use of illustration, then, is to give information. The eye is not only a keener sense but a more accurate sense than the ear, and we can flash things into the mind through the eye more quickly than we can through the ear.

A fourth reason why we should light the lamp of Illustration is to *aid the memory*. Every Christmas time, when I bring out this band again, the little children who have seen it before watch me with the greatest eagerness, and if I handle my band, or do anything in a different manner than I did before they are sure to notice it. Sometimes you say, “How can we get these illustrations?” Let me tell you about one illustration. It is a story that was told me by my friend Laya Baracat. She is a very interesting woman, she was born on Mount Lebanon, and of the same nationality as that woman who came to the Savior for her sick child. One day, when visiting my home, I was studying this lesson, she said, “I will tell you a story that will help you to understand that lesson,” and this was the story: She said that when Gen. Grant was making his tour around the world there was living in Egypt at the town of Aysient an Egyptian by the name of Keyiet. He was an Egyptian, but he had been commissioned as American Consul, and when he heard that Gen. Grant was coming

to Egypt he sent an invitation to him to come to his home; for weeks before his arrival he had two or three hundred men working on the road over which the General was to travel, making, as it reads in Scripture, "The high places low and the low places high." On the day when General Grant was to arrive, the roadway for one mile was spread with Turkish rugs, and when the hour came there were six heralds, most beautifully appareled, going before, crying out, "Make way for the American, Grant;" and when he reached Keyiet's door, a bullock was brought over the threshold of the house and slain in such a way that the blood ran over the threshold; then it was cut in two, and one piece put on one side and the other piece on the other side of the door, and my friend told me that by that act they entered into the most solemn covenant known to Orientals—they were blood brothers; nothing that one asked could be refused. Then she said to me, that David and Jonathan were blood brothers, and she turned over to the 15th chapter of Genesis and said she had something more to tell me about this blood covenant, where God himself invited Abraham to enter into a blood covenant. Then she said, "That will explain to you why Abraham was so willing to offer up Isaac; he was in a blood covenant with Him who asked this of him." Then I said, "Why every christian has entered into a covenant with God the Father, and the blood is the blood of Jesus Christ;" and it flashed into my soul the thought of what consecration is—"One with Him;" I have entered into a covenant; nothing of time or strength can I refuse.

Now, how do we get these illustrations? There are two parts in every teacher's preparation for the work. We have finished one part of the preparation when we come to an understanding of the text. A good many teachers think they are ready to teach when they understand the lesson. Not so. You have only half of your preparation made. It is one thing to get something into your own mind, and quite another thing to get that something into some one else's mind. When we have got a lesson into our own minds, we must try to consider how to put it into the children's minds. So, when I come to this second part of the preparation, I try to harvest illustrations for my lessons. Let me give you the key, and I think it will make you independent of Quarterlies. "What can I use to illustrate this lesson with, out of daily life? What is there in nature like it? What is there in history or in song, that will help me to illustrate it?—and I never fail to get more illustrations than I need, just going over it in that way.

The next lamp is the lamp of *Imitation*. There is nothing that is so strong with children as the sense of imitation. I learned it partly from Froebel, the founder of the kindergarten, but I learned more of it from the children themselves than from anything else. I once held up in my hand before my class a page of raised letters made form the blind. They had never seen such a thing before. Then I told them that there was a little blind girl who had a whole Bible printed like that. She was delighted with it and read it every morning, and all the afternoon she would sit and read it with her fingers, and the letters were so rough that by and by they began to tear the skin of her fingers and she was very sorry to think that she could not read God's word; and she kissed it to bid it good bye, and then she noticed that

she could read it with her lips; and she read it in that way until her little fingers could get well.

This was the illustration by which I got the attention of the class. Let me tell you how I used it. I told them this story, and at the end of the lesson I gave each one of them a piece of this paper, and fully two-thirds of the class closed their eyes and begun to pass their lips over it. What a delight they took in it, and what a help it is to a teacher to have such illustrations.

The child does not leave this kind of thing in the primary department; it goes on into the main school. If we do not attend to this instinct of imitation there will be no such thing as custom, habit, fashion. It is one of the most potent things in the way of governing the school outside. Mr. Reynolds tells of a superintendent in New Jersey who could not understand why he could not get order. It was a large church bell that he rang to call the school to order.

This is the only convention that I have ever attended where the question has not been asked whether a person who is not a Christian should be a teacher in the Sunday School. It is answered by this instinct of imitation; if we want our boys and girls to be Christians we must give them Christian teachers. I have heard it frequently said that they soon become Christians, but I never yet heard what became of the children.

We will pass on to our next lamp, the lamp of *Imagination*. Every thing that can be said for the blackboard can also be said for the use of a slate or a pad of paper, in a class where there are few scholars. I will give you the reason why a person does not require to be a good artist in order to effectively use the blackboard; it is because of the imagination. A few weeks ago, when I was teaching the lesson about Elijah going to the house of the widow, I told the children, "I am going to give you a picture of the mother and her little dead boy;" and I said, "which is the little boy?" And no one made a mistake. *Imagine* pictures. I sometimes say, "We are going to have some pictures in this lesson, and we will make only one at a time; there is the picture frame, and I am going to let you make the picture in your mind. It is easier to *think* of pictures than it is to draw pictures. We will make two men, one here and one there, and this man Ahab—I don't know whether he wore a crown on his head or not, but he was a king, and down here was God's prophet; Elijah wasn't cross-looking; then we went on and made another picture frame, and we put in this frame a very high mountain, and the four hundred men who taught these people to worship Baal; that is all we put in that picture; so we went on and made seven pictures in the same way. When I got through I said: "Now, you can go up and choose which one you would rather have," and the little ones would go up and pick out one of these empty frames. Perhaps those of you who are teaching larger classes would not like to use such a method as that. You can use the story, picture or the lesson outlines. We are distinctly told that if all the things that were done by Jesus had been written, the world would not contain the books; so it is our function as teachers to *fill in*. For instance, if you are describing the multitude that Christ fed, you would not simply tell it just as it is stated in the book, but you would go on and describe it just as it must have happened. Here

are little groups of fifty or a hundred, and they must have been dressed in oriental fashion. In this country we dress almost entirely in black and white, that is about our way; but they were a company of orientals. I don't think there would be any black; it would be white and blue or purple—bright colors. And so you would want to describe this scene to your boys and girls. I will just give you a little hint of the beauty of the oriental garments. Here is a little coat which my husband brought from Damascus—a coat of many colors, perhaps just like the one worn by Joseph. It was Dr. McKey who said, "I am glad to see your little coat, but you have destroyed my idea of it. I thought it was a tarlton." This again shows the third use of illustration, to convey information. So, just study into oriental manners and customs. Instead of simply reading from the Bible that Jesus brake the bread and multiplied it—beautiful as the story is—describe Jesus, describe Peter, how impulsive he would be, going on and getting half through before the other apostles had hardly more than started. Thomas would be the last, and he would want to be sure that it was bread, and that there would be enough to go around. And so working with the imagination, we help to make our lessons very much more interesting to our scholars than if we simply read out what they have read over and over again.

The next lamp is the lamp of *Questioning*. I have heard Mr. Hughes, whom I consider one of the finest secular educators on this continent, say, "The art of questioning is the highest of all arts; the habit of telling is the weakest of all plans for giving instruction." Now, I do not mean this kind of questioning, reading questions from a book and then looking down and referring to the answers. I heard Mr. Moody say once that a question book in the hand of a teacher is like a lump of ice between two lovers. Questioning is perfectly independent of a question book, perfectly independent of anything in a teacher's hands. My remarks this afternoon to that class may have seemed haphazard, but I knew pretty nearly every question I was going to ask them. I knew what questions I was going to ask those children from beginning to end. I knew it so well that I could ask them without the aid of any book. The teacher's questions should come out of a teacher's interest in the class and her knowledge of the class.

The next lamp is the lamp of *System*—from the known to the unknown, looking forward all the time to the idea of giving them an exalted idea of God's Book. This afternoon I talked about kings, in order to give them an idea that this Bible is king of books; and the beautiful answers that they gave were very interesting to me.

We should begin the lesson with something that is familiar to the little children. A stairway would be of very little use to anybody if you couldn't pass the first step; the Atlantic cable would be of no use if there were no shore connection. So with the teaching of each lesson, let us make a picture from what the children know to what they do not know. Familiarize yourselves with the "2 P's and 4 D's system." I don't know of anything better for an inexperienced teacher to take hold of to acquire this higher art of teaching.

The next lamp is the lamp of *Repetition*. We make a mistake when we think children know a thing because we have told them once.

Richter says we must excuse children for being children. I don't expect a child to know a thing because I have told it once. There is a good rule in pedagogics. "Never tell a thing without asking it again." We can never be sure that they know it until they tell it back again. Not until we get the echo back from the past can we be sure that we have reached their minds and hearts. You need not make the lesson tedious. Children don't ask their mothers to tell them new stories, the story the little child asks for is the one you have told oftenest. Faith Latimer showed an understanding of childhood when she gave her book this title, "Dear Old Stories Told Once More." If we do not have a great deal of this repetition we are depriving the children of a great deal of the enjoyment. It is pleasant to them to tell what they know. I have heard people say, "I know it but I can't tell it." Now I don't believe that; people *can* tell what they know, and if they can't tell it, it is the surest indication in the world that they don't know. So with children in our classes, if they are not able to tell us what we have been telling them, we may be pretty sure that they don't know. Children will remember a lesson a great deal better in which they have had a talking part than one in which they have simply had a listening part.

Now we will pass on to the last lamp, and we will make short work of it, the lamp of *Enthusiasm*. You say, "How will that help a teacher?" I will tell you five or six ways. It will bring about thorough preparation; it will vitalize our knowledge; everything that you and I have observed or experienced or read, we will use in the teaching of our lessons if we are enthusiastic teachers. It will make us progressive. It will be an impossibility for an enthusiast to get into ruts; it will be impossible for them to go on doing things in the same way they always have done them. Enthusiasm will do another thing; as Dr. Talmage says, "It will put a lantern behind the face," and it will be impossible for an enthusiastic teacher to be dull or uninteresting. Enthusiasm will do another thing, it will make our work easy. I have heard people talk a great deal about duty; do you know I am somehow coming to dislike that word very much. How much better it is to do things from privilege rather than from a sense of duty. I am very sure we are never weary of work when we are enthusiastic over it.

Enthusiasm will do another thing, it will light the soul of every scholar in the class. Without enthusiasm, it is a dull, listless, lifeless class.

I am persuaded that if we try to light these lamps in the teaching of every lesson we shall become qualified teachers, for I have tried to put before you in this concrete way some of the principles that are the very basis of the true idea of education, and I believe that if you try to light these lamps in the teaching of your lessons you will become qualified teachers. May God light this lamp of enthusiasm in all your hearts and souls. (Applause.)

Solo by MR. EXCELL, "Handwriting on the Wall."

## "THE BOOK AND THE PEOPLE."

PREST. ROBERT ALLYN.

The President now introduced Professor Robert Allyn, of the State Normal School at Carbondale, Jackson county, who spoke as follows:

*Christian Friends:* I have only a few words to say, and at the beginning, let me cheerfully declare that I have profited very much by the studying of my topic for the past three days. It was but three days ago that Brother Jacobs telegraphed me, "Will you speak on The Book and the People?" The Spirit seemed to say to me, "Go and do it." I think the Holy Ghost has directed me in preparing, and I beg you to pray that he will give me the power to utter what shall be profitable to us all.

"This is a very strange Book; it claims to be THE BOOK. It is told of Sir Walter Scott that when he was dying he said to one of his family, "Read to me out of the Book." "What book?" was asked. "Why, the Book—there is but one—the Bible." And this is *The Book*. It comes from a strange people and claims to accomplish a strange purpose, compared with all other books. I will put what I have to-night to say of this book into 'five points,' which you may count off on the fingers of your right hand, and the points shall be on a line as if this book did not claim to be divinely inspired, but was only the single old book of a strange people, which ages have revered, and which has guided the lives and regulated the conduct, and inspired the meditations, and consoled the sorrows of the best men and women in all the world, and which is still held in almost adoring respect by every enlightened and powerful people. Let those of you who have right hands hold them up, for I desire to count off these 'five points,' which relate to the *Book*, and which I particularly beg you to remember as I comment on them.

- I. This Book gives man knowledge and wisdom.
- II. It teaches cleanness and purity.
- III. It insists that obedience is power.
- IV. It proclaims man's responsibility to God, and the certain retribution for sin.
- V. Its teaches the Divine compassion, love and sympathy, and the immortality of the soul.

### I.

Solomon says of his proverbs and in the same degree of the whole Bible, that it is "to give the young man knowledge and wisdom," and further on he says that "Wisdom is better than rubies, and all the things thou canst desire are not to be compared to her." The Bible imparts to men a knowledge of the origin of all things, and of man himself, and of his destiny, and in addition to this, it imparts practical wisdom. Knowledge is by no means wisdom or common sense. It may refer only to facts, theories, speculations; often, all of which may be barren of results and even may greatly mislead. But wisdom concerns itself with such practical matters as involve conduct of some sort. It is skill in dealing with business necessary to life, and in such a manner that man shall make of his life a grand moral success. And this ability to use the opportunities which God and Nature offer to the

uses of man, is the proper Bible idea of wisdom. It lays before man knowledge which man gets nowhere else—a knowledge that he can use, and in greater amount, also, than all the profound knowledge of the schools.

It is in this way that the humblest man can acquire a wisdom to enable him to conduct his affairs with prudence so that he can safely reach the true good of life and live securely in the favor of God, and to the profit of his race. So set it down as the unique purpose of this Book to teach man wisdom and knowledge; not to amuse him, nor simply to instruct him in science, or render him skilled in art, but which seeks to make the best use of his powers and to gain the greatest good from all his opportunities.

## II.

This Book teaches and enforces cleanness and purity, both physically and mentally, both of soul and spirit, of matter and mind, their necessity, their reasonableness and their far-reaching laws. When General Butler was in New Orleans, holding it with the Northern army during the Southern rebellion, the yellow fever, that dreadful scourge of tropical and semi-tropical climates, was ravaging Havana, and every day threatening our Southern ports. He himself tells us that when he began to study how he could save his northern-bred soldiers, it occurred to him to read Moses in Exodus and Leviticus. The fever had annually invaded that city, and General Butler said, If I can keep New Orleans as clean as Moses compelled the migrating Israelites to keep their camp, I can save the health and lives of the men. He set men at work. They burned all offal and filth, and threw it into the swift flowing river. They cleaned every street and alley, and every house, and the yellow fever fled like a flock of bats at sunrise to their dens, and the citizens of that city have followed his example, and they have never been afflicted with it since. The Yankee general followed the Bible directions and subdued a dreaded pestilence.

A doctor of medicine not many days ago was lecturing a class of teachers in the city of Chicago, and said in substance, that medical science has learned no better lesson than the one which shows the connection of health with cleanliness. The itch, he said, had been practically exterminated by attention to cleanness. So of the smallpox, and diphtheria is of the same character, while typhoid and scarlatina are known to be due almost wholly to filthiness. Destroy all bad odors and impurities in water and air, in food and clothing, and disease will almost disappear of itself. So of moral uncleanness, banish it and half of vice goes with it. On the purity of manhood and womanhood depend chiefly the strength and stability of the nation; make the house in which the soul dwells pure, and the glory of angelic nobleness will shine through it and irradiate the whole life.

## III.

This Book teaches that Obedience is Power. 'To obey is better than sacrifice,' and to be a servant of God than to know all science, or than to be a king or a conqueror. "Nature is conquered by obeying her," said Lord Bacon, and thereby indicated the Bible way of "doing all things," by submitting to the laws of Jesus Christ. All human

strength comes only by following law, and as men have been learning this have they been growing in power to work those miracles of modern times, the steamship and the railroad, the telegraph and the mower and reaper. Let them follow this Bible idea further still and obey the law of honest living according to Jehovah's righteous requirements, and no imagination can hint at the height of power or the breadth of dominion over all the forces of nature to which our race may attain. Yes, obedience is power. This Book tells us so.

#### IV.

The Bible comes to teach the Responsibility of man to God, and Accountability to Him, and certain Retribution for Sin. In this way it comes to tell that a man can not sin without punishment, whether that sinning be little or large. God holds the sinner accountable for the consequences of all his wrong acts. He will not allow him to escape the penalty of his crimes nor to cast the burden of his guilt on another, when he neglects duty or breaks out into open rebellion against his rightful authority. It therefore teaches responsibility for conduct, and retribution for sins. And it insists that this lesson shall be pressed home on the heart and conscience of every one who is born into the world. The Infinite Father will not permit his children to enter the broad field of life without having it impressed upon them that they are to be held accountable to him not only for their deeds, but also for the consequence of their deeds.

We have now had the four fingers of the hand in the points already enumerated. Let us now put in the thumb, which shall shut itself against all the others and bind them all into one bundle or fist, to strike or to hold fast with a steadfast grip.

#### V.

This Book teaches God's Divine Compassion, Love and Sympathy, and also the Immortality of the Soul of man. Whoever lives in God and acts according to his will, must possess his life, and be, in fact, of his infinite life. But this last point needs no further expansion.

Let us adopt Mrs. Craft's idea of repetition, which I have used in my school room for more than fifty years, and try to recall the "five points."

(They were then counted off and repeated by the audience, and the speaker continued on the second part of his topic, The People.)

#### I.

(Please to tell off on the fingers of the left hand.) This strange *People* had its origin, not like Rome of old, or Texas in our day, among a mob of robbers, but it sprang from a Prince and a Gentleman. Abraham, its first head, was a gentleman who obeyed God. I know there is a notion abroad that a Christian is somehow not quite a gentleman. He does not dance at midnight balls, nor drink, nor smoke to the annoyance of others. A gentleman of the world may have a good many vices, a Christian not one. The English toleration and even applause of that "first gentleman" in all Europe, the Prince of Wales, the heir of the crown, is simply a permission to sin. This Book allows nothing of the sort. David and Solomon, and their sort, must be



thoughtful gentlemen and respect the rights of others, as they demand toleration for themselves. Abraham was a gentleman without vices. Neither his father nor his mother was importuned to pay his gambling debts. He did not engage in card playing and ask his partners in the cheating game to sign an agreement not to tell that the play had been deep and villainous. I can not imagine that Abraham, so hospitable and courteous to the stranger angels before whom he bows to render obeisance, could use slang in his family, or on the street, or even in the pulpit when he preached, nor did he speak with disrespect of any one, even the humblest. The current phrase is that it takes at least three generations to breed a gentleman. But this people has its origin in a Prince and a Gentleman.

## II.

This people after an existence of three generations of independence and prosperity, growing in oriental fashion into honorable greatness, was in a very strange manner sent into a servitude as bitter as it was strange, and for two hundred and fifty years it bore the hard yoke and endured the direst burdens of human bondage, where it learned to suffer in silence, to become strong and to wait for the coming opportunity. The nation was melted in this furnace of affliction, and then hammered on the anvil of servitude, till it was made fit for God's designs and prepared for its mission. Thus he beat it into a hardness and into a state or condition for the largest liberty and for the completest power of self-control. They had learned what was the value of independence and freedom while they were nomadic herdsmen, and then they comprehended what obedience and strict compliance with a task under a master's orders were. They knew not what it was to be allowed an hour of time, or a position or privilege which they could call their own. They learned in suffering to be strong, and acquired a character which has been firmer than hammered steel, and more elastic than the tempered spring. It could endure not only the hardest blows without destruction, but could, when necessary, strike back with even greater energy than would seem possible. It was prepared for the greatest trials, the severest toils, and the brightest glories of those deeds with which sacred history abounds.

## III.

The leaders of this strange people were men of solitary thought and reflection and of energetic action; at one time living in the solitude of deserts, and again in the midst of the bustle of the city and the excitement of the court; men brought up in palaces as was Moses for forty years, were for another forty years companions of the solitary rocks of Sinai, and denizens of the desert. At one time alone with God, at another disturbed by the jostling crowds, they learned to know and to sympathize with every phase of humanity, and to control every wayward impulse of their race. They sounded all the depths of human suffering and experience, and rose to all the heights of human knowledge; dwelt in the excitements of the brightest civilization, and yet were as completely isolated as the hermit of the wilderness. In this way they could understand the wants of their fellow men, and having

had the experience of men of the world they knew how to provide the needed arrangements for the culture and development of the race.

#### IV.

It was a nation which brought its young men prominently to the front. It did indeed by no means discard old men. The aged Abraham and Isaac and Jacob and Moses were great characters among them, and they held age in reverence as hardly another people ever did. But the most admired models among them were the young Joseph and Joshua and Saul and David and Solomon; all youths of generous impulses and noble ambitions, and while they were young of pure lives. Some of these did, indeed, as is too often the case with callous old age, become selfish and vicious, impure and debauched, and oppressors of their race. It will be found most commonly, I believe, that the hope of the race is in its young men, and therefore the most loving of all the disciples wrote in this book, "I write unto you, young men, because ye are strong and have overcome the wicked one." We deprecate the rashness of youth, but it is nothing as to its danger compared with the selfish slowness of age. And as to the passions of young men, why they can not be mentioned in the same hour with the cool villainy of some old men. The generous sympathy and responsiveness of the young to every want of man is recognized and encouraged in this Book, and the church is doing well to imitate it in its Young People's Christian Endeavor Societies, in its Henry Wadsworth Associations, its Epworth Leagues and other organizations. Then in this same connection how this Book seems to love children, and glory in their purity and in the promise of power they bring to the world.

#### V.

The people was one specially loyal to God and his Law. After the captivity they never swerved from the strictest allegiance to Jehovah, holding to one only God and one only Law of duty and service. Besides they revered their parents as no other people ever have done, and from this characteristic they have derived a stability and power which have made them a standing wonder among all nations, and given them an influence which no similar number of people ever have had. A Jew is to-day a son of Abraham, as distinct in features as in character, as loyal to God, and as reverent and obedient to parents as when Abraham went to Mount Moriah to offer up Isaac in obedience to the supreme command of God, and as when the boy obediently submitted to the dreadful duty.

To-day the money power of the world is under the control of the Jews. If they could be induced to say to-morrow that those standing armies of Europe, numbering seven or eight millions of idle men who are preying upon the resources of the people, should be disbanded, and should insist on their discontinuance, they would vanish as did the locusts of Egypt. All the Jews—children of Abraham—in all the earth are not more than about eight or ten millions, and yet not fifty millions of other people have half of their financial influence.

This is owing to the two things we are now considering—their loyalty to God, and their reverence and honor accorded to 'father and mother,' sanctioned and emphasized by their law and by their habit. It is

therefore a people whom we may respect and reverence, and if we will but obey God as they have, and honor our parents as the Jews have done, we may rest assured that God will give to us the power of the world, for the secret of power is with Jehovah.

These 'five points' concerning the Book, and the other 'five points' concerning the People are something which can be used anywhere as arguments for our religion and as stimulants to duty everywhere, and they are irresistible.

## *THURSDAY MORNING.*

The early meeting was led by Townsend Blanchard, President of the 17th District.

The 8 o'clock Conference of County Officers was led by W. B. Jacobs.

The Praise Service was led by E. O. Excell.

After prayer, by Rev. J. L. Alfred, the President announced that the Convention was ready for business.

Report of the Auditing Committee approving the Treasurer's Report was read and adopted by the Convention.

MR. R. H. GRIFFITH, chairman of the nominating committee, reported as follows:

The most important business before the nominating committee has been the selection of the Executive Committee. Brother Jacobs suggested yesterday that, as he had served this State Association as chairman for nineteen years, it was time he should retire. The nominating committee, in considering the matter, and doing a little subtraction, taking nineteen from twenty-one, decided that he lacked two years of having attained his majority. [Laughter and applause.] In the eyes of the law he is only an infant. After he has served his two years more we can then determine how long we will keep him in. The nominating committee therefore recommend that he shall be re-elected as Chairman of the Executive Committee for the twentieth time.

THE PRESIDENT: All of you who are in favor of that, without a motion, rise and give him the Chautauqua salute.

MR. GRIFFITH: The committee have with one single exception, retained the present Executive Committee, and that one is Brother Jerome, of Carbondale, who has removed from us. Dr. Allyn was appointed to fill Brother Jerome's unexpired term, and Dr. Allyn earnestly requested that another person should be chosen from his city. The Executive Committee will therefore consist of: B. F. Jacobs, Chairman, Chicago; L. A. Trowbridge, Rockford; John Benham, Chicago; Knox P. Taylor, Bloomington; R. H. Griffith, Rushville; G. W. Barnett, Chicago; H. T. Lay, Kewanee; Prof. D. B. Parkinson, Carbondale; J. R. Gorin, Decatur; T. H. Perrin, Alton; Frank Wilcox, Champaign.

For District Presidents, we recommend the following: District 1,

H. L. Parmalee, Chicago; District 2, Dr. C. C. Miller, Marengo; District 3, Geo. P. Perry, Sterling; District 4, Rev. H. C. Marshall, Rock Island; District 5, Dr. J. D. Moody, Mendota; District 6, J. L. Saxton, Gibson City; District 7, Rev. C. M. Taylor, Princeville; District 8, T. S. McClanahan, Monmouth, District 9, F. D. Crane, Mt. Sterling; District 10, A. W. Cross, Jerseyville; District 11, Mr. D. Zeigler, Greenview; District 12, W. B. Rundle, Clinton; District 13, Geo. R. Risser, Paris; District 14, B. F. Templeton, Palestine; District 15, J. C. Howard, Olney; District 16, Mrs. M. E. Webb, Lebanon; District 17, Mr. T. Blanchard, Tamaroa; District 18, L. D. Barth, Enterprise; District 19, Geo. A. Crow, Golconda; District 20, W. P. Bruner, Metropolis.

A motion that the report be adopted and that the names as read be elected for the year 1891, was seconded and carried unanimously.

The Convention joined in singing Hymn No. 146, "Rock of Ages."

REV. C. H. LITTLE, of Danville, submitted the following report of the Committee on the Executive Committee's Report:

The Report of the Executive Committee is before us, and we recognize, with gratitude to God, the success which has attended the efforts of the Sunday School workers of this State during the past year. Peculiar difficulties have arisen in some counties, resulting in a decrease of schools and of attendance, but upon the whole, a real advance has been made.

We also thank God for such faithful and efficient leaders, and we note with great pleasure the fidelity with which they have planned and carried out the State work. May their lives be precious in His sight, and may they be long spared to encourage, stimulate and direct.

The Report indicates the necessity of an advance movement. The Convention approve this. That which ceases to grow begins to die. We must go forward. Our leaders urge us on. We quicken our steps to follow.

The Report breathes throughout a missionary spirit, and in this we hear the voice of One who said "Separate me Barnabas and Saul for the work whereunto I have called them." The great Scriptural principle that the strong should help the weak shall be, God helping us, our end of action, whether the need be in Africa, India or Illinois, whether the McAll missions of France or needy counties and townships of our own State call for help. The cry from the destitute places of this great commonwealth is of a Macedonian character, and we will endeavor to occupy them, "assuredly gathering that the Lord has called us for to preach the Gospel unto them."

The 670,000 children who are not in our Sunday Schools demand attention. In order that we may say to them, "Come!" there must be systematic house to house visitation throughout the length and breadth of the State. The St. Louis example of calling at every home on a certain day might be used in the whole State as a beginning, to be followed by persistent efforts to "bring them in." Shall such a day be appointed?

The recognition of faithful work on the part of teachers and scholars in the Loyal S. S. Army has done good where it has been tried, and we recommend this plan to the schools of the State.

There is no longer any question as to the importance of Normal

work, and we most heartily recommend the plans and methods of Prof. Hamill in this direction. Let us have uniform Normal Lessons. Let us circulate the *Trumpet Call*, and endeavor to secure better teachers for our schools. In view of the untiring labors of Prof. Hamill, and of the increasing demands and importance of Normal study, we recommend that an assistant be secured who shall aid him in the heavy labors of his department.

The World's S. S. Convention, to be held in St. Louis, and the World's Fair in Chicago, form additional reasons for the more complete organization of the State. The Convention feels that Illinois should be an object lesson in efficiency and usefulness at the great gathering of S. S. workers in the city upon our border. The Columbian Exhibition will call for an example of Christian work and enterprise. We pledge ourselves to new diligence.

The Illinois State S. S. Convention wishes with more than ordinary emphasis to approve the work of its gifted son, Wm. Reynolds, superintendent of national and international organization.

In view of the increasing demands we recommend that the Executive Committee employ two additional workers who shall give their whole time to the State work.

We think the time has come to erect a great S. S. Building in Chicago. In the early history of this city a Christian pioneer said, "Let us anchor our Denomination in Danville with a Building." The time has come to anchor our Association in Chicago Harbor *with a Building*.

To this end we recommend that the Executive Committee be requested to ask for one dollar from every teacher and officer, and one dime from every Sunday-school pupil in the State.

In view of all these increasing demands and the need of special preparation for the International Sunday School Convention and the Columbian Exposition we recommend that not less than \$10,000 be raised during the ensuing year, and that not only schools and counties be urged to give, but that the willing hearted be urged to make individual donations.

C. H. LITTLE, Chairman.

J. A. BURHANS,  
E. M. CALDWELL,  
F. D. CRANE,  
J. N. McCORD,  
Committee.

On motion the report was adopted and the committee discharged.

The pledges of the various counties of the State for the work for the ensuing year were then taken, resulting as follows:

#### COUNTY PLEDGES FOR 1891-92.

Cook .....	\$1,500 00	McHenry.....	\$ 50 00
*Du Page.....	50 00	Winnebago.....	150 00
*Grundy.....	30 00	Carroll .....	40 00
Lake.....	100 00	*Jo Davies.....	25 00
Will .....	75 00	Lee.....	75 00
Boone.....	50 00	Ogle.....	80 00
De Kalb.....	40 00	Stephenson.....	50 00
Kane .....	60 00	Whiteside ..	100 00
Kendall....	50 00	Henry.....	100 00

Knox.....	\$ 50 00	Shelby....	\$ 60 00
Mercer.....	60 00	Champaign.....	100 00
Rock Island.....	100 00	Clark.....	40 00
Stark.....	35 00	Coles.....	25 00
*Bureau.....	25 00	Cumberland.....	25 00
La Salle.....	75 00	Douglas.....	50 00
Marshall.....	35 00	Edgar.....	60 00
Putnam.....	10 00	Vermilion.....	75 00
Ford.....	50 00	Crawford.....	50 00
Iroquois.....	70 00	*Effingham.....	10 00
Kankakee.....	50 00	Fayette.....	25 00
Livingstone.....	100 00	*Jasper.....	20 00
McLean.....	150 00	*Clay.....	20 00
Fulton.....	100 00	Lawrence.....	20 00
Peoria.....	200 00	Marion.....	30 00
Tazewell.....	60 00	Richland.....	30 00
*Woodford.....	40 00	Bond.....	45 00
Hancock.....	75 00	Clinton.....	20 00
Henderson.....	25 00	Madison.....	50 00
*McDonough.....	25 00	*Monroe.....	10 00
Warren.....	80 00	St. Clair.....	50 00
Adams.....	100 00	Washington.....	20 00
Brown.....	60 00	*Franklin.....	10 00
Cass.....	40 00	Jackson.....	50 00
Pike.....	50 00	Jefferson.....	40 00
Schuyler.....	50 00	Perry.....	50 00
Calhoun.....	40 00	*Randolph.....	25 00
Greene.....	50 00	*Williamson.....	25 00
Jersey.....	50 00	Edwards.....	25 00
Macoupin.....	50 00	Hamilton.....	15 00
Morgan.....	150 00	Wabash.....	20 00
Scott.....	30 00	Wayne.....	50 00
Christian.....	50 00	White.....	35 00
Logan.....	\$ 35 00	Gallatin.....	25 00
Mason.....	50 00	Hardin.....	10 00
Menard.....	35 00	Pope.....	20 00
Montgomery.....	100 00	Saline.....	10 00
*Sangamon.....	50 00	*Alexander.....	25 00
De Witt.....	60 00	*Johnson.....	10 00
Macon.....	100 00	Massac.....	35 00
Moultrie.....	40 00	*Pulaski.....	25 00
Piatt.....	100 00	Union.....	50 00

Amount pledged from 85 counties.....\$6,295 00

Estimated from 17 counties (marked with a \*). .... 425 00

Total from 102 counties.....\$6,720 00

#### PERSONAL PLEDGES.

Cook Co.	B. F. Jacobs.....	\$300 00	Cook Co.	Miss Mary I. Bragg.....	\$ 10 00
"	E. O. Excell.....	300 00	"	C. D. Knies.....	5 00
"	W. B. Jacobs.....	50 00	"	T. B. Standen.....	5 00
"	R. E. Brownell.....	50 00	"	Mrs. Jos. Caldwell.....	5 00
"	T. P. Nisbett.....	35 00	"	Mrs. E. A. Wallace.....	5 00
"	T. J. Bolger.....	30 00	"	Miss E. J. Caskey.....	5 00
"	H. L. Parmelee.....	25 00	"	Chas. F. Halbe.....	5 00
"	J. W. Helmer.....	25 00	"	W. A. Robertson.....	5 00
"	J. A. Burhans.....	25 00	"	Mrs. Ewald's Class.....	5 00
"	A. A. Devore.....	25 00	"	Miss M. E. McKenzie.....	5 00
"	G. W. Barnett.....	25 00	"	Mrs. Helen Cone.....	5 00
"	J. H. Chapman.....	25 00	"	David Martin.....	5 00
"	Sup't. 6th Pres. S.S.....	25 00	"	Miss Mabel Hall.....	5 00
"	W. H. Brintnall.....	25 00	"	David Frazer.....	5 00
"	Miss F. E. Farrer.....	10 00	"	St. Mark's Prim. Cl.....	5 00

Cook Co. Miss Julia Stose....	\$ 5 00	Menard Co. D. Zeigler.....	\$ 5 00
Lake Co. H. S. Vail.....	10 00	Montgomery Co. N. T. Merry-	
McHenry Co. Mrs. C. C. Miller.	5 00	well .....	10 00
Winnebago Co. Chas. Winn...	5 00	S.A. Meriwether	10 00
P. W. Ransome.	5 00	V. A. Bost.....	5 00
E. M. Revelle..	5 00	DeWitt Co. B. T. Hill.....	10 00
Miss M. I. Beattie	5 00	W. B. Rundle....	10 00
L. A. Trowbridge	20 00	Piatt Co. Rev. G. W. Bainum..	25 00
Jo Daviess Co. Miss A. Culton..	10 00	Luther M. Leavitt..	5 00
Whiteside Co. I. M. Philips....	10 00	Shelby Co. Leonard Keeler....	5 00
Mrs. I. M. Philips.	10 00	Champaign Co. Morris Ch'p'l S.S.	5 00
Knox Co. W. Wheaton Smith.	5 00	C. C. Leonard..	1 00
La Salle Co. Utica Baptist S.S.	5 00	Clark Co. Mrs. John Morton ..	5 00
Iroquois Co. Rev. J. W. West.	5 00	Douglas Co. J. R. Evans.....	5 00
Kankakee Co. Leggt'n U'n. S.S.	5 00	Miss C. McNeill..	5 00
McLean Co. C. W. Romine....	5 00	Edgar Co. Leroy Wiley.....	5 00
McLean Co. John T. Ayers....	5 00	T. J. Reed.....	2 00
L. A. Vasey.....	5 00	Vermilion Co. E. H. Palmer....	10 00
Dr. D. T. Douglas.	5 00	Danville Pres. S.S.	10 00
Peoria Co. J. C. Coe.....	5 00	Rev. C. H. Little..	10 00
Cass Co. J. J. Bergen.....	10 00	Danville Bethel S.S.	10 00
W. S. Rearick.....	10 00	" Baptist S.S.	5 00
Philip Kuhl.....	10 00	A. D. Folger.....	5 00
Mrs. Robert Fieldon..	5 00	Crawford Co. W. C. Pearce ...	15 00
Schuyler Co. R. H. Griffith....	10 00	Preston Condrey.	5 00
C. L. Bessell....	5 00	Mrs. M. T. Pearce.	5 00
Jersey Co. R. A. Pritchett....	5 00	A. R. Short.....	5 00
Macoupin Co. Wm. Reynolds..	5 00	Marion Co. Miss Rena Ferguson	5 00
Morgan Co. H. M. Hamill....	50 00	Madison Co. Alton 1st Bap. S.S.	10 00
S. D. Masters....	10 00	" Pres. ....	10 00
Menard Co. Mrs. Ella Kincaid.	25 00	T. H. Perrin.....	5 00
Total Personal.....		\$1,558 00	
Grand Total.....		8,278 00	

MR. B. F. JACOBS: I have had a consultation, on behalf of the Executive Committee, with our President, who gave two or three months' time to the work in the State last year, with great acceptance to the people and to the committee, and he has agreed for the year to come to give up his business and devote his entire time to the work of the State Association, under direction of the committee, especially in the southern part of the State. I bespeak for him your earnest prayers for the work there.

A great thought has pressed upon me this morning in regard to our State and International work. I feel as if Brother Excell's time ought to be given to our International Sunday-school work, and I believe this thing is of God. I do not ask for your decision, but I ask for your earnest prayers. There must be a coming out on the part of all men and women whom God is willing to use in this work. There must be a supreme effort made for the cause of Christ within the next two or three years.

You know it has been proposed that we should have a building in Chicago. A subscription of \$25,000 is offered, and it is protected and provided for, and it is beyond the contingency of death. That \$25,000 we desire to have, not merely for the sake of the building, but for the sake of the cause. I remember being with Mr. Moody and a young man whom I believe is now in the city of Buffalo, New York, after attending a meeting in the old Methodist Church Block—this was before the fire, when the rooms of the Y. M. C. A. were up-stairs in that block—we started down the Clark Street stairs, and Mr. Moody said, "Brethren, I think the Lord is willing to give this Association a build-

ing. Suppose we go back now and agree to pray and work until we get it." After earnest prayer we wrote out such an agreement on a piece of paper and signed it with our three names, and I put it in my pocket. It was in my safe when my office was burned. That was the beginning of the first Y. M. C. A. building in Chicago or in the world. Now we have more than \$4,000,000 in buildings for the Y. M. C. A.; but there is not a building in the United States dedicated to childhood—unless it is an asylum—not one. I wouldn't dare tell you the thoughts I have about the building in Chicago, but I think at least I should strive to deepen the impression that is already in the minds of a great many concerning the importance of our work. We should have a place; we should have a position. We should have one building the revenue from which could be devoted to Sunday-school work in this State and Nation. My idea is based upon the Lord's commission when he said: Begin at Jerusalem (that may be Chicago); and then in Judea (that may be Illinois); and then in Samaria (that may be North America); and then to the uttermost parts of the earth. And that is the field in which we are called to labor; that is our parish. Now if it seems to be the will of God and the mind of the brethren, I would make on earnest appeal to the Christians of Illinois to remember always and everywhere that Chicago is a part of the state of Illinois. Dear Brethren, if your help is needed anywhere it is needed there. It is a difficult thing to make an impression upon our legislature for our city. They think by some indefinable law that the city is necessarily antagonistic to the country. In our work, God forbid! We need you and we look to you, and we lean upon you, and we trust you and believe in you, and do not for a moment think of us as being anything else than a part of this State. We are simply a harbor of reception, a port of entry, for those who come among us. We have not obeyed the Great Commission; we have not yet gone into all the world to preach the Gospel to every creature, and God is sending them to us, because we did not go to them. When I look at the Italians and the Bohemians and the Poles and the Chinese, I say, "Shall I stop them when I would not go to them?" If they are to live among us we must do more than we ever yet have done. If we should inaugurate this building movement it would perhaps be followed in other States, and we would like to have it completed before the Columbian Exposition. We would like to have a reception room when you and your boys come to Chicago—a place where you can come and feel at home.

Mr. Jacobs proceeded to suggest that every officer and teacher in the State give \$1, and each scholar, at least ten cents toward the erection of the proposed building.

Mr. R. H. Griffith offered the following resolution in regard to the Sunday-school building:

*Resolved*, That this Convention heartily endorses the plan for a Sunday-school building in the city of Chicago, and earnestly urges the Executive Committee, by circular letters sent to each Sunday-school in the State, and by other means, to secure a general subscription to the building, and to make every effort that the building may be dedicated before the Exposition of 1893.

Seconded and carried. (Heartily indorsed by the Convention.)



## PLEDGES FOR THE S. S. BUILDING IN CHICAGO.

MISS MARY L. BUTLER, of Union Park Congregational Church, Chicago: I want that building to go up in Chicago, and I wish, as a teacher, to give the first dollar toward its erection. (Sending money to the platform).

MRS. KING, of Decatur, stepped to the platform, and said: I wish to give the first dollar for a Sunday-school scholar (handing one dollar to the Secretary). Please put this down for my little girl, Lillian King.

W. B. JACOBS: I have two daughters in Missionary work, one in Africa and one in Mexico; but I also have two daughters at home, for whom I wish to pledge \$50.00 each.

B. F. JACOBS: And I will give \$100.00 for the African and Mexican.

WILLIAM REYNOLDS: I will pledge Fifty Dollars for the Calvary Presbyterian S. S., of Peoria.

PROF. ALLYN: We have very fully endorsed the proposition of Mr. Jacobs. I think that the suggestion of a circular letter to all the Sunday-schools is a very wise one, and we ought to adopt it and order it done now. We have in Carbondale four Schools among the whites, and from 5 to 8, I do not know just how many, among the colored people; and I will pledge myself, if you will give me a couple of years in which to pay it, that they will give One Dollar for every Officer and Teacher in the School, and ten cents for every scholar.

Alexander Platt, of Jacksonville, pledged Fifty Dollars; Prof. Hamill, One Hundred Dollars; Mrs. W. F. Crafts, of New York, Ten Dollars; Mrs. Vance, of Joliet, paid One Dollar for her little girl, Beulah.

A DELEGATE: While this large assembly represents the workers from all over the State, yet we form a small part of the number interested in this work; and I, for one, after considering all that has been said, do not yet thoroughly understand the object of this Building, as I would wish to, and I am sure my people will not; I suggest, therefore, that the object and advantages of such a building be set forth in the circular spoken of, so that all the people may fully understand it.

Miss Butler, of Chicago, pledged Twenty-five Dollars; T. P. Nisbett, of Chicago, One Hundred and Seventy-five Dollars; The Sixth Presbyterian S. S., Chicago, One Hundred Dollars; J. A. Burhans, One Hundred Dollars for himself, and One Hundred and Twenty-five Dollars for the Oakland M. E. Sunday-school, of Chicago.

T. J. BOLGER, of Chicago: I represent a School that can scarcely pay its current expenses; it has 36 teachers and 600 scholars; but we want to give you, in the name of the Ashland Av. Baptist S. S., One Hundred Dollars.

The following Schools were pledged for the amount of One Dollar for each teacher, and ten cents for each scholar: Second Baptist (Afternoon), of Chicago; African, Lake Forest; Sheffield Av. Evangelical, Chicago; State Street Baptist, of Rockford; Mr. Torrey, for Decatur S. S., Twenty-five Dollars; Tower Hill Presbyterian; Central Church of Christ, Chicago; Glenna Smith, for Primary Department of Burr Mission S. S., Chicago, pledged Seven Dollars.

Byron B. Smith, of Chicago, paid One Dollar; R. A. Pritchett,

Medora, One Dollar; Mrs. J. D. Collin's Class, Vandalia, \$1.60; Crella Merchant, Chicago, \$1.00.

The benediction was pronounced by Dr. Crane and the meeting adjourned.

## THURSDAY AFTERNOON.

Praise service, led by Prof. E. O. Excell.

Opening hymn 306. Prayer by W. P. Bruner.

Mr. B. F. Jacobs, Chairman of the Executive Committee, submitted to the Convention the following telegram, to be sent to the Oregon State Sunday School Association now in session:

*To the President Oregon S. S. Convention, Eugene City, Oregon.*

The Illinois Sunday School Convention sends Greeting. Seven hundred delegates present. Eight thousand dollars raised for State work. Read Eph. III, 14 to 21.

B. F. JACOBS,

W. C. PEARCE, *President.*

*Chairman Ex. Com.*

The telegram was approved and ordered sent.

MR. W. B. JACOBS: On the second day of June will occur the 100th anniversary of the holding of the first Sunday School in the great Northwest Territory, at Marietta, Ohio. There is one person living who was in that school a hundred years ago. I have been invited to go to Marietta to represent Illinois at that great gathering.

On motion, the Executive Committee was requested to prepare a message to be carried by the State Secretary to the convention to be held at Marietta.

Mr. W. B. Jacobs called the attention of the Convention to the death of Harry A. Burnham, and moved that a committee of three be appointed to draft suitable resolutions of sympathy and respect, to be sent to Mrs. Burnham. Seconded and carried.

The following were appointed as such committee: W. S. Rearick, R. W. Hare, C. M. Taylor.

The Convention was then formed into a S. S. Institute, in charge of Prof. Hamill.

Prof. Hamill introduced Rev. Lynn B. Albert, who spoke as follows on

### "OLD TESTAMENT GEOGRAPHY."

*Mr. President, My Friends and Fellow Workers:*

I got on an engine the other day, through the kindness of the conductor and engineer, and took out my watch to see how many revolutions the big drive wheels made to the minute. I found that they started with ninety revolutions to the minute. That is an illustration of the speed which I must make in conducting this lesson. I will begin at once and make as much as possible out of the thirty minutes allotted to me. I present the following outline:

## OLD TESTAMENT GEOGRAPHY.

## I. INTRODUCTORY.

1. Importance of the study of Sacred Geography.
2. Relation of Old Testament to New Testament Geography.

## II. SUGGESTIONS UPON A COURSE FOR S. S. TEACHERS AND WORKERS.

1. Course. Arrange the course for the study of—
  - (a) The lands of the Bible in general.
  - (b) The particular countries and nations.
  - (c) The particular sections of a country.
2. Make the study systematic and thorough.
3. Use a good map constantly.
4. Study not as a mere "surveyor" or "sight-seer," but from the standpoint of an inhabitant.

## III. PALESTINE. The land during the reigns of the Kings of Israel and Judah, 957 to 586 B. C.

1. Names, Boundaries, Divisions.
2. Surface: Mountains, Valleys, Plains, Rivers.
3. Products, Climate.
4. People: Race, Number, Employment, Religion and Government.
5. Towns: Capitals, Commercial, Fortified.
6. Sacred Places: Localities, Altars, Temples.
7. Battle-grounds.
8. Natural Scenery.

The chief reason for having them printed is that you may take them home with you. This will prove a little more useful, perhaps, than if you were merely to take notes from my address.

I do not feel at liberty to present to you to-day a lesson from Prof. Hamill's outlines; first, because I may be addressing teachers who have studied those lessons. Second, because I have not studied those outlines myself.

I am unfortunate enough not to be a graduate in that department.

The friends who are here to-day should not confess the same three or four years hence, but take those excellent outlines and study them carefully.

The importance of Sacred Geography must be evident in two things.  
1 That Bible History and revelation is not mythical; it is not written about imaginary creatures, but about a real people who lived on a certain part of the earth's surface, and who had their homes there. And the Old Testament is largely historical.

If we would understand it we must study the places where the people lived, and where the events occurred. But there is another fact I want to mention; this land is the scene of God's revelations to his people. The Bible as a book of holy revelations has a locality—a place not withdrawn from the habitation of men, but belonging to them, and familiar to all. The altars and sacred places where the Angels of God descended and talked with men, and where the holy prophets lived and uttered their inspired messages; above all, the birth-place, home and scene of our Lord's ministry, death and resurrection, make Palestine pre-eminently the Holy Land, and its geography therefore of surpassing interest and importance.

I want to mention one thing regarding the relation of the Old Testament to the New Testament geography. The places which we have in the New Testament are just the old places spoken of in the Old Testament transformed and changed. Some new towns, but not many. The geography of the New Testament is the same as the Old except as it has been modified by the changes which would naturally take place where men are tearing down and building up. We ought to study the geography of the Old Testament first, because it is first.

I felt to-day that it would not be in this Assembly as it would be in my own Associational Normal Institutes, where I would meet many who had not taken up this subject until now, and a large number of Pastors who have not taken it up, either for personal study or entertainment; but here I meet those who have had such study. However, I want to suggest to you a course of study, and I hope it will be suggestive to all, especially Pastors, for I believe that our Ministers are yet to wake up to the fact that it is their duty to instruct in these branches the teachers of our Sunday Schools.

I look forward to the day when the young men who come from our Seminaries will have a better knowledge of Scripture geography than has been required of them in past years.

I suggest this course:—

First, We could arrange a course of ten lessons on the lands of the Bible. You should take the whole part of the earth which was known to the early ages, and which is mentioned in the Old Testament Scriptures, study its location and its countries, its government, and its people with their rulers and their institutions, manners and customs.

Second, I would suggest that you take the particular countries and nations. For instance—take first, Babylonia, then Egypt, then Arabia, then Assyria, followed by Media, Edom, the country of Sinai, and to conclude with the country of Palestine. I would take this outline and study it carefully, taking one at a time and following it out closely.

Third, I would take the particular sections of a country. Take for instance the river Jordan, study its course through the country, from its source in Mt. Lebanon, through the country of Nahptali to the sea of Chinnereth, and from there along the mountain side to the wonderful valley of the Dead Sea. The lakes with which it has connection and the mountains and bluffs that rise from its shores, you will find a most interesting study. This particular line of study if followed carefully is profitable and pays for all the work and time that we devote to it.

I remember once preaching a sermon on "John the Baptist" and I took about ten minutes to bring the picture of his early home before the people. It took more than ten minutes to prepare it, but I gave to my audience in that ten minutes what seemed to me worth a whole sermon; it brought out many of the places traversed by John in his early days, his early habits. I traced him up hill and down, along the roads and through the fields over which he traveled when a boy.

This study should be both systematic and thorough.

I do not know how many of you have taken Hurlburt's course right through. It would repay all your study. Some such systematic course any and all could master in the course of a few months.

Another thing I want to say, use a good map and use it constantly. Draw your own map. Take a sheet of paper large enough and go to work, no matter if your efforts do look like a lot of scratches. Try to draw as near as you can a map of Palestine and other lands. Draw it as near as you can like the lands, placing the rivers and towns, and filling in whatever you want to know and ought to know about the country. Now I have noticed in the study of geography that if we use good maps and charts in connection with our study of a country, it enables us to keep the country before us even if the map is only ten inches square and is only an outline. It aids greatly and helps the imagination. It is a great deal more instructive than listening to a description without the aid of a map.

Under the third head of this outline I present what seems to me to be a good skeleton plan for the study of particular countries. Study it with reference to a certain period. I have chosen here the period of the Kings of Judea, and Israel, the period in which our Sunday School lessons for the first six months of 1891 belong. This is well worth studying carefully.

I think it would be a good thing to study Palestine by periods: for instance, take the period before the conquest; then from the time of entering into Palestine until the time of David; then until the beginning of the reigns of the Kings of Israel and Judea; from then until the final captivity. Any of us could bound Palestine to-day, but whether we could give its boundaries at an early date is a question. For in the time of the early tribes what were its boundaries?

Will you repeat in concert with me the eight points under the third heading:

1. Names, Boundaries, Divisions.
2. Surface: Mountains, Valleys, Plains, Rivers.
3. Products, Climate.
4. People: Race, Number, Employment, Religion and Government.
5. Towns: Capitals, Commercial, Fortified.
6. Sacred places: Localities, Altars, Temples.
7. Battle Grounds.
8. Natural Scenery.

Geography as it relates to the people, ought to be very familiar, and will make it very real to you as you study it. There are five points as I have stated, that ought to be studied.

I have also found it a very interesting study to locate the Altars and Temples and the sacred places of Palestine.

My time is up, and I hope, my friends, that this will be suggestive, and that in your studies for next year you will give a large share to the land of the Prophets, the land of the sacred places, and the land on which our Saviour trod.

The following telegram was read to the Convention:

CHICAGO, May 20, 1891.

W. B. JACOBS, GENERAL SECRETARY: Sheffield Avenue M. E. Sunday School sends greeting and a God-speed to State Convention assembled.

A. E. GAMET.

## OLD TESTAMENT HISTORY.

PROF. H. M. HAMILL.

The following outline or skeleton of the lesson as placed on blackboard and muslin served as the basis of the teaching, the initial letters being used as mere suggestions of the historical points. The blackboard was freely used, in such way however, as it would be impossible to fairly reproduce.

## BLACKBOARD OUTLINE.

4004		2348		1491		1096		976		606		4
	1		2		3		4		5		6	
C		D		E		M		D		C		C

## EXPLANATION.

1st, Period of Probation, 4004 to 2348 B. C., from the Creation to the Deluge.

2d, Period of Preparation, 2348 to 1491, from the Deluge to the Exodus.

3d, Period of Conquest, 1491 to 1096, from the Exodus to the Monarchy.

4th, Period of Power, 1096 to 976, from the Monarchy under Saul to Division of Kingdom.

5th, Period of Decline, 976 to 606, from the Division of the Kingdom to the Captivity of Judah.

6th, Period of Servitude, 606 to 4, B. C., from the Captivity of Judah to the Coming of Christ.

## SKELETON CHART OF LESSON.

(On Muslin.)

## I. PROBATION.

T. AND P.

E.—C F P E D.

P.—A E M N.

## II. PREPARATION.

T. AND P.

E.—D A C D E.

P.—N M P P.

C.—C A E.

## III. CONQUEST.

T. AND P.

E.—L W E C J.

P.—M A J J S.

C.—G T H.

## IV. POWER.

T. AND P.

E.—S J C T R.

P.—S D S N H.

C.—E P.

## V. DECLINE.

T. AND P.

E.—I I S C S C.

P.—E E J A H I J.

C.—C N.

## VI. SERVITUDE.

T. AND P.

E.—R T R M S.

P.—J E D C E M H.

C.—P. M. R.

## KEY TO FIRST AND SECOND PERIODS.

As an explanation of the *method* of teaching the lesson, the key to the first and second sections of the above outline is given. Each point was first brought out from the Convention by the teacher. Brief

comments were made showing the importance and connection, after which there followed a quick, sharp drill upon each period in turn.

### I. THE PERIOD OF PROBATION.

T. and P.—The time was given and the scene of the period pointed out upon a large outline muslin map in water colors, prepared by Mr. Hamill.

E.—The Events prominent in the period, as the Creation, the Fall, the succession of Patriarchs, the translation of Enoch, the Deluge.

P.—The Persons prominent in the period, as Adam, Enoch, Methuselah, Noah.

### II. THE PERIOD OF PREPARATION.

T. and P.—The time and place carefully given and designated on map as above.

E.—The prominent events, as the Dispersion, Abraham's call, Canaan promised, the Descent into Egypt, the Exodus.

C.—Contemporaneous history was presented with the Sacred events, as the successive rise during this period of the empires of Chaldea, Assyria and Egypt.

Each point was required to be clearly stated, its relations to the entire period shown, and its geography carefully traced on the outline map.

The entire lesson was one of Prof. Hamill's "Legion of Honor" Bible lessons, second series, and with the above imperfect explanation of his method of teaching it. The lesson is given below as it appeared in the *Trumpet Call* originally, as perhaps the best possible presentation of the subject.

## LEGION OF HONOR BIBLE LESSON.

(*Second Series.*)

### OLD TESTAMENT HISTORY.

#### THE SIX PERIODS.

The Old Testament is the oldest and most reliable book of ancient history. Primarily, it gives the sacred record of the chosen lineage and nation of Christ; incidentally, the most important events of contemporaneous secular history. Its history is grouped naturally about six great periods, as follows:

1st. The Period of *Probation*, from the Creation to the Deluge, commencing with the fall of Adam, and closing with the failure of the human race.

2nd. The Period of *Preparation*, from the Deluge to the Exodus, tracing the movements of Providence toward the formation of the chosen nation.

3d. The Period of *Conquest*, from the Exodus to the Monarchy, during which the Jewish nation fought its way into possession of the "Land of Promise."

4th. The Period of *Power*, from the Coronation of Saul, the first king, to the Division of the Kingdom after the death of Solomon, the period of greatest extent and prosperity.

5th. The Period of *Decline*, from the Division of the Kingdom to the Captivity of Judah, and the loss of national liberty, the result of idolatrous worship and civil dissension.

6th. The Period of *Servitude*, from the Captivity of Judah to the Birth of Christ, and beyond to the final extinction of Jewish nationality, forty years after the death of Christ, during which Persia, Greece and Rome were successive foreign rulers. The events of this period are taken in part from secular history.

### I. PERIOD OF PROBATION.

*Time*—From the Creation, 4004, B. C., to the Deluge, 2348, B. C.—1656 years.

*Place*—North and east of the River Euphrates.

*Events*—1. The Creation in six days. 2. The Fall of Man and his expulsion from Eden. 3. The succession of Antediluvian Patriarchs, in eleven generations, from Adam to Shem. 4. The Translation of Enoch, who “walked with God.” 5. The warnings of Noah for 100 years, followed by the Deluge from which Noah’s family alone was saved.

*Persons*. 1. Adam, the first man. 2. Enoch, the first prophet. 3. Methuselah, the oldest patriarch. 4. Noah, the builder of the ark.

Note that the lives of three patriarchs—Adam, Methuselah and Shem—extend contemporaneously from the Creation to Isaac, *more than 2150 years*. Adam was contemporary with Methuselah 243 years; Methuselah with Shem 100 years; Shem with Abraham 100 years, and with Isaac 50 years. Thus easily and accurately might have passed the story of the Creation.

### II. PERIOD OF PREPARATION.

*Time*—From the Deluge, 2348, B. C., to the Exodus, 1491, B. C.—857 years.

*Places*—The Valley of the Euphrates, Canaan and Egypt.

*Events*—1. The Dispersion at Babel in Chaldea, the beginning of diverse nationalities. 2. The call of Abraham out of Ur of Chaldea. 3. The sojourn of Abraham, Isaac and Jacob in Canaan, 2,000 years before Christ. 4. The Descent into Egypt of Jacob and his family at the call of Joseph, his son, chief minister of Pharaoh. 5. The 250 years of Egyptian bondage, closing with the ten great plagues and the Exodus from Egypt, the real beginning of the Jewish nation.

*Persons*—1. Nimrod, grandson of Ham, reputed builder of Babel. 2. Melchizedec, King of Salem, or Jerusalem, the friend of Abraham. 3. Abraham, Isaac, Jacob and Joseph, honored as the fathers of the Jewish nation. Pharaoh, ruler of Egypt.

*Contemporaneous*—The successive monarchies of Chaldea or Babylonia, Assyria and Egypt.

### III. PERIOD OF CONQUEST.

*Time*—From the Exodus, B. C. 1491, to the Hebrew monarchy, 1095 B. C.—396 years.

*Places*—Northern Arabia and Canaan.

*Events*—1. The institution of the Jewish civil and ceremonial law at Sinai. 2. The forty years’ wanderings in the wilderness, of the



**Chosen Nation.** 3. The entrance into Canaan under Joshua, B. C. 1451. 4. The conquest of Canaan within twenty-five years, during which the conquered lands were allotted to the Twelve Tribes. 5. The succession of the fifteen Judges, closing with Saul, the first king.

*Persons*—1. Moses, the organizer and law-giver of the Jewish nation. 2. Aaron, his brother, the head of the ecclesiastical system. 3. Joshua, successor to Moses and conqueror of Canaan. 4. Deborah, Gideon, Jephthah and Sampson, greatest of the Judges. 5. Samuel, last of the Judges and first of the great national prophets.

*Contemporary History*—Founding of Greece, the Trojan War, Homer.

#### IV. PERIOD OF POWER.

*Time*—From the coronation of Saul, 1095 B. C., to Division of Kingdom, 975 B. C.—120 years.

*Place*—The Jewish Kingdom, extending from the River Euphrates to the Mediterranean, and from Syria to Egypt.

*Events*—1. Defeat and death of Saul at Gilboa by Philistia. 2. David's capture of Jerusalem from the Jebusites, and removal thither of the Tabernacle and capital. 3. David's victories over Philistia, Moab, Syria, Edom and Ammon. 4. Solomon's Temple erected on Mt. Moriah. Solomon's Idolatry, and revolt of the Ten Tribes under Jeroboam.

*Persons*—Saul, David and Solomon, the three greatest kings of the Jewish nation, each reigning forty years. 2. Nathan, the prophet. 3. Hiram, King of Tyre, Solomon's ally.

*Contemporary History*—Probable erection of the great Egyptian Pyramids.

#### V. PERIOD OF DECLINE.

*Time*—From the Division of the Kingdom, 975 B. C., to the Captivity of Judah, 588 B. C.—387 years.

*Places*—Canaan, Assyria, Babylonia.

*Events*—1. Israel's idolatrous worship at Dan and Bethel. 2. Invasion of Judah by Shishak, King of Egypt. 3. Defeat of Ethiopia, Philistia and Arabia by Asa and Jehoshaphat, Kings of Judah. 4. Siege of Samaria, the capital of Israel, by Benhadad, King of Syria. 5. Captivity of the Ten Tribes by Sargon, King of Assyria. 6. Miraculous destruction of Sennacherib's Assyrian army in the reign of King Hezekiah of Judah. 7. Destruction of Jerusalem and captivity of Judah by Nebuchadnezzar of Babylon.

*Persons*—Judah's good kings were: Asa, Jehoshaphat, Joash, Amaziah, Uzziah, Jotham, Hezekiah and Josiah. Israel's nineteen kings were all evil. 2. The chief prophets in succession were Elijah, Elisha, Jonah, Amos, Hosea, Isaiah and Jeremiah.

*Contemporary History*—Carthage founded, Nineveh destroyed.

#### VI. PERIOD OF SERVITUDE.

*Time*—From the Captivity of Judah, 588 B. C., to Birth of Christ, 4 B. C.—584 years.

*Place*—Canaan; now called Judea.

*Events*—1. Restoration of Judah after seventy years of captivity in Babylon. 2. Dedication of the Second Temple, 516 B. C. 3. Re-

forms and rebuilding under Ezra and Nehemiah, beginning 458 B. C. 4. The close of prophecy under Malachi and end of Old Testament History.

*Persons*—1. Jeremiah, Ezekiel, Daniel, prophets of the Exile. 2. Cyrus the Great, deliverer from captivity. 3. Ezra and Nehemiah, the reformer and the restorer of Judah. 4. Judas Maccabeus, the Asmonean liberator. 5. Herod the Great, first of the usurping Herodian line.

*Contemporary History*—The three great empires of Persia, Macedonia and Rome in succession.

## THE LIFE OF CHRIST.

GEORGE P. PERRY.

*Dear Fellow Workers:*—The greatest subject that can engage the thought of man, is the sacrifice made on the cross by Jesus Christ. It was the theme of the great Apostle, and so charmed him that upon one occasion he said that he determined to know nothing else. The subject next in importance is the one we may place for our lesson this afternoon: The *Life of Christ*. Its position properly succeeds the atonement. As by the former fact entrance is opened into the Kingdom, so by the latter fact is the truest and designed development of the soul effected, not only in being its model in His life on earth, but because of the continuous fact of His Priesthood, for He ever liveth to make intercession for us. The subject is great for many reasons, all of which could not claim our attention now, but one of which we may pause to notice, which is, that a consideration of Him compels a tribute of praise from the humble and ignorant. He is not for the exclusive admiration of the great and gifted, but His life draws forth exclamation from the lowly and the overlooked ones. You remember that when near the close of His ministry wherein was enacted that prophecy in dramatic form of the day when He would come to judge the world—(the day of His triumphal entry)—that many lifted their voices in praise and hosanna, and there were those who were displeased and thought that Jesus should not have permitted it. You remember His memorable reply: "If these should hold their peace the stones would immediately cry out." The knowledge of the life of Christ is greatly needed because it is rare. For while His name is often in the mouths of christians, a knowledge of His life as a whole, in its progress and development, even in its boldest features, is the property of a few and not the many. It is true that the details may be more popularly known than any other part of human knowledge, but the impressive significance of the order of events and the suggestiveness of the various proportions of that life are not seen, because they are not known. Again the knowledge of the life of Christ is important, because He constitutes in His own person and example the *Ideal Teacher*. He is the Sunday School teacher's example. He has not only defined the principles of instruction but has defined them in the highest possible way, even by illustrating them in His own being and His own life. And while he taught truths beyond the wisdom of his time and which no succeeding age has equalled, so His example will be the model of all Sunday School teachers for all time to come.

The Chart which is before you is an illustration of this subject, the genius of which, if it can be said to have a genius, is the prominence given to the silent years. I'll explain the Chart by saying that a year is conceived to be a space describing what at first seems to be a circle, but on following seems to be an ever widening, enlarging circuit, signifying the increasing horizon of succeeding years, and the Chart is a series of these circuits equalling in number the years of the life of Christ. The colored portions being that part of His life which the Gospels record, and the uncolored the part of the life passed over in silence (see foot note). The only departure made from this plan is where the thirtieth year is reached, the space is greatly widened to correspond to the importance of the period. As we consider the life as a whole we are impressed with its brevity. The years allotted to man's life were not quite half spent when in darkness and suffering He said: "Father, into thy hands I commend my spirit." It was short, but it was complete. It is said "that He was cut off in the midst of His days", but not in the midst of His work; for He said: "I have finished the work that Thou gavest me to do." This leads us to note that life is not measured by years, but by deeds; if the achievements of Christ are compared with the achievements of any other being they make him what prophesy said He would be—"The ancient of days." This recalls His own words to the Jews: "before Abraham was, I am." Again short in time as His life was, the greater part of it was spent in retirement.

How significant is this fact! How suggestive to Sunday School workers! While in His public life He coveted society and mingled much with men, most of his years were spent in solitude and communion with His Father. Can one ever *exhaust* the significance of this fact?

If He, with the resources of divinity within Him, with His mental and moral powers in no way beclouded by sin must needs use the greater portion of His life in preparation, what need have we for the most thorough, the most painstaking and continuous effort, that we may perform the great work laid upon us!

There are many analyses of the life of Christ. Yet the simplest, and for our purpose the best, is the one which divides the life into two parts, the Preparation and the Public Ministry.

God seems to have withheld from view the details of this period of preparation, for only one flower of anecdote hangs over the wall of this hidden garden, but that one has a fragrance so inviting as to make us wish we could see the whole interior.

We may, however, meditate upon this silence, and thus perhaps satisfy our needs, though not our curiosity.

While we would not attempt to pry into that which we have no right to know, there are certainly three things, and perhaps more than three, which we may fairly claim as our knowledge of this period.

First, is the fact that these years were spent *at home*. We are apt to think that home is commonplace and does not afford that preparation for after life that travel does, but the greatest life that was ever lived was by Him, who may never have been a hundred and fifty miles from the place where he was brought up. This fact forever places

home, whether it be loving or unloving, as the place of all places where best discipline and best preparation may be secured.

The second thing is, *time*. The exact duration of the public ministry is uncertain, but the exact duration of the preparation is definitely given. God passes over the details many of us would like to know, but plainly records one which doubtless is the most important. There may be and surely are, methods of study which are better than others, but if we are taught any thing by this record, it is, that in God's sight, the most important element in preparation of a lesson, or of work, is *time*. We need to meditate; we need to ponder. "Oh, how love I thy law," it is my meditation *all the day*.

The last element we may fairly infer, which entered into this period, was, *solitude*. He was much alone. No one could share his thoughts.

He must share them with the unseen Father. "I have trodden the wine-press alone." Teachers' meetings are helpful in a great degree: contact of mind with mind promotes clearness, but inspiration and strength comes from solitary communion and waiting upon God. "While I was musing the fire burned—then spake I with my tongue."

Christ's public ministry may be sub-divided into three parts: Obscurity, Popularity and Opposition, indicated by the three colors: green, yellow and red; the first beginning at the baptism and changing into the second at the imprisonment of John, which in turn changes into the third at the death of John. There is still another period of forty days, which I have termed the resurrection period, and which is indicated by the blue color, a suggestion of the heavenly.

Five events of note, and their order, in the period of Obscurity, are: 1st. Baptism and Temptation. 2d. First Miracle. 3d. Cleansing the Temple. 4th. Interview with Nicodemus. 5th. Ministry in Samaria.

Five events of note and their order in the period of Popularity, are: 1st. Ministry in Galilee. 2d. Choice of twelve Apostles. 3d. Sermon on the Mount. 4th. The mission of the twelve Apostles. 5th. Death of John the Baptist.

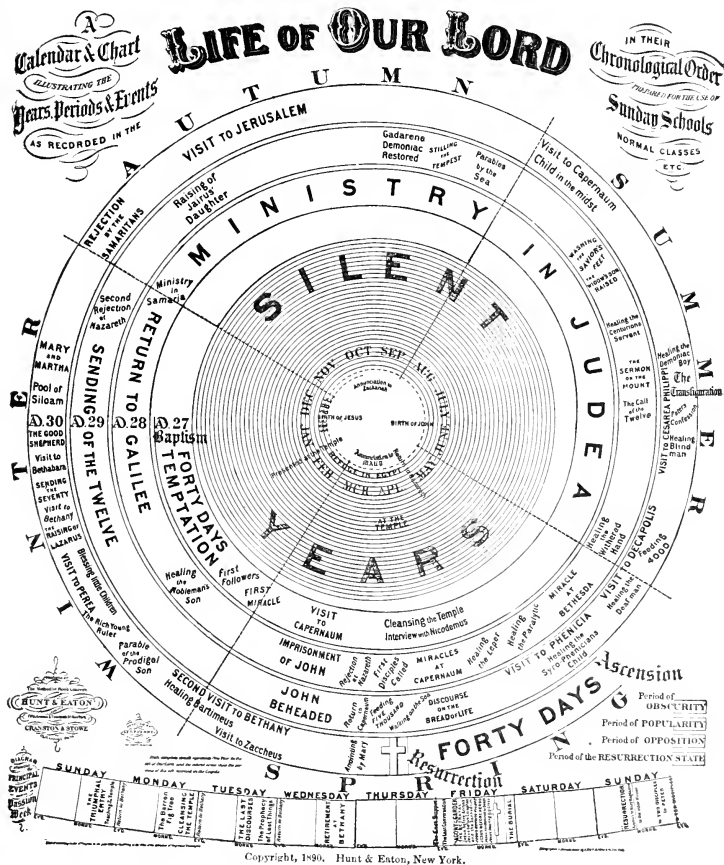
Five events of note and their order in the period of Opposition: 1st. The Great Confession. 2d. The Transfiguration. 3d. The mission of the seventy Disciples. 4th. Lazarus restored to life. 5th. Ministry in Perea.

The last week of the life of Jesus on earth, was crowded thickly with recorded events. It is said that one third of the Gospels are taken to describe the scene of these eight days. The space on the chart devoted to that period is too small to show them plainly, so a diagram is placed below to represent that section of the Lord's life, indicating the nights and days of that week.

The main events are placed in their accepted order, the naming of which we must pass over for want of time, but the use of the diagram will quickly and permanently fix the order and time of the events of that history-making period. The next event is the Resurrection, "upon which hang all our hopes of a future life."

Forty days afterward occurred the Ascension, and then the diagram is ended; but the life of our Lord goes on, and again the "silent years" begin in which the priesthood of Christ is being accomplished for His church, "seeing He ever liveth to make intercession for us" until that time when "He shall come," not as He did to John the Bap-

tist, on the banks of Jordan, to "fulfill all righteousness," but to rule in righteousness the world which He has redeemed by His own precious blood.



NOTE.—The accompanying illustration is a miniature form of the Chart alluded to, with the absence of color. It may be reproduced to the mind by imagining the first wide band at the words baptism to be green, and continue until the words "imprisonment of John" when the color turns into yellow, and continues until the words "John beheaded" when it changes into red, which color is also continued to "the word resurrection, where it is instantly changed into blue. At the beginning the color orange is used in the place representing the first four months; and the little block on the 13th circuit to represent the visit to the Temple.

**THE PRESIDENT:** It now affords me great pleasure, my friends, to introduce one whom I have never met until to-day, although I have heard a great deal of him. He has the name of being a superb reviewer, and when he comes to us to speak upon the Lesson Review, we shall certainly be glad to hear from him. It is Professor Harker, of Jacksonville. (Applause).

## LESSON REVIEW.

PROF. HARKER.

**MR. PRESIDENT:** Sometimes in the Sunday School when we have used the blackboard a great deal, I like to put it aside and use the hand or the fingers, or something like that, in order to attract attention. There are three things I want you to take away with you this afternoon: first, Reviews are absolutely necessary; second, we can all have reviews; and third, we are going to have them. (At the request of the speaker, the audience repeated these three points several times.)

It is an absolute impossibility to teach successfully, without constant, well arranged reviews. There are two things which belong necessarily to a successful course of teaching. First, that the student should be trained to think properly, to cultivate right habits of study. Second, that he should learn something. Now these things cannot be accomplished without reviews. It is absolutely necessary, if you want to give that child correct habits of study, to enthruse in him the fixed habit of looking over again the things he has studied. As soon as he has gone a little ways it must be repeated; then it must be reiterated, then he must look at it from another standpoint; first on this side, and then on the other side, then all around. In the schools of the Jesuits, which caused so much excitement three hundred years ago in Europe, the instruction was based on this principle. Every lesson given began with a review of the last lesson and ended with a review of the present lesson, and so on until the last day of the week, when there was a review of the preceding days, and the last week of the month, the same, and the last month of the term, another review. Repetition is the mother of study. I am now teaching a class in Latin, and I would no more think of carrying on that class without frequent reviews, than I would try to fly. The first thing we do every day, is to read rapidly the lesson of the day before, and when we come to the end of the term, we go over the whole work of the term. This principle is recognized in secular schools; why then is it not recognized in Sunday School work? I do not believe there are over twenty-five per cent. of the Sunday Schools in Illinois, which have reviews, and I do not think that one quarter of those that have reviews, really *are* reviews. Some of them have somebody talk to the school, but it is not a review at all, and seldom amounts to much. We must first understand that reviews are absolutely necessary for the success of Sunday School work. They are much more necessary in a Sunday School than in a secular school, where their value is fully recognized. If you spend thirty or forty minutes every Sunday, in going over new matter, new work, you will find that the result will be exactly this: at the end of the year the scholars can tell you positively nothing of the lessons they have

studied. I tried a class of young men about a year ago, some of whom had been in a class for fourteen or fifteen years. I tried to get them to tell me something consecutively of Old Testament History, and I couldn't get a word from them. Yet they had been to Sunday School for fourteen or fifteen years. Something was wrong. We cannot teach in the Sunday Schools without thorough and well arranged reviews.

The second thing I was going to talk about, is this: We all can have reviews. What is the reason we do not? One teacher says: "I cannot have reviews; I have tried it. These lessons have so much in them that I cannot begin to get over the ground in a half hour. It takes time." Another objection sometimes made, is that reviewing is very difficult. Well, so it is; it is much more difficult than class teaching. You get hold of three or four points in class teaching, and with them you can occupy the time and attention of your class, and interest them very well. But in reviewing, you must know a great deal more than four or five points. You must know the whole, and know the relation of that lesson to the preceding lessons, and the ones that follow after; and you must have it in such a way that you know which are the principal and which are the subordinate facts, which are the main facts and which are the secondary. Otherwise you will find it impossible to review without going over every little detail of the lesson. Why? Because we have not studied enough to know which are the main things. Therefore, reviewing is much more difficult than ordinary class teaching. But the real reason that we do not have reviews, is not that we do not have time, it is that we do not in our hearts believe that in Sunday School work reviews are absolutely necessary. We look over the work of the Sunday School and we thank God, as we have a right to do, for the grand results that have been accomplished. But mark, my friends, these efforts are mostly emotional; they ought to be intellectual to a great extent, as well as emotional. I do not want to minimize the emotional part of the work. There is not one whose heart is filled with love for Jesus, who would fail to show that love for Him in teaching His Word, and the indirect results which follow such teaching have been grand and will be grand. The children learn to love the Saviour, and their hearts respond to duty, and that soon. So there have been indirectly some very great results from such Sunday School work, but it has not come directly, as it is our privilege to make it. If we could apply all the means and methods, and all the knowledge we are capable of in right teaching, then we would find that these emotional results would be increased three or four fold, and at the same time the zeal of all our Sunday School students and teachers would be according to knowledge.

I have one suggestion to make with reference to reviews, and that is you ought to have in every Sunday School, some man or some woman who makes the study of the review a special, separate, distinct thing. The Sunday School review has been too long "tacked on" as the very last thing that a man has to do, who is already overburdened with work. I know of only two or three Sunday Schools in the State that have a special reviewer. If you can, by any means, put some man to that work, tell him that it is work, that it is the hardest work

of the whole Sunday School. Our idea of a review is generally something at the close of the lesson. My idea is something much more than that. The work of such an officer as I have been pleading for is two-fold. The first part is intellectual, it is just such work as we have been having this afternoon, and this work can be done in every Sunday School in our State. How it would help the teachers! How it would help the children! For instance, take the lessons of the last six months. What would be the work of the reviewer? Before the first quarter had gone by, the reviewer should have had his plan ready for the second quarter. He ought to know that the first quarter was not a unit, but the whole six months. How much ground does that cover? About four hundred years. What are the principal events covered by that time? They can be counted on the fingers. Who are the principal personages during that period? You can do the same with them. And as the reviewer goes over the lessons of the six months, he should unify them so that there shall be a thread running all through them, that every teacher and every pupil can see as they go on, and so impress it upon them as to remain in their minds as long as they live. The outline of the last six months, by taking from three to five minutes every Sunday with the whole school, could have been given in any school in the State of Illinois. Take the work of the next six months, and you can prepare for that. Let some one in your Sunday School be detailed just as soon as you go home, to make himself ready to pick out from the lessons of July to December, which are a unit, the things that the whole school ought to know. Here is the land, here are its divisions, here are five or six towns. The reviewer can make his own charts. Let him make an outline of the geography; let him put in there the half dozen places in the life of Christ which are really prominent; let him make a list of the seven or eight events; and let him in five minutes—not more than that—before the classes are sent to the study of the individual lesson, drill the school in such a way that at the end of the six months study, every child will have in his mind, so solid that he never can forget, the main events in the life of Christ. They can then properly locate the lesson of the day, and how much that saves the teacher. (I do hope, my friends, that we will get out of the habit that many of us are in, of stealing the half hour the teacher has for the lesson. Mr. Superintendent, keep away. If you want to find out how your class is getting on, find out after the half hour. Mr. Secretary and Mr. Treasurer, keep away.) The work of the reviewer, as I have said, should begin before the lessons. The reviewer should have in mind that it is his business to keep the lessons in a connected outline before both teacher and scholars; and I believe every school in the State of Illinois, can find one such man or woman, or young man or young woman, who would be glad to begin work of that kind; and if we haven't them now, I believe a very little search and a very little prayer will bring them out. The general study is the most delightful work anyone can engage in.

The first part of the reviewer's work comes before the lesson. All of the normal lessons which have been given to you can be gone over in the course of a year, and gone over year after year; and with the new basis which the new lessons give the school would have such a



foundation of geography, biography, and other things, as they would never get by our present method, even after twenty years of study.

The second part of the reviewer's work comes *after* the lesson, and ought to be altogether spiritual.

MR. B. F. JACOBS: Are you going to put somebody in there between the Superintendent and the teachers, after the teachers are through?

THE SPEAKER: Yes sir.

MR. B. F. JACOBS: Why don't you make him Superintendent?

THE SPEAKER: For the reason that the Superintendent's duties very frequently take all of his time.

MR. B. F. JACOBS: Then why doesn't he have assistants to attend to the less important things, and let him attend to the more important ones.

THE SPEAKER: Well, that is the same thing. But let the reviewer have full time.

As I say, the second part of the reviewer's work should be spiritual. It should be the business of the reviewer to study the individual lesson in such a way that he can grasp some central thought, and let him put that on the blackboard in a prominent way—large letters—and then by a few well directed questions let him show the school that the lesson of the day tends to that point, centers at that point; and let him in that way impress the hearts with the truth that leads to Christ. By all means let that come last. If you have any kind of reports to make in your Sunday School, let them come before the review.

This review should be prayed over most earnestly, and studied most carefully. This review ought to be planned for more than any thing else. The school ought to be sent away under the spirit of this review. Nothing should be allowed to come between it and the dismissal. Let them go away under the spirit of it. How many times I have known a fine review to be followed by a talk about some other thing, an excursion or a picnic, or something of that kind. Let the review come *the very last thing*, followed only by a very earnest prayer, and then the tap on the bell for dismissal. The suggestion is that you ought to make the review in the Sunday School in your thought one of the most important things in it. That you ought to set aside some man for that business, and let it be understood in the Sunday School that it is his work wholly. If he can do that and more, all right; if he can't, let him do that one thing. Let him examine it ahead six months if necessary, and keep it in outline before the children, so that it will be firmly fixed in their minds, the geographical, the biographical, and other features.

A DELEGATE: Would you endeavor to review without a blackboard?

THE SPEAKER: No sir, but frequently, as I have said, I would not use a blackboard. Sometimes I find we get to depending on a blackboard, and I find that frequently the use of the fingers or something of that kind will better secure attention. The blackboard is used to fix the thought and secure attention, and when that is done the blackboard ought to be forgotten. Sometimes you can fix the attention in some other way better than with the blackboard. The board ought to be right there, and it ought to be used very frequently.

A DELEGATE: When would you advise the taking up of the collec-

tion? A. I think it ought to be taken up in every case *before* the lesson, and I think it ought to be made the subject of special prayer in every Sunday School when the collection is taken up.

A DELEGATE: How many minutes would you give to the review at the end?

THE SPEAKER: Not more than ten, at the most.

A DELEGATE: Our smallest schools usually have a one hour session with one half-hour for the lesson.

THE SPEAKER: Well, then, the review in the first place, ought to be done in about three minutes before the lesson, and after the lesson, not more than seven, taking ten minutes; and in some Sunday Schools where they have an hour and a quarter, five minutes and ten.

MR. JACOBS: Are you a Superintendent?

THE SPEAKER: No sir, I am a Reviewer.

MR. JACOBS: Have you ever been a Superintendent?

THE SPEAKER: I try to review in one Sunday School, and superintend and review in another Sunday School at the same time.

MR. JACOBS: What does your Superintendent do?

THE SPEAKER: Well I know he does a great deal of hard work, but I am not thoroughly acquainted with it.

MR. JACOBS: My idea is that you would blot him out of existence.

THE SPEAKER: The primary department begin their exercises separately, and at the close of the lesson they all come together for spiritual application. Before the beginning of the class next Sunday morning we will fix the lesson's place chronologically with the other lessons of the quarter. The children do not always see the connection. The reviewer shows them the place of this lesson in the series, and then in the closing up I apply it spiritually. For instance, last Sunday, two hearts were put up there. One had the letter S, standing for *sin*, the cause of *sorrow*, and the other the letter J. And I said, where sin is, God cannot be, and I asked them, Is God in that heart? No. What is in there? "Sorrow." "Why?" "Because there is sin there." "Is God there?" "No." "Why?" "Because sin is there." "What is God doing?" "Behold I stand at the door and knock." "What does the letter on the other heart stand for?" "Jesus and Joy." "And this other one?" "Sin and Sorrow." And God wants to blot out what? "Sin." "So that He Himself may do, what?" "Come in." "That is right; God bless the lesson." [Applause.]

Song, "Gloria Patri."

After Benediction the meeting adjourned.

## THURSDAY EVENING.

The Praise Service was led by Professor E. O. Excell. The hymns sung were: No. 67, "God is calling yet;" No. 73, "He is able to deliver;" No. 146, "Rock of Ages," by choir; No. 23, Solo, by Prof. Excell.

THE PRESIDENT: I think every delegate who has been at this Convention will testify with me that it is no little debt which we owe to

these faithful pages who have so greatly helped us, and who are sitting here before us to-night; and I am glad that I can introduce to them one who will talk to you and to them, Brother B. F. Jacobs. [Applause.]

## ADDRESS TO THE PAGES.

B. F. JACOBS.

Mr. Jacobs having requested the boys to rise and face him, addressed them as follows: I am requested, boys, to speak to you for a few minutes to-night, and to say first of all that we thank you for the good work you have done in helping to entertain us during this Convention. The boys are in the front line of Sunday School work, the advance guard. You are the soldiers that were on duty when we arrived at the railroad depot, to escort us to the residences and the hotels. The front line is always a position of great honor, a position of great usefulness, and it is sometimes a place of great danger. I hope you boys will remember that this Sunday School Convention is for you. We do not hold conventions throughout the State of Illinois especially for the sake of great men and women, but we are trying to help boys and girls. A boy is the greatest institution there is on earth, altogether the greatest thing there is in the world—and so is a girl. [Laughter.] Now, there is a good deal to be said in favor of boys—especially some boys, and there are a few things that are said against some boys; but we desire that you shall be among the boys whom men shall always speak well of. The greatest responsibilities will rest upon you. It is more important that a boy should be a Christian than it is that a man should be one. Ordinarily the boy will live longer and he can be more useful than a man. If each one of you boys begins now to live a Christian life—I hope you are already Christians—but if you are not, then to-night accept the Saviour and decide to be out and out for Him, and begin to live for Him—if you boys begin now you will be able to do more work and better work than we have done. I was nearly nineteen years of age when I gave my heart to Christ, but I wasted a part of my life, and I wish I had it back again. It is important to begin right in life, because the other end of life, the advanced years, will bring out the fruit of the early years. A little girl was out in the woods looking at the trees, and she had very good eyes—some people's eyes don't seem to be very keen; they look at a thing and don't see it—well, this little girl said: "I see that some of the trees have moss on, and it is on the *north side* of the tree." And she said: "I know why that moss is put on the north side of the tree." She was asked why, and she said: "The cold wind blows from the north, and the tree has put on that moss to cover it from the cold." Now, there are other cold winds in this world. It is a very cold wind that blows one into a tobacco store. A boy wants a good thick overcoat which won't allow a cigarette anywhere near him. [Applause.] Physicians tell us that an "antiseptic" is something inside of our clothes that keeps away a fever or other disease. It is a very cold wind that blows from a saloon. It is a desperate cold wind that blows from a low theatre, and a boy wants a good protection from

that. It is a very bad wind that blows from bad company, where boys take the name of God in vain.

Boys, truth is the foundation stone of character! A boy that will never lie will never steal. A boy that is always truthful and never deceives his father or his mother, or his sister or his brother, will never cheat any one nor get into the penitentiary. There is not a man or woman in the penitentiary to-night but what has been a liar, and then they went on down, down hill. Another thing I wish you to remember, that putting an overcoat on a boy will not make him any larger. The boy has got to *grow larger* by taking something inside of him, swallowing it, and digesting it until his boots go away down through his trousers and the buttons rip off, and he says: "Mamma, I have got to have a new suit of clothes." A boy has to grow. He wants a great heart, swelling full of the love of God; he wants a great throbbing brain, throbbing with the best thoughts in the universe. You remember the words of the old song:

"A boy will eat and a boy will drink,  
And a boy will play all day;  
But a boy won't work, and a boy won't think—  
For a boy isn't built that way."

Now, that is all bosh. It was a crusty old bachelor who wrote that. He didn't know anything about boys—probably wasn't a boy when he was little. He didn't know anything about music either. I'll tell you how I think it ought to run:

A boy *must* eat and a boy *must* drink,  
And a boy *must* play each day;  
For a boy *will* work and a boy *will* think,  
For a boy is built that way.

[Applause and laughter.]

Now, boys, if you think right, you will be right. You needn't look at your boots; look at your head. God says: "My thoughts are not your thoughts, neither are your ways my ways." That explains itself. If you think as God does, you will go his way, and reach heaven. It is because we do not get God's thoughts, and do not think as God wishes us to think, that we go the wrong way.

I am going to ask the privilege of shaking hands with each of you, and two of the members of the Executive Committee, Mr. Hare and Mr. Trowbridge, will give each of you a badge of the State Association, and we will send some more of the red page badges to you, and if the committee will see that your names are written out and spelled correctly we will have them printed in the State Report; and some day we want one of you to be President of the State Association, and another to be Secretary, and another to be Chairman of the Executive Committee, and another one of you to be chorister when Mr. Excell is too old to sing. We want you all to be good boys and good men, and we pray that the blessing of God will come upon you.

Mr. Jacobs then walked along the line shaking hands with each of the boys, and while doing so said: "You must remember that seventy thousand teachers and six hundred thousand children are shaking hands with you now—the whole State of Illinois. Will the whole congregation just shake hands with the boys?" [Applause.]

SONG: "Jesus, the truth to light my way."

The following telegram from Oregon was read:

EUGENE, OREGON, May 21, 1891.—To the President of the Illinois Sunday School Convention: Oregon responds to Illinois. One hundred and five delegates. We are raising the standard. Read Ephesians ii:19-22  
E. W. ALLEN, President.

PROF. H. M. HAMILL: I miss from this Convention, and I have no doubt others do, the cordial grasp, and kindly way, and kindly greeting of Judge Estes, of Memphis. He came to Rockford to our Convention there, and to Mattoon, and to Jacksonville. Providence has not permitted him to come to this Convention. He is a citizen of a State less favored than ours, and I think in this closing meeting that it would be a pleasant thing to send a telegram of remembrance to Judge Estes, of Tennessee, and I move that it be done. [Seconded and carried unanimously.]

The following telegram was sent to Judge Estes in accordance with the above:

HON. L. H. ESTES, MEMPHIS, TENN.: The Illinois Sunday School Convention sends greeting. We regret your absence. Seven hundred delegates. Eight thousand dollars raised. Signed.

W. C. PEARCE, President.

The President read the following resolution of condolence in regard to Mr. Harry Burnham:

*Resolved*, That the Sunday School workers of Illinois in Convention assembled, hereby express our deep sorrow and regret at the death of our beloved brother, *Harry A. Burnham*, who passed away in his western home since our last Convention, and has entered into his reward.

*Resolved*, That we hold in tenderest remembrance his loving disposition, his earnest devotion, and entire consecration to the Lord's work, and especially to the Sunday School cause, a consecration which was evidenced by the fact that the only desire felt by our brother as he realized the approach of death was that he might be spared to labor and service in the Master's vineyard.

*Resolved*, That we tender our sister, the bereaved wife of our Brother Burnham, our sincere, heartfelt sympathy in her sorrow; commending her to the source and fountain of all consolation, bidding her to remember that "whom the Lord chasteneth, He also loveth."

Signed.

W. S. REARICK,  
R. W. HARE,  
C. M. TAYLOR.

Solo, by Mr. Easton, of Danville, "Wonderful Story."

Mr. B. F. Jacobs moved the following resolution on Temperance:

"The Convention urges that the question of Temperance be continually kept prominently before our Schools, and that the scholars be taught not only that their personal duty and safety lies in the path of total abstinence, but as they grow up they should use all their influ-

ence to secure the entire abolition of the traffic in in all that intoxicates.

The resolution was unanimously carried.

Rev. F. Nelson Glover, Chairman of the Committee on Resolutions, presented the following report:

### REPORT OF RESOLUTION COMMITTEE.

*Resolved*, That this Convention tender to the mayor and citizens of Danville a vote of thanks for the kindly reception they have accorded its delegates.

The gathering has been one of spiritual power and of pleasant commingling together. While grateful to our Heavenly Father for being permitted to meet in this naturally beautiful and picturesque city, we recall, at the same time, with feelings of gratitude, the courtesies of its inhabitants, and the efforts of those who planned and worked to make our coming, and remaining, and going, a pleasant remembrance.

Of those who thus ministered to our enjoyment, we would especially thank the genial mayor and citizens of Danville for the freedom of the city, and the calling together of carriages to enable us, by riding, to see the length and breadth of this coming metropolis. The pastors and members of the First and Kimber M. E. Churches for the use of their large and commodious buildings, than which no better edifices can be found in any city of like population, wherein to hold such great meetings. The sextons of the said churches for their efficient help. The local committees for the splendid oversight of their respective departments. The pages for their willing guidance of the "strangers in the land." The newspapers of the city for the detailed reports of the various sessions. The proprietors of "The Grace" restaurant for providing on such short notice an excellent dinner, at so nominal a cost. The Cairo and Vincennes Railway for providing, without extra charge, a special train after the accident, enabling the delegates to reach the Junction in time to make railroad connection, thus permitting their attending the Tuesday evening session. The "President from the ranks," who gave evidences of leadership at home, ere so wisely chosen as presiding officer, who has directed so well the movements of this body. "The only Excell" for the wielding of the precentor's baton, the singing of the "Handwriting on the Wall," and the use of his excellent song books. The sister from New York, Mrs. W. F. Crafts, for her inspiring and helpful addresses on "The Seven Principles of Teaching," and "The Seven Lamps of Illustration." The Chairman of the Executive Committee for the many points of truth contained in his annual report, praying the great Head of the Church to spare his life for our benefit many years. The many, who by the putting forth of effort, "In His Name," have aided in making this, the Thirty-third Illinois State Sunday School Convention, such an influence for good. Respectfully submitted,

REV. F. NELSON GLOVER,  
REV. C. E. TORREY,  
L. A. McLEAN,  
J. G. STEVENS,  
REV. H. H. RUSSELL.

On motion, seconded by several, the report of the Committee was unanimously adopted, and the Committee discharged, with thanks.

Rev. Dr. Little, of Danville, then spoke as follows:

I can hardly think of everything that is in that resolution, but there is one thing, and that is, I wish to thank this Convention for coming to our city. We hardly know how to say how glad we are that you have come and spent these days with us. [Applause.] We feel sure that we shall be stronger for every good work. We feel sure that for our Sunday School work—which, by the way, is the encouraging work of Danville, and always has been—I don't know what Danville would be without her Sunday Schools, but I believe from this time on we shall have new wisdom and new consecration. My little girl told some one yesterday, "Papa has gone to the 'invention' to get the delegates." [Laughter.] You know the Illinois State Convention is a kind of a patent invention that no other State seems to have the faculty of duplicating. I suppose they have taken out a patent right, for one man can shake hands with our boys representing thousands of teachers and hundreds of thousands of pupils. No other man could do that. Well, all the way through we have enjoyed ourselves. You know it is sometimes thought that large cities need the impulse and the influence of these things. Since this Convention has been in session, I have been called upon to conduct a funeral service. A lady came and said to me, "Will you come and say a few words over a little dead child in my house?" I asked whom I was to pray for. "Well," she said, "the mother will be there." I said, "What other relatives?" "Well," she says, "There is no father—there is no father." When I reached the house there was no mother. There was the little waif three weeks old without a human being present that was in any way bound to that little life by any tie of human blood or relationship. And I said: "When thy father and thy mother forsake thee, then the Lord will take thee up;" and I sang a verse with scarcely any one to help me in that humble house, I sang, "Safe in the Arms of Jesus, Safely her Soul shall Rest," and then I thought that they might be saying up there, "Lift up the gates, lift up the gates, the Son of God comes with another lamb in his arms." After I came in here and sat down on the platform and looked over your faces, as I love to do over such an audience as this, where there are such prayers and such songs, I thought about that little babe and wondered, if the Sunday School people of Danville had been as faithful as they ought to have been, whether the Lord could not have safely left that little babe here, instead of taking it to himself; and I wondered whether the mother of that child would have stepped aside and dishonored her own womanhood; whether if I had been doing my whole duty I might not have put my hand on the shoulder of the father of that child and kept him from doing so terrible a thing. We in Danville need this kind of an inspiration, and I pledge you that we intend to try to go down to the humble places and give patient expression to the great truths that you have brought into our midst.

Once more, let me then, in the name of the people of Danville in this house—and I know there is not one dissenting voice—thank you

for coming and bringing so wonderful an inspiration to our churches and to our homes. [Applause.]

There was then brought upon the platform a magnificent floral emblem in the form of a harp. Mr. B. F. Cook, addressing Mr. Excell, said:

On behalf of all the citizens of Danville, on behalf of all the lovers of sweet music, I present this emblem of poesy and song. [Applause.]

PROF. EXCELL: Thank you, brother; all my speeches are set to music; let us sing "We shall Stand Before the King."

The President introduced Mr. Eben H. Palmer, who spoke briefly as follows, (Mr. Palmer, being the Chairman of the Local Executive Committee):

I think at first I will say that I am thankful for the co-operation of all the Churches, Ministers, and the Superintendents of the Sabbath Schools, for it was through their assistance that the local committee were successful in providing for this Convention, and assigning the delegates to our homes.

I was on the anxious seat a good while, but last Wednesday afternoon I got off of it. [Laughter.] One of the brethren informed me that I might look for a cyclone when the delegates began to arrive, and as I had never been in one, I thought that this would be a good time to try its effect, but you see I am still in one piece. [Laughter.]

That puts me in mind of a little story: A man went out West and died, and some of the people out there telegraphed his folks in the East that he was dead, and the folks in the East telegraphed back to send forward his remains. A telegram came back from the West saying, "There are no remains, he was kicked by a mule." [Laughter.] I am glad to say that nothing of this kind occurred to your Chairman of the Local Executive Committee.

I have asked the Lord to lead and direct us in the preparation for this Convention, and I believe He has done so. He has given wisdom to us in everything that we have planned. I have asked God to bless the Executive Committee, and to bless all the delegates who should meet here. I have asked Him to open the hearts of our citizens, to make them liberal, and to open their homes and make them hospitable. I have asked Him to make this Convention a blessing to our churches, and our Sunday Schools, and city schools, and I feel that He will do it. I can only say to you that I greet you with the right hand of fellowship, and hope that the next State Convention will be a still greater one, and that it will have still greater blessings.

The President then introduced Mr. L. A. Trowbridge, of Rockford, who spoke as follows:—

Our brother, Rev. Mr. Little, has found inspiration in the faces of this audience, and well he might, as I interpret the expressions upon the faces before me, I read as their two animating purposes, Love to the Saviour, and Love to the work of leading others to Him.

While the Sunday School is for all classes and for all ages, I have been deeply impressed in this Convention with the amount of thought given to the children, and the interest manifested in ways of reaching and teaching them. "Open the door for the children,"



which has been sung so heartily seems to be the spirit of this Convention.

It certainly touches a parental heart to see the efforts of a great body of men and women like this directed toward the gathering of the children into the Saviour's fold, for it may be that out of this Convention will spring influences that may touch and save the children of our own homes.

I would like to emphasize all that has been said by way of appreciation of the hospitality of the citizens of Danville, and the excellence of the local arrangements. It has been my privilege to attend several of our State Conventions, and in none have the local conditions seemed more favorable than in Danville.

The time is too short for any extended remarks and I close by reminding you of a motto of one of our former Conventions, the farewell words of that lamented pioneer in our Illinois Sunday School work, Stephen Paxson, "Take hold of this work, take firm hold and never let go."

The President called on Mr. T. B. Nisbett, of Chicago, who spoke as follows:

DEAR FRIENDS: Just thirty years ago I attended my first Sunday School Convention. It was held in the city of Alton, then my home. I was then a boy about the age of the youngest of these pages who are seated before me, and it has been my pleasure to attend the largest part of our conventions since held, and I have gone away from each of them thinking that the last was the best, and to-night I feel that none could be better than this one we have just enjoyed. I go away feeling very grateful to the people of Danville who have so pleasantly entertained us, and can assure you that I have enjoyed every moment, and to day feel better prepared for the work which is before me; and my desire is that I may do better work for the Master.

It seems as if the spirit of the Convention has been to place our work on a higher plane so that we may be ready to meet Him, for He has said: "I will come again and receive you unto myself."

As I heard Brother Jacobs speaking in such happy terms to these boys seated before us, and complimenting them on their work, so well done, in showing us to the pleasant homes of your beautiful city, in which we have had such a pleasant time, I have asked, are we as pages of the dear Master above, so faithful in showing those with whom we come in contact day by day to the open door, which our Saviour has opened to all who believe? Are we so faithfully performing our duty that we may hear from His lips, when we stand before Him on the judgment day, the "Well done, enter into the joy of thy Lord?"

I rejoice, dear friends, that I live in this great State of Illinois, and that I can enjoy these meetings with you; and as I look forward to these Conventions with so much pleasure I have wondered what it will be when we reach that home where we shall be forever with our Lord. [Applause.]

SOLO: By Mr. E. O. Excell, "O, What will it Profit, Dear Brother?"

MR. R. H. GRIFFITH: We are very apt in the last session of a Convention like this to turn ourselves into a mutual admiration society. I hardly know how we can help it. [Laughter.]

The fact is, as delegates of this Convention, the first sight that met our eyes as we reached the depots was men with badges, boys with badges, and Sunday School carriages. I do not think that I ever before attended a Sunday School Convention where I saw Sunday School carriages; there are always plenty of boys, but no carriages. From the moment of our arrival until to night, it has been for us, who are visitors, one round of pleasant surprises and pleasures.

I am surprised that the city of Chicago doesn't annex Danville. [Applause.] It might at least be said that this is a Chicago church. Some time ago I was in Scotland and met with a lady who recognized me as an American; she said she was an American and said she was from near Chicago; and when I asked her what place it was, she replied Indianapolis. [Laughter.] This Convention has been a very attractive one in many respects, not only in the sense of what you have done for us, but what we have been able to do. I have attended a good many Conventions in the State of Illinois, I dare not tell how many, for fear you might think I am getting old [Laughter], but I have never witnessed such financial success, such a financial meeting as we held this morning, and I feel that we have had God's blessing in raising the money at this Convention; why, our money came in so rapidly that the Secretary and Treasurer could not keep any track of it [Laughter], and the only fear is that it will come in such large amounts that they will not know what to do with it. [Laughter.] Brother Hare said I had better go with him to the bank to deposit it this afternoon, for fear he would run away with it. [Laughter.] I went.

There is another thing that will mark this Convention as one of the greatest we have ever held, and that is, the action taken regarding the Sunday School Building in Chicago. It was my privilege last year at the Jacksonville Convention to read a paper pledging \$25,000 for a Sunday School Building in Chicago. To-day that pledge was brought to us, and we were so deeply impressed by the eloquent words of Brother Jacobs that a start was made here to-day for raising that money, and before one of these boys (indicating the pages) will be old enough to take the place of Brother Jacobs our Sunday School Building will be a fact.

The time will come when that building shall stand in the city of Chicago, a monument to what the Sunday Schools of this State have done, and to what our brother here, our brother whom we all love most dearly, who is dear to our hearts, has been able to conceive in his mind, and will bring forth by his untiring energy for the Sunday Schools and the children of the State of Illinois, for the United States, and for the world. [Applause.]

R. W. HARE: *Mr. President, and Beloved Friends:* I trust that no one here to-night will think that I do not appreciate all that these kind friends of Danville have done for us, and also what this Convention has done for me, if I lead your thoughts for a moment in a little different direction. As I sat here and heard the list of Ex-Presidents being called, although I have had no notice that I should be asked to speak, this thought has been in my mind and on my heart.

*The vastness of our work, and the one thing that we need to enable us to do that work.*

I have thought of those early Apostles of Jesus Christ, and of the work which he left upon their hands to be done.

Did you ever travel in the Red River Valley of Dakota, where you can go from early morning until late at night and see unbroken acres of golden grain? I imagine that there were twelve men with old fashioned cycles standing on the edge of that vast acreage of wheat, waiting for it to ripen, and then begin their work. That is the picture that comes to my mind of the Apostles, when Christ was taken away from them. He had planted the grain in the hearts of the multitudes and left the harvest for the Apostles. And we ask ourselves: What did they need? One says: They needed wealth, they were poor, and if they only had the wealth of the world at their feet, so that the best of machinery could be put into use, they would soon have evangelized the world for Christ.

I thank God for the money contributed at this Convention, and for the good it will enable our Association to do.

Oh, that we might reach the unsaved boys and girls of Illinois, and bring them to Christ. We have our Father's promise, and your pledges will give us a foothold which will enable us to push forward and do the work in Jesus' Name.

MR. MORRILL:—Notwithstanding the lateness of the hour, I dare to rise, after all that has been said, to leave a message with the people of Danville of the work they will take up tomorrow morning where we visitors lay it down tonight. There is a man overboard in Danville tonight. Two strangers found him, and God is trying to bring him back to life. Those strangers stood on your public square, lifting up the Son of God and the Word of God at the hour of half past seven o'clock. A man came along with his dinner-pail in his hand; he had not yet found his way to his wife and his children and his supper, but he had found his way to a hell-hole of drink, and was intoxicated; but thank God he was not so intoxicated but that he could be touched by the Holy Spirit and the Word of God, and was stricken down under the power of God's Word and begged for mercy. I was thinking while my brother was talking about the little child, that perhaps some of you ought to have laid your hand upon the shoulder of this man long ago and urged him toward better things. Will you sit down and rest in the memory of these blessed days, or will you go out and compel men to come in? Aren't there men and women who dare go on these streets and sing the Gospel of the Son of God that died for you? Will you not go and hold up this Word? Will you not do it?

THE PRESIDENT:—My friends, we have learned two things in this Convention, that we should use our eyes and our ears both, and I wish to call attention to two things that have not been specially noted. One is the Loyal Army flag to my left, presented to our secretary by the young ladies of Chicago, made by their own hands. The other was presented by the ladies of New York city to the Sunday-school delegation that crossed the Atlantic on the Bothnia, and went to London to attend the World's S. S. Convention. The Loyal Army flag represents organization against indifference to Sunday-school work. The other represents opposition to tyranny, another kind of oppres-

sion. Nothing in this world amounts to anything except as to what it represents or contains. These two flags represent a great deal. Would it not be well for us, with our zeal for the Sunday-school work, to go home and enlist our Sunday-schools as regiments in the Loyal Army for loyal Bible study, and hang up that loyal flag of white, representing purity in Christ, and the red cross, representing His spilled blood? Would it not be well to have that kind of a banner hanging before our Sunday-schools? And would it not be well in these days of opposition to free public schools to hang out the starry banner of patriotism and loyalty to our Country at the same time.

Now I want to make a request of you, that in behalf of the ladies who made these flags, in behalf of this Convention and the delegations to whom the flags were presented, and in behalf of the principles they represent, that you stand and give these flags and these parties the Chautauqua salute.

While the audience was standing all joined in singing "America."

## THE FRONT LINE IN S. S. WORK.

B. F. JACOBS.

Mr. Jacobs, who was received with great applause, spoke as follows:

I have laid aside the address that I proposed to deliver, and will say a few words concerning the Front Line of Sunday-school Work. The front line in Sunday-school work is *The Line of Opportunity*. I suppose you know the meaning of that word: it was impressed upon you at the beginning of this Convention. It is formed from two simple words that mean "at the port," and we have the two words "opportunity" and "opportunity." That word was suggested as the key note for this Convention. The front line of Sunday-school work is the line of opportunity. Paul stood on that line when he saw in a vision the man from Macedonia asking him to come over into Europe and help them. Every Christian man and woman who has advanced to a high place in the service of God has stood upon that line. The Christian church to-day stands upon that line in its Sunday-school work. It is the line of opportunity. We have a privilege not granted to any before us since the Lord of Glory went home to heaven. Never in all the past, of all the great names that fill up history, has any one had privileges equal to those we enjoy, the opportunity that we have of standing in the front line of Sunday-school work.

The front line of the work is also *The Line of Privilege*. You may say opportunity is privilege, but it is especially a privilege to be engaged in such a work as this for Jesus Christ. You remember that the Spartan athlete who won the race was permitted, as his highest privilege, to stand beside the king in battle. That is the privilege of Sunday school workers and Christians who are in the front line—they are permitted to stand beside the King himself. I remember when the great Sanitary Fair was held in our city, and some old soldiers were there who came back from the army disabled, that they were very anxious to shake hands with the distinguished General who visited the city during the fair. There was a great multitude that wished to shake hands with him, and they were pushing their way up, and pushing

these wounded soldiers on one side and on the other, until one of them, who had a crutch, and had been shoved a little too much, turned and shook his fist at the crowd and said, "You seem mighty anxious to shake hands with a General; if you had been down at the front you could have shaken hands with Grant himself most any day." (Applause.) Now, friends, that is one of the things to think of, in being in the front of the work, we can stand by the side of the King himself and look into His face.

The front line is the *Line of Heroic Endeavor*. This is the line of men and women who are willing to undertake the greatest things for God. These things men have never been able to count themselves sufficient for, except that they are supported by the strength which God gave to Abraham. When God called him he went out, not knowing whither he went, simply obeying the call of God to that splendid possession the Lord Jehovah gave him. It is to me a great privilege to look at a great picture gallery. I have walked through the splendid Louvre of Paris, and feasted my eyes upon some of the master pieces; at others in the National Gallery at Berlin; at the magnificent collection of paintings in the city of Amsterdam, and in wonderful galleries in Florence; I have seen portraits of men and women who have stood highest of all. Among all the splendid pictures of the Old Testament, there is none that towers above or beyond Abraham, the man of faith, who trusted God, and was not afraid of any thing but sin. I remember one day when I was sitting at a lunch table with Mr. Moody, he turned around before he had been waited upon and said to me, "Jacobs, did you ever study the character of Abraham?" "Why," I said, "Abraham, of course I have studied the character of Abraham." "Well," he says, "I don't mean have you read it over a few times, but did you ever sit up a night with Abraham?" He said, "I have just begun to study Abraham. When I spent a few nights with him there came into my soul a conception of what Abraham was, and how he came to believe in God, and I believe it is possible for a man to do anything—a man that persists may study Abraham until he is permitted to imitate Abraham; and Mr. Moody went out and did it. Now this is the line of privilege. We are permitted to study the privileged men of the world, and to imitate them and stand with them.

The front line of Sunday-school work, the front line of earnest endeavor, is also *The Line of Discovery*. Galileo stood on the front line, and before all schools and all the scholars, he declared that the earth moved. Sir Isaac Newton and Kepler stood on the front line and discovered the laws of nature. Some men have discovered worlds that other men of genius never saw, and they never would have seen them but for the splendid lenses that they were permitted to look through. It is for us, looking through the telescope of faith, and inspired by the Spirit of God, to discover what other men have neglected to find. Some men look at a boy and discover only fifty-five pounds of flesh and blood and muscle and brain; some men look at a boy and don't discover anything but a body that can eat a good deal and wear out a good many clothes. Another man looks at a boy, and he sees that beyond that boy and through that boy there are possibilities such as never yet have shined upon the world, and there rises

before his eyes the princely boy that is coming to tell us of things we have never known. When we look upon the faces of these boys and girls of Illinois, we see the saloons disappearing before the conquering tread and their all-conquering ballots; we see crime disappearing from our land, we see the Word of God illuminating the Country from shore to shore; we see them taking our places and doing our work better than we have ever done it. Carey and Judson stood in the front line, looking into the darkness of heathenism, and they discovered the triumphs we are permitted to enjoy. It is helpful to discover something. A few years ago, in Cleveland, I went through the works of the Standard Oil Company. In one room there was a sticky, dirty, yellow scum over the floor, two or three inches deep, and I saw men dragging after them dirty tubs filled with dirty yellow stuff, and putting it into great hydraulic presses, until dirty looking oil oozed out from the corners; and when the mass had passed through a process of purification it came out in a great heap of white crystals. The man who [was with me said, "Eat one of them;" and I put one in my mouth, and perhaps you would like to know that the stuff I had been walking in was the substance from which all the gum that is chewed in this country is made. (Laughter.) While I was wondering at the transformation, and what made it so white and beautiful, he said to me, "This is paraffine. We had this residuum from our crude oil, and didn't know what to do with it, and we threw it into the river until it polluted the river, and the people protested." Then he showed me a great pit where they had tried to burn it, but they found they could not do that. They were forced to employ chemists to analyze it in order that they might destroy it, and in that process the chemists discovered paraffine and various analine dyes, from which they are making more money, in comparison, than they made from any other part of their business. They were obliged, compelled we may say, to discover a way to make themselves richer than they were before, out of the refuse that they did not know how to get rid of. Now, we are wondering what to do with the refuse population that is coming from every land, dumped into Castle Garden from every steamer; wondering what to do with the refuse thrown out from the saloons and other places of infamy in our great cities. There is but one answer: The Gospel of Jesus Christ is the only salvation, and if it is applied to thinking, working, christian men and women, we shall have discovered how to make the church richer and even the Heaven of God richer. Is it worth while to work? Do you know who is in your class? Do you know who is in your house? Do you know who is in the saloons? Perhaps it is Moody's successor; may be it is Excell's successor; may be Hamill's successor; perhaps Wesley's or Paul's! And, friends and brethren, would it not be well for us to ask God to purify our sight? He has sometimes cleansed sightless eyes by washing them with tears of repentance and sorrow, and, after our neglect and folly, he will pardon us if we will ask him.

The front line is *The Line of Danger*. It is nearest the rifle pits and batteries of the enemy. We are on that line. When I was in Paris on the 16th of July, 1889, I stood on the spot where they unveiled the statue of Coligny, that hero of the reformation, that leader of the Huguenots at the massacre of St. Bartholomew—the Huguenots

who have given us some of the richest blood, some of the truest patriots and some of the foremost christians that this country has ever known—and when I saw him standing there, holding that marble Bible in his hand, I saw written there, chiseled within the covers of marble, the words from Hebrews XI, “He endured as seeing Him who is invisible.” Other men do not see Him; and they do not endure. Once there was a man by the name of Daniel, and they threw him into a den of lions, and in the morning, when the king of all the earth stood over the pit, looking into it, as men look into the grave, and when he asked, for all men and for all time, “Can thy God deliver thee?” there came back, not a doubtful answer but a marvelous answer, “He hath delivered.” He endured as seeing Him who is invisible. When Peter was put in prison, it is said that the soldier that kept the prison stood before the door; yes, he kept the prison and that is the only thing he did keep; he did not keep Peter. Is is an impossibility for earth or hell to keep him whom God loves, and upon whom he hath set his seal. Men stood in front of the grave of Lazarus and looked in, and the Shepherd came along seeking his sheep. It is said “He calleth his own sheep by name and leadeth them out;” so he looked in and called this sheep, “Lazarus come forth.” Old St. Augustine says, “He called Lazarus by name, lest all the dead should have risen; for if he had not circumscribed and limited the power of His word He would have emptied the sepulchres of the ages.” When his sheep Lazarus heard his voice, he came forth, and there was no power to stay him. There are dangers and difficulties in the front line; but there are no dangers and no difficulties that He can not overcome.

The front line is *The Line of Conflict and of Victory*. It is no place for quartermasters, sutlers, nor for the commissary department. It is for men with muskets and for men who intend to fight. It is *our* place. If you belong to that part of the army that is always maintaining the retreat this is no place for you, brother; we belong to the regiment that intends to conquer and to come up to the front line. There is a story of a colored man who went up to General Ford of the Confederate army after our soldiers had won a victory, and said, “Massa Ford, if there is no objection, this child would like to go home for a little while and see the old folks.” The General answered, “It will not do for you to go home now, Tom,” and Tom replied, “You need not fear that I will say anything disrespectful of this army, Massa General.” “What will you say?” the General asked. “Oh,” said Tom, “I will say that, owing to the peculiar circumstances of the case, and the lay of the surrounding country, we are advancing backwards and the enemy is retreating on us.” (Laughter.) Don’t you think we have advanced backward long enough in some of our counties, while the enemy has retreated on us?

The front line is *The Line of Self Denial*. You need a fighting uniform, not a Saratoga trunk or an expensive line of wearing apparel. This is the time for personal work and personal sacrifice. A man who was quite a philosopher was asked what he had learned, and replied, “I have learned that there are many things I can do without.” That man’s wisdom is worthy of imitation. The time has come when we must give up some things, and, at all cost, retain some other things. President Pearce tells me that he was in a county convention

not long ago in Illinois, and a very enthusiastic man got up and asked him, "How shall we reach the young men?" And with the good sense that appears to be characteristic of Mr. Pearce, he said to the convention, "All those who have invited young men to the Sunday-school in this town within the past year, please rise." And there was not a person in the house that rose. Now, I say, unless we intend to be persistent, and invite people to Christ, we should stop preaching. Let us either give up the profession or engage in the work. This world is heartily sick of sham, make-believe sort of religion. That is the way they express it. Will you answer this question to God—you are the children of God, all of you that are Christians—How many people have you personally invited to Jesus Christ within the past year? Do you think you ought to be called a Christian and not work for Jesus Christ? Don't you think that the front line is a line of victory; and has not God put you in a place where you can work for him? There are men in Illinois that, if they are ever reached, will be reached by some merchant, some lawyer, some physician, some clerk; there are boys who, if they are ever reached, will be reached by some of you boys; there are women and girls who if they are ever reached will be reached by you women and girls.

Dr. Parkhurst tells how they put some electric lights on a pole 125 feet high near his house. It shown brightly and could be seen up the North River and over in New Jersey, but all around where he was there was nothing but a great black shadow. At last they cut down the pole and put up some lights fifteen feet above the sidewalk, and Dr. Parkhurst says that then you could see to go into an alley and to venture there without a policeman. You are a Christian, and perhaps you are alone; that is all the light they have in that store where you are; that is all the light they have in the home; that is all the light there is. If the light that they have is darkness how great is that darkness. Why, I would rather have a candle in an old-fashioned lantern, right in my hand, than an electric light that they could see over in Indiana. (Applause.) You had better be a plain man going about seeking after the lost, than a great preacher of a great church who never goes out six days of the week to explain to people what he means on the seventh. This is a practical thing, brethren. Theories have to be tested; the front line is the line of self denial. (Applause.)

In Florence I stood upon the spot where Savonarola was burned, and visited the home where Dante lived. Then I looked upon the monuments erected to their memories, and meditated upon the value of self-denial and heroic endeavor. How the verdict has changed! The children of those who burned the preacher and banished Dante from his beloved city have tried to honor the men whom their fathers condemned.

"Far in front the cross stands ready and the crackling fagots burn,  
While the hooting mob of yesterday in silent awe return  
To glean up the scattered ashes into history's golden urn."

There is to be a great change by and by. What a reversal there will be of earthly verdicts when we get up there. There are men and women in this Convention whose lives are laid upon the altars of Christ, and by and by they will be fitted one by one, into the niches that Christ designed them to fill; and how we will wish we were there.



The front line is *The Line of Exalted Fellowship*. There Christ himself is. Who do you think is nearest to Christ? You will find that they are those who have been the most faithful to him; they are those who have received promotion; they are those who have received a blessing. The sheep that are nearest the shepherd's hands get the sweetest morsels; the sheep that has filled itself full of burdocks and is torn by thorns is the one that is away back on the rear line.

And the front line, beloved, is the line *nearest the Throne of God*. May the Lord Jesus himself and God, even Our Father, through the Holy Spirit, bring each one of us face to face with Himself, for "in His presence there is fullness of joy, and at His right hand there are pleasures forevermore."

PRESIDENT PEARCE: My Christian friends, members of this Convention and citizens of Danville: I want to say just a few words to you and then our Convention of 1891 shall be brought to a close. As I sat here and listened to our dear brother speak, my heart was so filled that I can hardly address you. When I was chosen as the President of this Convention, I could not express to you the surprise it gave me—a young man who had not even dreamed of being President of the State Association, called into the position so suddenly that it seemed to me almost as though a cyclone had struck me. But I am still here and although not having a great deal of physical strength I feel stronger than I did Tuesday night when I was chosen. I believe God has strengthened me; and I believe He will continue to afford me strength to labor in this field. And now, we come to our close, and again thanking the good people of Danville for their abundant hospitality, and invoking the blessing of God upon our work for the coming year, I declare this Convention closed.

Song, "God be with you till we meet again."

Benediction by Rev. Dr. Crane.

## APPENDIX A.

## THE WORTH OF THE OLD TESTAMENT.\*

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PREACHED BY H. P. LIDDON, D. D., D.C.L., IN ST. PAUL'S CATHEDRAL, LONDON, ENG.

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For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. xv. 3, 4.

When St. Paul makes the general assertion that "whatsoever things were written aforetime were written for our learning," he is, as is often his wont, answering an objection which he does not state. The objection which he feels will arise in the minds of his readers, is that portions of the Old Testament—"things written aforetime"—and particularly the passage which he has just quoted, are not so well suited for Christian instruction as he has assumed to be the case. His purpose in making the quotation was to bring about a more brotherly feeling than then existed between the two great divisions of the Roman church—the converts from Judaism, and the converts from heathenism. There was a great deal of friction between these classes; it became especially apparent in their differences respecting the kinds of food which might rightly be eaten, and the days which ought to be observed as holy by individual Christians, independently of any regulations of the Christian Church on these subjects. (Rom. xiv. 2-6.) The Jewish converts, who were probably a minority in numbers, fearing lest some evil defect might possibly attach to any meat that they could buy for food at Rome, took refuge in vegetarianism: "He that is weak eateth herbs" (Rom. xiv. 2.) And they also clung to the observances of days and seasons which they had held sacred in their old Jewish life. (Rom. xiv. 5). With all this the converts from heathenism had no sympathy (Rom. xiv. 10); and they were disposed to treat with a rough intolerance the scruples of men whom they thought and spoke of as "weak."

The apostle, Jew though he was by birth, held that the converts from heathenism were substantially right in their contention (Rom. xiv. 14). But he did not approve of their scornful and impatient way of urging it (Rom. xiv. 20.) They took delight in words and acts which caused much distress to the Jewish converts. They were for stamping out observances which their taste and their reason condemned. The apostle held that these private observances were of no importance, except as representing an intention of serving God (Rom. xiv. 17, 18), and that the strength of mind on which the Gentile converts prided themselves ought to enable them to enter considerably into the point of view of their Jewish opponents.

"We," he tells them, "that are strong ought to bear the infirmi-

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\*Printed by request of the Convention.

ties of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification" (Rom. xv. 1, 2.) And then he adds, as a reason, that "even Christ pleased not himself" (Rom. xv. 3). He might have illustrated this by referring to many acts in our Lord's life, and especially to His voluntary passion and death upon the cross; but he does refer to a passage in the sixty-ninth Psalm: "As it is written, The reproaches of them that reproached Thee fell on Me" (Rom. xv. 3. Ps. lxxix. 9.)

Now this psalm is ascribed to David by the inscription, and also by St. Paul himself in another quotation from it which he makes in this very epistle (Rom. xi. 9; cf. Ps. lxxix. 22, 23.) The Psalm suits David's circumstances during his flight from Jerusalem at the time of Absalom's rebellion more accurately than any known circumstances in the life-time of Jeremiah, or of any of those writers after the captivity, to which some fanciful critics would now-a-days assign it. But although the psalm was David's, and David in it is describing his own troubles, a Jewish Christian would not have been surprised at St. Paul applying its words to our Lord Jesus Christ; for he would have known that the Jewish doctors, or some of them, had already understood these words of the promised Messiah. And as he believed Jesus of Nazareth to be the Messiah, he had no difficulty in following the apostle when the apostle used David's account of his own troubles as an account of the sorrows of Jesus; since, in his sufferings as well as in his royalty, David was a type of the Messiah. The Jewish convert would have felt with the apostle that if it was true that the rebukes of the enemies of the reign of God in Israel fell on David, who in his day represented it, much more true was this of our Lord Jesus Christ in a later age. He, in every deed, "pleased not Himself," since He endured reproach and sorrow for the sake of the Father, and to do His will.

A Jewish Christian then, would have had no difficulty about the quotation. But with a convert from heathenism the case would have been different. Whether he was a Roman or Greek settler in Rome, but especially if he was a Greek, he would have had many difficulties to get over in accepting the Old Testament at all. It would have been foreign to his whole tone of thought. He would have understood the attraction of the teaching, and the redeeming love of our Lord Jesus Christ. But he would only have accepted the Old Testament on our Lord's authority, and he would have doubted at any rate at first, whether, with his mental antecedents, he had very much to learn from it; and therefore St. Paul's use of it, on this and other occasions would have seemed to him to be arbitrary and unintelligible. Why, he would have asked, should a psalm written by David, and referring to David's personal circumstances more than a thousand years before, be thus used to portray a feature of the life and character of our Lord Jesus Christ? This, then, was the difficulty which St. Paul had in his eye; and he meets it by laying down a broad principle which includes a great deal else besides. "Whatsoever things" he says—and therefore among the rest this sixty-ninth Psalm—"were written aforetime" in the Jewish Scriptures "were written for the learning" or instruction of us Christians, that we, through the patience which those Scriptures enjoin, and the comfort which they administer, might have hope in this life and beyond it.

Let us consider some of the truths which this statement of the apostle implies.

# I.

It implies, first of all, the trustworthiness of the Old Testament. I say its trustworthiness; I do not go so far, for the moment, as to say its inspiration. Unless a book or a man be trustworthy, it is impossible to feel confidence in it or in him, and confidence in an instructor is a first condition of receiving instruction to any good purpose. Now if this be so, it shows that the apostle would have had nothing to do with any estimate of the books of the Old Testament which is fatal to belief in their trustworthiness. We may have noticed that when estimates of this kind are put forward they are commonly prefaced by the observation that the church has never defined what inspiration is, and it is left to be inferred that a book may still be in some singular sense inspired, although the statements which it contains are held by the critic to be opposed to the truth of history or to the truth of morals. It is doubtless true that no authoritative definition of the inspiration of Holy Scripture, of what it does and does not permit or imply, has been propounded by the Church of Christ, just as she has propounded no definition of the manner and measure of the action of the Holy Spirit on the soul of man. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth" (St. John iii. 8.) Our Lord's words apply to an inspired book no less than a sanctified soul; but at the same time, both in the case of the soul and of the book, we can see that there are certain things inconsistent with the Holy Spirit's agency. Just as willful sin is incompatible with the indwelling of the Holy Spirit in the soul, so in veracity is incompatible with the claim of a book to have been inspired by the Author of all truth.

Thus, to take an example. In the Book of Deuteronomy long addresses are ascribed to Moses. (Deut. i. 1, etc.; v. 1, etc.) and Moses describes a series of events of which he claims to have been an eye witness (Deut. ix. 16; x. 1-5, etc.) If, then, we are told that these addresses were really unspoken and these events unwitnessed by Moses, that the "dramatized" or, to speak plainly, fictitious account of them was composed by some Jew, with a fine idealizing faculty, who lived many centuries after Moses; and this, although the book was undoubtedly imposed upon the conscience of the Jewish people, at any rate, after the exile, as the work of Moses himself; we must observe that such a representation is irreconcilable with the veracity of the book, which by its use of the name of the great lawgiver, claims an authority that, according to the critics in question, does not belong to it; or, if that striking prediction in the eighth chapter of the book of Daniel, about King Antiochus Epiphanes (Dan. viii. 13-25,) was really, as has been asserted, written after the events referred to,\* and thrown into the form of prediction by some scribe of the second century before Christ, in order to rouse and encourage the Jews in their long struggle with

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\*This theory is borrowed by modern Rationalism from Porphyry, who devoted his twelfth "Discourse Against the Christians" to a refutation of the claims of the book to be considered a prophecy. Cf S. Hieron, *Pref in Dan.* Dr. Westcott, art. "The Book of Daniel," in Smith's *Dictionary of the Bible*; Pusey, *Daniel the Prophet*, pref., x, xi.

the Græco-Syrian power, then it must be said that the book in which it occurs is not trustworthy; the writer is endeavoring to produce a national enthusiasm by means of a representation which he must have known to be contrary to fact.

No doubt language and history are sciences which will have their say about the books of the Old Testament; and I am far from implying that their greatest masters are committed to the opinions just referred to. What we have to take note of is that, unless there be such a thing as the inspiration of inerracity, we must choose between the authority of some of our modern critics and the retention of any belief in the inspiration of the books which they handle after this fashion; nay, more, of any considerable belief in the permanent value of these books as sources of Christian or of human instruction.

Nobody now expects to be instructed by the false Decretals, because all the world knows that they were composed in the ninth century, with more objects than one, but especially with a view to build up the fabric of papal authority, by making the first Bishops of Rome write as they might have written had they lived seven or eight hundred years later than they did.\*

Certainly every trustworthy book is not inspired; our book-sellers' shops are full of honest books, which make no pretense to inspiration. But a book claiming inspiration must at least be trustworthy; and a literature which is said to be inspired for the instruction of the world must not be held by its professed exponents and defenders to fall below the moral level which is required for the ordinary purposes of human intercourse.

For Christians it will be enough to know that our Lord Jesus Christ set the seal of His infallible sanction on the whole of the Old Testament. He found the Hebrew canon as we have it in our hands to-day, and He treated it as an authority which was above discussion. Nay, more; He went out of His way—if we may reverently speak thus—to sanction not a few portions of it which modern skepticism rejects. When he would warn his hearers against the dangers of spiritual relapse, He bids them remember “Lot’s wife” (St. Luke xvii, 32.) When He would point out how worldly engagements may blind the soul to a coming judgment, He reminds them how men ate and drank and married, and were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. (St. Luke xvii, 27.) If He would put His finger on a fact in past Jewish history which, by its admitted reality, would warrant belief in His own coming resurrection, He points to Jonah being three days and three nights in the whale’s belly.† If, standing on the Mount of

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\*Professor Simson, in his *Entstehung der Pseudo-Isidorischen Fälschungen*, etc., seems to have proved that these documents were forged at Le Mans, under Bishop Aldrich. How does this enterprise differ *morally* from the composition, say, of Deuteronomy or the Chronicles, as it is conceived of by the new school of destructive criticism?

†St. Matt. xii. 40. Cf. Pusey, *Minor Prophets*, p. 263: “It is instructive that the writer, who, disbelieving the miracles of the Book of Jonah, ‘restores his history’ (Bunsen) has also to ‘restore the history’ of the Saviour of the world by omitting His testimony to them. \* \* \* Our Lord Himself attested that this miracle on Jonah was an image of His own entombment and resurrection. He compares the preaching of Jonah with His own. He compares it as a real history, as He does the coming of the Queen of Sheba to hear the wisdom of Solomon.”

Olives, with the Holy City at His feet, He would quote a prophecy the fulfillment of which would mark that its impending doom had at last arrived, He desires His disciples to flee to the mountains when they shall see the abomination of desolation spoken of by Daniel the prophet standing in the holy place (St. Matt. xxiv. 15.) Are we to suppose that in these and other (St. John v. 46, 47; cf. Deut. xviii. 15, 18, etc.) references to the Old Testament our Lord was only using *ad hominem* arguments, or talking down to the level of a popular ignorance which He did not Himself share? Not to point out the inconsistency of this supposition with His character as a perfectly sincere religious teacher, it may be observed that in the sermon on the Mount He marks off those features of the popular Jewish religion which He rejects (St. Matt. v. 27-48) or modifies, in a manner which makes it certain that, had He not Himself believed in the historic truth of the events and persons to which He thus refers, He would have said so. But did He then share a popular belief which our higher knowledge has shown to be popular ignorance? and was He whom His apostle believed to be full of grace and truth (St. John i. 14), and "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3) indeed mistaken as to the real worth of those Scriptures to which He so often and so confidently appealed? There are those who profess to bear the Christian name, and yet do not shrink from saying as much as this. But they will find it difficult to persuade mankind that, if He could be mistaken on a matter of such strictly religious importance as the value of the sacred literature of His countrymen, He can be safely trusted about anything else. The trustworthiness of the Old Testament is, in fact, inseparable from the trustworthiness of our Lord Jesus Christ; and if we believe that He is the true light of the world, we shall close our ears against suggestions impairing the credit of those Jewish Scriptures which have received the stamp of His divine authority.\*

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\*On this serious subject there is often a singular confusion between limitation of knowledge and the utterance through ignorance of that which is in fact untrue. Our Lord has told us that on one subject His knowledge was limited. We have no reason for supposing that it was limited on any other. But if our Lord as Man did not know the day and hour of judgment (St. Mark xiii. 32) he did not as Man claim to know it. Had He told us that the real value of the books of the Old Testament was hidden from Him, or had He never referred to them, there would have been no conflict between modern so-called "critical" speculations and His divine authority. But if the apostles "beheld His glory," "full" not only "of grace" but "of truth" (St. John i. 14), if on the one hand He knew what was in man (St. John ii. 25,) and, on the other, as the only begotten Son which is in the bosom of the Father, "declared" Him whom no man hath seen at any time (St. John i. 18.) is it conceivable that He could say: "Moses wrote of Me" (St. John v. 46) in utter ignorance of the (presumed) fact that the book to which He was principally alluding (Deut. xviii. 13, 14; but cf. also Gen. iii. 15; xii. 3; xviii. 18; xxii. 18; xlix. 10) was really compiled by a "dramatizing" Jew in the reign of Josiah; or that He could have appealed to Psa. cx. as He is reported in St. Mark xii. 36; St. Luke xx. 42 (in St. Matthew He is reported as less directly asserting the Davidic authorship, xxii. 42-46,) if that psalm never really existed before the date of Simon Maccabeus?

The hypothesis that, in consequence of imperfect information, our Lord taught erroneously on the subject of the historical worth of the Old Testament history, appears to be inconsistent with the catholic doctrine of the incarnation as asserted by the Church against Nestorius. According to that doctrine all the acts and words of the one Christ, are the acts and words of God the Son, although performed and uttered through the human nature which He assumed (cf Labbe and Cossart,

## II.

But the apostle's statement implies, secondly, that the Jewish Scriptures have a world-wide and enduring value. They were written, he says, for our instruction; that is, for the instruction of the Apostolic Church, which confidently aspired to embrace the world. They were

Conc. iii. 408, anath. 4.) Erroneous teaching is as little compatible with the union of His two natures in a single, and that a divine, Person, as is sinful action (St. Thomas *Summ.* pt. iii, quæst. xv. a. 3). Language is sometimes used which appears to imply that, unless our Lord's human intellect was not only limited in knowledge, but also liable to error, He did not assume "a true human nature." But this is to forget the very purpose with which He condescended to become Man. As Hooker observes: "The very cause of His taking upon Him our nature was to better the quality and advance the condition thereof, although in no sort to abolish the substance which He took, nor to infuse into it the natural forces and properties of His Deity." (*Ecl. Pol.*, v. liv. 5.) And thus "to be the way, the truth, and the life; to be the wisdom, righteousness, sanctification, resurrection; to be the peace of the whole world, the hope of the righteous, the heir of all things; to be that supreme Head whereunto all power in heaven and earth is given,—these are not honors common unto Christ with other men; they are titles above the dignity and worth of any which were but a mere man, yet true of Christ even in that He is Man, but man with whom Deity is personally joined, and unto whom it hath added these excellences which make Him more than worthy thereof" (*Ib.*). It is in accordance with this principle that the church has hitherto believed Him to be an infallible Teacher, and especially when He is touching on matters which, like the Old Testament Scriptures, directly concern God's revelation of Himself to man. To say that He shows no signs of transcending the historical knowledge of His age, is to imply that He shared with the rabbis around Him grave errors respecting the real worth of the Old Testament literature, and that He was in this respect inferior to modern scholars who take the negative side in questions of Old Testament criticism. To assert that, while thus imperfectly informed, He used and sanctioned the Old Testament as He did, is to go farther; it is to imply that, as a teacher of religion, He was a teacher of error.

Those persons who unhappily have persuaded themselves that this is the case, and yet happily shrink from rejecting His authority altogether, sometimes attempt to save themselves by projecting a distinction between critical or historical and spiritual truth. If He was in error respecting the historical value of the Pentateuch or Daniel, He could not, they think, err in what He tells us as to the nature of God or the duty of man. But such persons must know that at this hour His authority in these spiritual matters is as fiercely challenged as in those questions which they somewhat arbitrarily describe as "critical," and He Himself has taught us that we must receive His teaching as a whole, if we are to receive it at all. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" (St. John iii. 12.)

Perhaps it would be difficult to find a better statement of whatever we know about the knowledge possessed by our Lord's human soul than is given in the following words: "Quia nulla perfectio creaturis exhibita, animæ Christi, quæ est creaturarum excellentissima, deneganda est, convenienter præter cognitionem quâ-Dei essentiam vidit, et omnia in ipsa, triplex alia cognito est ei attribuenda: una quidem experimentalis sicut aliis hominibus in quantum aliqua per sensus cognovit, et competit naturæ humanæ, alia vere divinitus infusa ad cognoscenda omnia illa ad quæ naturalis cognitio hominis se extendit vel extendere potest. \* Sed quia Christus secundum humanam naturam non solum fuit reparator naturæ, sed etiam gratiæ propagator, affuit ei etiam tertia cognitio qua plenissime cognovit quicquid ad mysteria gratiæ potest pertinere." He adds: "Manifestum est quod res sensibiles per temporis successionem magis ac magis sensibus corporis experiendo cognovit, et ideo solum quantum ad cognitionem experimentalem Christus potuit perficere, secundum illud Luc. ii. 52" (St. Th., *Opusc.*, i. 216, Opp., vol. xvi. ed. Parmæ.) Especially on our Lord's "growth" in wisdom (St. Luke ii. 52) while He was yet "full of truth" (St. John, i. 14), consult Wilberforce, *Doc. of incarnation*, pp. 97-105. See also the elaborate discussion in De Lugo, *Opp. iv. De Myst. Inc.*, disp. xviii-xxi, where, however, some exception may be taken to the interpretation of St. Mark xiii. 32.

written, then, for all human beings, in all places and in all ages. Could such a statement be made about any other national literature, ancient or modern?

Such instruction, no doubt, is to be gathered from the literature of every people; the products of the human mind in all its phases, and in circumstances the most unpromising, have generally something to tell us. But, on the other hand, there is a great deal in the wisest uninspired literatures that cannot properly be described as permanently or universally instructive; much in that of ancient Greece; much in that of our own country. And therefore, when an apostle says of a great collection of books of various characters, and on various subjects—embodying the legislation, history, poetry, morals, of a small eastern people—that whatsoever was contained in them had been set down for the instruction of men of another and wider faith, living in a later age, and, by implication, for the instruction of all human beings,—this is certainly, when we think of it, an astonishing assertion. Clearly, if the apostle is to be believed, these books cannot be like any other similar collection of national laws, records, poems, proverbs; there must be in them some quality or qualities which warrant this lofty estimate.

Then we may observe that, as books rise in the scale of excellence, whatever their authorship or outward form, they tend toward exhibiting a permanence and universality of interest; they rise above the local and personal accidents of their production, and discover qualities which address themselves to the mind and heart of the human race.

This is, as we all know, the case to a great extent with Shakespeare. The ascendancy of his genius is entirely independent of the circumstances of his life, of which we know scarcely anything, and of the dramatic form into which he threw his ideas. He has been read, reread, commented on, discussed, by nine generations of Englishmen; his phrases have passed into the language, so that we constantly quote him without knowing it; his authority as an analyst and exponent of human nature has steadily grown with the advancing years. Nay, despite the eminently English form of his writings, German critics have claimed him as, by reason of the wealth of his thought, a virtual fellow-countryman; and even the peoples of the Latin races, who would have greater difficulty in understanding him, have not been slow to offer him the homage of their sympathy and admiration.

And yet, by what an interval is Shakespeare parted from the books of the Hebrew Scriptures! His grand dramatic creations, we feel, after all, are only the workmanship of a shrewd human observer, with the limitations of a human point of view, and with that restricted moral authority which is all that the highest human genius can claim. But here is a book which provides for human nature as a whole; and which makes this provision with an insight and comprehensiveness that does not belong to the capacity of the most gifted men. Could any merely human authors have stood the test which the Old Testament has stood? Think what it has been to the Jewish people throughout the tragic vicissitudes of their wonderful history. Think what it has been to Christendom. For nineteen centuries it has formed the larger part of the religious hand-book of the Christian Church; it has shaped Christian hopes; it has largely governed Christian legislation; it has supplied the language for Christian prayer and praise.



The noblest and saintliest souls in Christendom have one after another fed their souls on it, or even on fragments of it, taking a verse and shutting the spiritual ear to every thing else, and in virtue of the concentrated intensity with which they have thus sought for days and weeks and months and years to penetrate the inmost secrets of this or that fragment of its consecrated language, rising to heroic heights of effort and endurance. Throughout the Christian centuries the Old Testament has been worked like a mine, which is as far from being exhausted to-day as in the apostolic age. Well might the old Hebrew poet cry: "I am as glad of Thy word as one that findeth great spoils" (Psa. cxix. 162.) "The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple. The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.

\* \* \* More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb" (Psa. xix. 7, 8, 10.)

Even those parts of the Old Testament which seem least promising at first sight, have some instruction to give us, if we will only look out for it. Those genealogies which occur in historical books sometimes remind us of the awful responsibility which attaches to the transmission, with the gift of physical life, of a type of character, which we have ourselves formed or modified, to another, perhaps a distant generation; or sometimes they suggest the care with which all that bore on the human ancestry of our Lord was preserved in the records of the people of revelation. Those accounts, too, of fierce war and indiscriminate slaughter, such as the extermination of the Canaanites, portray the vigor and thoroughness with which we should endeavor to extirpate sins that may long have settled in our hearts. Those minute ritual directions of the law, which might at first sight read like the rubrics of a system that had forever passed away, should, as they might, bring before us one and then another aspect of that to which they pointed—the redeeming work of our Lord Jesus Christ.

### III.

But this last illustration suggests something further, which is implied in the apostle's statement, namely, that a second or deeper sense of Scripture constantly underlies the primary, literal, superficial sense. Unless there be such a second sense in the Old Testament, the apostle's quotation from the sixty-ninth Psalm is unintelligible.

That a narrative should have two senses, one which it presents to the reader at the first sight, and another which lies deeper, but is only discovered on reflection, may at first strike us as strange. But Holy Scripture itself tells us that this is the case. Nobody would expect to find a second sense in an uninspired book, however well written. In Lord Macaulay's *History of England*, for instance, we read what he has to say about the events which he describes, and there is an end of it. But this is not true of the Old Testament Scriptures. If we go to the New Testament to discover how we should read the Old, we find ourselves constantly guided to search for a spiritual sense which underlies the literal sense. Thus the account in Genesis (Gen. xvi. 1-13,) of Abraham's relations with Hagar and Sarah, with Ishmael and Isaac, might at first seem to have no further object than that of displaying the historical source of the relations which existed in after

ages between Israel and certain desert tribes. But if we turn to the Epistle to the Galatians (Gal. iv, 21-31,) the apostle bids us penetrate much deeper, and see in those two ancient mothers the Jewish and Christian covenants, or churches, and in their children, here the spiritual slaves of the Mosaic law, and there the enfranchised sons of the mother of us all—the Christian Jerusalem. In like manner St. Paul teaches the Corinthians to recognize in the exodus from Egypt, and in the events which followed it, not merely a series of ancient historical occurrences, but distinct foreshadowings of Christian privileges and Christian failings (1 Cor. x. 1-10.) These things, he says, happened for types or patterns of something beyond them, and were thus written “for our admonition, upon whom the ends of the world are to come” (1 Cor. x. 11.) These are but two out of many illustrations, and in the early church there was a great school of interpreters which concerned itself almost exclusively with the discovery and exhibition of this second sense of Scripture. That some of these interpreters may have made mistakes, whether of fancifulness or exaggeration, is probable enough; but the principle on which they went to work was taught them by the apostles. They felt the depth and resources of the divine word; they discovered in its wealth of meanings a sort of sensible proof of its inspiration. They dwelt upon the fact that the divine mind sees each event, not as we do, singly, but in relation to other events, which, at whatever distance of time, would have some sort of correspondence with it,\* sees the spiritual in the material, the eternal in the temporal, that which to man is future in that which to man is present, since before the divine intelligence all is always present, and there is room for neither past nor future.

On some such considerations does the doctrine of a second sense rest; but in any case it is warranted by the distinct teaching of the New Testament, and it alone enables us to understand how some difficult parts of the Old are written for our learning. Take for instance, the Song of Solomon. Read in its literal sense, it describes scenes in the court of Solomon which might doubtless be paralleled in those of other Eastern princes, but which hardly correspond to the apostle’s description of being written for our instruction, that we, through the patience and comfort which it inspires, might have hope. But if, with the Jewish Talmud and the overwhelming majority of Christian interpreters, we not only recognize a second sense lying beneath the letter of the book, but also understand that this sense is much more important than the primary or literal sense; if as the headings of our Authorized Version suggest, we see in the “beloved”† our Lord Jesus Christ, and in the bride the Church or the Christian soul—the book becomes a repertory of the highest spiritual truth, which, so far as we can see, could hardly have been adequately expressed in any other form. The necessity of recognizing some such sense in the book has been all but universally admitted by Christian interpreters; and those modern schools or groups of scholars which have rejected it have ended

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\*St Thomas, in *Gal.*, lect. vii. “Deus, non solum voces ad designandum accomodat (quod etiam homo facere potest) se detiam res ipsas” (cf. Windischmann, *Galaterbrief*, p. 133 *sqq.*)

†This interpretation has its roots in Old Testament language, describing the relations of God with Israel (Exod. xxxiv, 15, 16; Psal. lxxiii, 27; Jer. iii, 1-11 etc) as that of a bridegroom and bride.

by abandoning, more or less decisively, the teaching value of the book altogether.

Indeed, the neglect of this secondary and spiritual sense of Scripture has sometimes led Christians to misapply the Old Testament very seriously. Thus both the soldiers of Raymond of Toulouse, who made war on the Albigenses in the thirteenth century, and the English Puritans who made war on the Church in the seventeenth, appeal to the early wars of the Israelites as a sanction for indiscriminate slaughter. They forgot that the promulgation of the law of charity by our Lord had made such an appeal impossible. They forgot that most instructive scene outside the Samaritan village which had refused him a welcome, and how, when two of his first followers would fain have had Him call down the fire from heaven, He had significantly replied: "Ye know not what manner of spirit ye are of (St. Luke ix, 55.) Dwelling on the letter of the narrative of Joshua, they missed its true and lasting, but deeper import. They failed to comprehend the eternal witness which it bears to God's hatred of moral evil, even though it be veiled beneath a comparatively advanced material civilization; and the duty of making war, incessant, implacable, exterminating war, upon those passions which too easily erect their Jericho and their Ai in the Christian soul, and are only conquered by that resolute perseverance and courage which is armed with a strength that comes from heaven.

This second sense of Holy Scripture is especially instructive as guiding us to our Lord Jesus Christ. He is the end as of the law, so of the whole of the Old Testament to every one that believeth (Rom. x. 4.) No doubt the literal sense of the Old Testament often points to Him. Psalms like the twenty-second and the hundred and tenth, and prophecies such as Isaiah's of the virgin birth (Isa. vii, 14) and of the Man of Sorrows (Isa. liii. 1-12,) can properly refer to no one else. But there is much which has a primary reference to some saint, or hero, or event of the day, which yet in its deeper significance points on to Him; and this depends, not on any arbitrary or fanciful feeling, but on the principle that He is the recapitulation (St. Iren, *Adv. Hæc.*, iii, 18, 1), as an early Christian writer expressed it, of all that is excellent in humanity; that all that is true, heroic, saintly, pathetic, in human lives, and that we see elsewhere in fragments meets in Him as the perfect representative of the race. Only when this is understood do we read the Old Testament with Christian eyes; read it as the first Christians read it. Only then do we understand the full meaning and purpose of much which is else veiled from our sight; of those great deliverances from Egypt and Babylon, foreshadowings of a greater deliverance beyond; of those elaborate rites of purification and sacrifice, which have no lasting meaning apart from the one Sacrifice for the sins of the whole world; of that succession of saints and heroes, who with all their imperfections, point onward and upward to one who dignifies their feebler and broken lives, by making them, in not a few respects, anticipations of Himself. Only then do we understand the truth of that profound saying of St. Augustine, that as the Old Testament as manifested in the New Testament is latent in the Old.\*

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\*St. Aug., *Quæst 73 in Erod.*: "Multum et solide significatur ad Vetus Testamentum timorem potius pertinere, sicut ad Novum dilectionem, quamquam et in Vetere Novum lateat, et in Novo Vetus pateat."

The second Sunday in Advent might almost be called the yearly festival of Holy Scripture. The collect for the day is found within the cover of more than half our Bibles; and it is based upon the words which we have been considering. But while St. Paul in these words is thinking only of the Old Testament, the collect expands his meaning when it reminds us that all Holy Scriptures are written for our learning—the New Testament no less than the Old. Well would it be for us to take that truth seriously to heart, and to lay out our time so as to act upon it. The Bible is indeed the most interesting book in the world; to the poet, to the historian, to the philosopher, to the student of human nature, to the lover of the picturesque and of the marvelous, to the archæologist, to the man of letters, to the man of affairs. To each of these it has much to say that he will find nowhere else; but none of them, if he confines himself to his special interest, will secure the gift which the Bible was really intended to convey.

When you entered this great temple of Christ this afternoon, there were many separate subjects which it might have suggested to you: the faultless proportions of the building, the materials of which it is composed, the skill and genius of its architect, the cost of its construction, the monuments of the dead which every-where meet the eye, the events in the history of our Church and country which have been witnessed within its walls or on its site; and then again, the accessories of divine service, the various pieces of religious furniture in the choir and sanctuary, beauty of the music, the order and sequence of psalm and lesson and creed and anthem. Yet these are all, the highest and the lowest, but details, if regarded with reference to that supreme purpose which this cathedral itself, and all that is in it, and all that takes place in it, should certainly suggest. That purpose is nothing less than leading each soul here present, ay, and a great company of souls in unison, to ascend to true communion with Him who is the infinite and the eternal; to leave behind them, to escape from, to break, to trample on, as the need of each may be, those earthly allurements or fetters, which would seduce or hold them back from the true end of their existence; to forget for a while, the outer world and life, its pleasures; its annoyances, its intrigues, its passions, its disappointments, its sorrows, its ambitions, its jealousies, its splendors, its degradations, and to rise in the prophet's phrase, with wings as eagles. (ISA. XL. 31) toward the Sun of the moral world—the Father and Redeemer and Santifier of our spirits. And when we take up the Bible, we enter in spirit a far more splendid temple, which it needed some fifteen centuries to build, and the variety and resource of which distances all comparison—a temple built, not out of stone and marble, but with human words, yet enshrining within it, for the comfort and warning, the correction and encouragement, of every human soul, no other and no less than the holy and the eternal Spirit. Of that temple the Old Testament is the nave, with its side aisles of psalm and prophecy; and the gospels are the choir—the last gospel, perhaps, the very sanctuary: while around and behind are the apostolic epistles and the Apocalypse, each a gem of beauty, each supplying an indispensable feature to the majestic whole. With what joy should we daily enter that temple! with what profound reverence should we cross its threshold! with what care should we mark and note—where nothing in meaningless—each feature, each ornament, that decorates wall, or pillar, or window, or

roof! how high should we set our expectations of the blessings that may be secured within it! how open, and yet how submissive should be our hearts to the voices—they are not of this world—that might touch and change and purify them!

As we drift along the swift, relentless current of time, toward the end of life, as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably, what are the interests, the thoughts, ay, the books, which really command our attention? what do we read and leave unread? what time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the passage into the unseen world; for the sights and sounds which then will burst upon us; for the period, be it long or short, of waiting and preparation; for the throne and the face of the eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it! how shall we grudge the hours we have wasted on any, be they thoughts or books or teachers, which only belong to the things of time.

“O Lord, Thy word endureth forever in heaven: Thy truth also remaineth from one generation to another. \* \* \* If my delight had not been in Thy law, I should have perished in my trouble. I will never forget Thy commandments, for with them Thou hast quickened me.” (Psa. cxix, 89, 90, 91, 92, 93).

## APENDIX B.

## NORMAL GRADUATES.

The following persons have completed the Legion of Honor Normal Lessons (first series) and have received the State Diploma from Prof. Hamill. (Those marked with a \* were examined in "Bible Lessons" only.)

Mr. W. C. Pearce.....	Robinson	Miss Grace Klostermann.....	Sterling
Miss Kate V. Hill.....	"	Miss Lucy E. Lytle.....	"
Mr. W. G. Harper.....	"	Mr. B. F. Mueller.....	"
Mrs. Martha T. Pearce.....	"	Miss Mary A. Milnes.....	"
Miss Lola Ritchie.....	"	Mr. Geo. P. Perry.....	"
Miss Lucy Harper.....	"	Mr. J. E. Philips.....	"
Mr. Luther Heustis.....	"	Mr. I. M. Philips.....	"
Mr. C. H. Olwin.....	"	Mrs. I. M. Philips.....	"
Mr. J. S. Neal.....	"	Mr. Leo Philips.....	"
*Mr. Neal Eagleton.....	"	Miss Susie Runkle.....	"
*Miss Mabel James.....	"	Miss J. F. Reed.....	"
*Miss Willametta Brigham...	"	Miss Leab C. Sprinkle.....	"
*Mr. Adolphus Guyer.....	Annapolis	Mrs. C. W. Huff.....	Woodstock
Carrie G. Brown.....	Joliet	*Rati Price.....	Oakland
Harrie E. Harbaugh.....	"	*Lizzie Zarring.....	"
Jennie F. Wetherbee.....	"	*Edith Zarley.....	"
Mortimer Mattison.....	"	Bruce Hyde.....	Dewey
J. H. Abrams.....	Atwood	Lucy Dressor.....	Reno
Lydia Biggs.....	"	Jos. W. Becker.....	Gilead
Mary Abrams.....	"	*Mrs. M. F. Ault.....	Edgar
Bertie Atwell.....	"	*Mrs. Jennie Stanfield.....	"
Ella Gross.....	"	*Mrs. John Williams.....	"
G. F. Richter.....	"	Caleb Stanfield.....	"
Walter Tryon.....	"	*Mrs. Caleb Stanfield.....	"
Alberta Easton.....	"	*Mrs. John Farnsworth.....	"
Ethel White.....	"	*Ella Williams.....	"
J. H. Richey.....	"	*Emma Borden.....	"
Mrs. Jennie Stone.....	"	*Clara Borden.....	"
C. H. Richter.....	"	*Stella Julien.....	"
Adda Atwell.....	"	*Mrs. Charles Clark.....	"
Mrs. S. R. Andrews.....	Sterling	*Mrs. Mary J. Cutler.....	Kankakee
Mrs. S. B. Brennenman.....	"	*Grace Vaughn.....	"
Miss Ella Cary.....	"	*Lizzie Smith.....	"
Mrs. E. Daveler.....	"	*Mrs. E. B. Warriner.....	"
Mr. E. A. Emmons.....	"	*Ella Sundahl.....	"
Rev. L. M. Gates.....	"	*Alice M. Johnson.....	"
Mr. F. F. Klostermann.....	"	*Mary Tice.....	"

## GRADUATES OF CHRISTIAN S. S. NORMAL CLASSES 1891.

W. G. Smith.....	Keithsburg	Mrs. T. T. Pettit.....	Bement
L. Gay Stitt.....	El Paso	Miss P. A. Duncan.....	"
Julia Churchill.....	"	Mrs. Lucy Whitmer.....	Bloomington
Frank H. Kaufman.....	Cruger	Mrs. J. H. Gilliland.....	"
Mary E. Kaufman.....	"	Mrs. J. O. Willson.....	"
Franklin J. Parr.....	Cooksville	Miss Ida Haldeman.....	"
Mrs. S. E. Campbell.....	Lynnville	Miss Minnie M. Campbell.....	"
Mrs. Carrie H. Thomason.....	"	Miss Belle Graham.....	"
Miss Mary Lewis.....	"	Miss Ethel M. Clarke.....	"
Miss Alice Gordon.....	"	M. Swann.....	"
Miss Frank L. Gordon.....	"	Joab Brigham.....	Bloomington
George L. Thorpe.....	"	J. R. Haldeman.....	"
		J. O. Willson.....	"

Mrs. M. E. Reynolds . . . . .	Eureka	Miss Sarah Bradford . . . . .	Eureka
Mrs. Charity Davidson . . . . .	"	Miss Ollie Reynolds . . . . .	"
Mrs. Margaret Maupin . . . . .	"	Miss Emma Davis . . . . .	"
Mrs. Mary Major . . . . .	"	Miss Nettie Musick . . . . .	"
Mrs. Barbara Hamilton . . . . .	"	James M. Allen, Jr. . . . .	"
Mrs. Jane C. Davidson . . . . .	"	W. H. Waggoner . . . . .	"
Mrs. Sarah J. Crawford . . . . .	"	H. B. Boone . . . . .	"
Mrs. Emma Seyster . . . . .	"	Mrs. Anna Lewis . . . . .	Hoopeston
Mrs. J. W. Carpenter . . . . .	"	E. Grace Berry . . . . .	Quitman, Georgia
Mrs. Anna Jackson . . . . .	"		

## POST GRADUATES.

Mrs. Jessie Menassian . . . . .	Eureka	Miss Clara L. Davidson . . . . .	Eureka
Mrs. Mary E. Bowen . . . . .	"	Mrs. J. O. Willson . . . . .	Bloomington
Miss Amanda Jennings . . . . .	"	Miss Minnie M. Campbell . . . . .	"
Miss Annie E. Davidson . . . . .	"	Miss Belle Graham . . . . .	"

## LOCAL COMMITTEES AT DANVILLE.

## EXECUTIVE COMMITTEE.

E. H. Palmer, *Chairman*.

## Pastors of Churches.

Rev. C. H. Little, First Presbyterian.  
 Rev. H. H. O'Neal, Kimber M. E.  
 Rev. C. A. Crane, First M. E.  
 Rev. W. A. Andrick, Baptist.  
 Rev. A. B. Buchanan, C. P.  
 Rev. W. B. Gallagher, Christian.  
 Rev. J. C. Wiley, Lincoln St.  
 Rev. F. C. Greutzmacher, Ger. M. E.

## Superintendents of Sabbath Schools.

P. J. Walker.  
 Rufus Brown.  
 Orange Peters.  
 O. A. Prior.  
 J. F. McCoy.  
 C. M. Easton.  
 U. H. Herlocker.  
 John Smith.

## RAILROAD COMMITTEE.

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 Geo. B. Yeomans.  
 Dr. Hawley.  
 J. F. McCoy.  
 Harry Waterman.  
 J. C. Pollock.

R. H. Johnson, Jr.  
 U. H. Herlocker.  
 Geo. Woolsey.  
 Arthur Wittie.  
 Geo. Bredehoft.  
 Lee Fuller.

## RECEPTION AND ENTERTAINMENT.

## FIRST M. E. CHURCH.

## Committee.

B. F. Cook, *Chairman*.  
 C. H. Giddings.  
 W. H. Johns.  
 Samuel J. Barnett.  
 Robt. A. Short.  
 Mrs. C. H. Giddings.  
 Mrs. Laura Martin.  
 Mrs. Orange Peters.  
 Miss Olive Newlin.

## Pages.

Chas. Peters.  
 Willie Martin.  
 Chas. Anderson.  
 Wilbur Johnson.  
 Lester Daniels.  
 Stanley Daniels.  
 Albert Shultz.  
 Otto Shultz.  
 Guy Bridges.  
 Daniel Gulick.  
 Samuel Matheny.  
 Willie Giddings.  
 Fletcher Holloway.

## KIMBER M. E. CHURCH.

V. Peyten, *Chairman*.  
 Dr. B. I. Poland.  
 Rufus Brown.  
 Mrs. E. C. Abdill.  
 Mrs. E. J. Draper.  
 Mrs. John W. Dale.  
 Mrs. Thos. Back.  
 Mrs. John Devore.

Harry Abdill.  
 Harry Patterson.  
 Fred Caton.  
 Oscar Back.  
 Oscar Bennett.  
 Oscar Craft.

## LINCOLN ST. M. E. CHURCH.

U. H. Herlocker, *Chairman*.  
 John LeWarn.  
 James Juvenall.  
 Mrs. J. C. Wiley.

J. F. Herlocker.  
 P. F. Hasten.  
 J. C. Harrison.

## GERMAN M. E. CHURCH.

George Bredehoft.

Oscar Bredehoft.

## FIRST PRESBYTERIAN CHURCH.

P. J. Walker, *Chairman*.  
 C. T. Yeomans.  
 Mrs. P. J. Walker.  
 Mrs. E. E. Boudinot.  
 Mrs. L. Fuller.  
 Mrs. A. A. McDonald.  
 Mrs. Dr. Arbuckle.  
 Miss Kate Leverich.

Fred Martin.  
 Herbert Martin.  
 Carl Little.  
 Judson Wright.  
 Hal Boudinot.  
 Charley Walker.  
 Howard Shedd.  
 Victor Yeomans.  
 Ol. Mann.

## CUMBERLAND PRESBYTERIAN CHURCH.

J. F. McCoy, *Chairman*.  
 Mrs. R. H. Mater.  
 Mrs. J. W. Newlon.  
 Miss Laura Allison.  
 Miss Hildah Wiegand.  
 Miss Maud Smith.  
 Miss Clara Ellis.  
 Mrs. Voorhis.

Paul Atherton.  
 Chas. Emmerson.  
 Oliver Lockhart.  
 Will Kinningham.  
 Chas. Greenewalt.

## FIRST BAPTIST CHURCH.

J. C. Pollock, *Chairman*.  
 Mrs. O. A. Prior.  
 Miss Fannie Palmer.  
 Miss Lizzie Freeman.

Willie Blackburn.  
 A. Halesby.  
 Jimmy Sloan.  
 A. Heberg.  
 Clarence Huffman.

## CHRISTIAN CHURCH.

C. M. Easton, *Chairman*.  
 C. V. Guy.  
 C. S. Johnson.  
 Mrs. W. F. Seytle.  
 Mrs. R. Roberts.  
 Mrs. W. B. Gallaher.  
 Mrs. J. M. Vanseckle.  
 Miss Edna Woods.

Harry Guy.  
 Wilkie Birch.



## AFRICAN M. E. CHURCH.

Scott Haskins.  
Geo. W. Nichols.

## COMMITTEE ON MUSIC.

Orange Peters.

## ASSIGNMENT COMMITTEE.

B. F. Cook, <i>Chairman</i> .	J. C. Pollock.	P. J. Walker.
C. I. Yeomans.	Mrs. E. C. Abdill.	Mrs. E. J. Draper.
Mrs. C. H. Giddings.	Samuel J. Barnett.	C. M. Easton.
U. H. Herlocker.	Geo. Bredehoft.	J. F. McCoy.
		A. B. Buchanan.

## COMMITTEE ON SUPPLIES.

E. R. Phipps.	J. A. Daniels.	Ed. Elliott.
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## APPENDIX C.

## Delegates to the State Convention at Danville,

MAY 19, 20 AND 21, 1891.

## FIRST DISTRICT.

## COOK COUNTY.

Mrs. M. A. Starr.....	Auburn Park	Miss Mary G. Hess.....	Chicago
Mrs. L. W. Charles.....	Austin	B. F. Jacobs.....	"
George Campbell.....	Avondale	W. B. Jacobs.....	"
Miss Edith Caskey.....	Bloom	Mrs. W. B. Jacobs.....	"
Mrs. Belle Wallace.....	"	Miss Margaret Koch.....	"
Rev. L. B. Albert.....	Chicago	Mrs. I. R. Krum.....	"
Dr. J. J. M. Angear.....	"	M. Kunkel.....	"
Mrs. Dr. Angear.....	"	H. F. Lee.....	"
Miss M. J. Anson.....	"	G. S. Mackenzie.....	"
Mrs. M. W. Arms.....	"	A. S. Maltman.....	"
F. Barnard.....	"	Mrs. Jennie B. Manwell.....	"
Mrs. F. Barnard.....	"	D. Martin.....	"
Miss Anna K. Beecher.....	"	Mrs. I. J. Mason.....	"
John Benham.....	"	Miss Rose B. Mason.....	"
T. J. Bolger.....	"	Mrs. J. Mellander.....	"
Mrs. T. J. Bolger.....	"	Miss Florence Merrill.....	"
Miss Mary I. Bragg.....	"	C. F. Morrill.....	"
Miss Ella F. Brainard.....	"	Miss Imogene Nichols.....	"
Mrs. Sarah Brown.....	"	Mrs. Wheeler Norris.....	"
J. A. Burhans.....	"	Miss Lena N. Olson.....	"
Miss Mary L. Butler.....	"	H. L. Parmalee.....	"
M. D. Byers.....	"	Mrs. H. L. Parmalee.....	"
A. Caird.....	"	W. A. Robertson.....	"
W. S. Cameron.....	"	J. Franck Rumsey.....	"
Chas. G. Carpenter.....	"	Rev. H. H. Russell.....	"
Mrs. U. Clark.....	"	John Schneider.....	"
George L. Clifton.....	"	George Shelling.....	"
Mrs. Hattie A. Close.....	"	J. E. Slocum.....	"
Miss Edna Coe.....	"	Mrs. M. E. Slocum.....	"
Miss Mary De Lang.....	"	Miss Belle M. Smith.....	"
A. A. Devore.....	"	Miss Glenna D. Smith.....	"
S. T. Edwards.....	"	Mrs. Mattie J. Smith.....	"
Mrs. C. A. Ewald.....	"	J. C. Snyder.....	"
H. W. Ewing.....	"	Mrs. E. R. Stannard.....	"
E. O. Excell.....	"	George R. Stannard.....	"
Mrs. E. O. Excell.....	"	Mrs. M. A. Stone.....	"
W. A. Excell.....	"	Miss Julia Stose.....	"
Miss Fannie Farrar.....	"	H. J. White.....	"
Miss Jennie M. Ford.....	"	R. E. Brownell.....	Englewood
Rev. James E. Foster.....	"	Mrs. R. E. Brownell.....	"
David A. Fraser.....	"	J. B. Tapley.....	Englewood Heights
Mrs. A. E. Gamut.....	"	B. M. DesJardin.....	Evanston
Miss Goodwillie.....	"	Mrs. B. M. DesJardin.....	"
C. F. Halbe.....	"	T. P. Nisbett.....	"
Miss Mabel Hall.....	"	Dr. James Bradley.....	Hermosa
R. W. Hare.....	"	Mrs. Joseph Caldwell.....	Homewood
Miss Bertha E. Harris.....	"	John R. Madison.....	Irving Park
J. W. Helmer.....	"	T. B. Standen.....	"
Miss Ella C. Hendrickson.....	"	Miss Frances Standen.....	"
		C. D. Knies.....	La Grange
		Mrs. R. E. Bevington.....	Maywood

J. A. Dickinson.....Maywood  
 Mrs. M. A. Skemp....."  
 H. R. Clissold.....Morgan Park  
 Mrs. O. C. Blackmer.....Oak Park  
 A. T. Hemingway....."  
 Rev. G. W. Ballenger....South Chicago  
 C. Warner.....Summerdale  
 Mrs. C. Warner....."  
 Mrs. Helen Cone....Washington Heights  
 Mrs. M. E. McKenzie .."  
 Mrs. Will Doig.....Wilmette  
 Miss Sophie R. Maher...Woodland Park

## DUPAGE COUNTY.

Hugh Cork. .... Wheaton

## GRUNDY COUNTY.

Rev. F. G. Moore.....Gardner  
 Rev. William Smith....."  
 J. N. Woods....."

## LAKE COUNTY.

Miss Cora Lippincott.....Ivanhoe  
 Adolph Haberli.....Lake Forest  
 Miss Phila Terry.....Waukegan

## WILL COUNTY.

Frank P. Frey.....Joliet  
 William J. McDowell....."  
 Miss S. J. McDowell....."  
 Mrs. G. L. Vance....."  
 Miss Beulah A. Vance....."

## SECOND DISTRICT.

## BOONE COUNTY.

J. G. Stevens.....Belvidere

## KANE COUNTY.

K. A. Burnell.....Aurora  
 Rev. F. Nelson Glover....."  
 Rev. O. F. Hall....."  
 Thos B. Swan....."  
 Edward Schultz.....Dundee  
 Edwin Clothier.....Elgin  
 W. S. Weld....."

## MCHENRY COUNTY.

Mrs. L. E. Smith.....Huntley  
 Dr. C. C. Miller.....Marengo

## WINNEBAGO COUNTY.

Miss Mary I. Beattie.....Rockford  
 F. J. Leonard....."  
 Mrs. F. J. Leonard....."  
 Dr. Penn W. Ransom....."  
 E. M. Revell....."  
 Miss Clara Sumner....."  
 L. A. Trowbridge....."  
 Charles S. Winn....."

## THIRD DISTRICT.

## CARROLL COUNTY.

Rev. J. M. Bean.....Lanark

## JO DAVIES COUNTY.

Miss Annie Culton.....East Dubuque

## OGLE COUNTY.

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 J. D. White.....Stillman Valley

## WHITESIDE COUNTY.

Rev. L. M. Gates.....Sterling  
 George P. Perry....."  
 I. M. Phillips....."  
 Mrs. I. M. Phillips....."

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## HENRY COUNTY.

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## KNOX COUNTY.

Miss Lula A. Gebhart.....Galesburg  
 W. Wheaton Smith....."  
 L. A. Lawrence.....Yates City

## ROCK ISLAND COUNTY.

J. K. Groom.....Rock Island  
 Mrs. J. K. Groom....."

## STARK COUNTY.

Rev. A. S. Thompson.....Bradford

## FIFTH DISTRICT.

## LASALLE COUNTY.

Miss Lizzie Beck.....Grand Ridge  
 A. W. Deffenbaugh....."  
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## MARSHALL COUNTY.

Mrs. J. H. Johnson.....Lacon  
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 Miss Grace Harrison.....Granville  
 George N. Hayslip....."

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 Rev. Robert Stephens....."  
 J. W. Wilson....."  
 Miss Wilson....."

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 H. M. Wilcox.....Onarga  
 W. B. Fleager.....Sheldon  
 J. C. Anderson.....Thawville  
 H. W. Harrington.....Watseka

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Mrs. K. S. McKinney.....Kankakee  
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 Rev. J. B. Howard....."  
 Miss Laura Grey.....Momence  
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 Dr. J. J. Stites.....Pontiac  
 K. C. Vantress.....

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 Ira Abbott.....Danvers  
 John T. Ayers....."  
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 Mrs. Nellie Morrow....."  
 P. M. Nelson....."  
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## WARREN COUNTY.

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## BROWN COUNTY.

F. D. Crane.....Mt. Sterling

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 Mrs. Robert Fielden.....Chandlerville  
 Rev. G. W. Prescott....."  
 J. J. Bergen.....Virginia

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 R. H. Griffith.....Rushville

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 Mrs. C. Lee Woods....."  
 D. H. Nevius.....Kampsville  
 Edward Nevius....."

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 A. E. Wilson.....Eldred  
 H. Berline.....Woody

## JERSEY COUNTY.

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 R. A. Pritchett.....Medora

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 R. W. Reynolds....."

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 A. C. Williams.....Chapin  
 George E. Graig.....Jacksonville  
 Mrs. G. E. Craig....."  
 Prof. H. M. Hamill....."  
 Prof. J. R. Harker....."  
 Mrs. Walter Lacy....."  
 S. D. Masters....."  
 Alex Platt....."  
 Mrs. L. M. Sanford....."  
 C. H. Root.....Waverly

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 Miss Lizzie Shaw....."  
 M. Maud Simpson.....Taylorville

## LOGAN COUNTY.

David Vanhise.....Mt. Pulaski

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 Miss Lilla Cook.....Mason City  
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 Albert W. Collister.....San Jose  
 A. J. Cates.....Teheran  
 Mrs. A. J. Cates....."

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 Mrs. Anna Williams....."  
 D. Zeigler.....Greenview  
 Rev. J. W. Derr.....Lloyd  
 Mrs. J. W. Derr....."  
 Mrs. J. A. Moore.....Oakford  
 Mrs. Joel Clark.....Petersburg  
 Miss Flora R. Walker....."

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 William P. Baker.....Hillsboro  
 Rev. Alfred Martinez....."  
 S. A. Meriwether.....Raymond

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## DE WITT COUNTY.

B. T. Hill.....Clinton  
 Susie Jones....."  
 Rev. H. Reed....."  
 W. B. Rundle....."  
 Mrs. Minnie Wilson....."

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 J. M. Bower.....Decatur  
 J. R. Gorin....."  
 E. H. Jeffres....."  
 Mrs. John E. King....."  
 S. W. Leffingwell....."  
 Rev. James Miller....."  
 J. E. Saxton....."  
 Miss H. Thompson....."  
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 V. R. Torrey....."  
 Mrs. Thos. Walmsley....."  
 W. J. Wayne....."  
 Mrs. W. J. Wayne....."  
 E. B. Wise.....Macon  
 H. C. Bower.....Oreana  
 Mrs. H. C. Bower....."  
 Mrs. J. J. Binkley.....Warrensburg

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W. T. Beadles.....Lake City  
 Mrs. C. C. Beadles....."  
 Grace Deihl.....Sullivan  
 Savannah Story....."

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 G. W. Baker.....Mansfield  
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 Rev. C. N. Wilder....."  
 Frank Wilcox....."

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 George Hubbard.....Urbana  
 L. A. McLean....."  
 J. C. Sheldon....."

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 Miss Frank Devo.....Marshall  
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 Mrs. H. M. Janney....."  
 L. S. Kilborn....."  
 Emma L. Kilborn....."  
 Rev. C. F. Wilson....."  
 L. A. Berner.....Martinsville  
 H. Ishler....."

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 Mrs. L. D. Herrick....."  
 Mrs. Ora Miller....."  
 Mrs. Jenny Mountjoy....."  
 J. E. Phipps....."

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 O. E. Fancher....."

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 Charles Ford.....Brushy Fork  
 Mr. Sowers....."  
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 C. B. Hammett....."  
 Ida Highland....."  
 George C. Jeffers....."  
 C. F. Jeffers....."  
 Eva Westfall.....Ficklin  
 Mrs. Mattie Fisk.....Garrett  
 Laura Young.....Newman  
 Mrs. J. B. Cantrell.....Tuscola  
 J. R. Evans....."  
 Frank Lamb....."  
 William F. Lamb....."  
 Miss Clara McNeill....."  
 Mrs. Van Deren....."

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 Mrs. K. H. Watson....."  
 Miss May Boon.....Chrisman  
 Mrs. Sarah A. Leggett....."  
 Mrs. A. P. McCulloch....."  
 Mrs. M. F. Ault.....Edgar  
 Mrs. A. L. Stanford....."

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 D. L. Wilkinson....."  
 Francis Walthall.....Illiana  
 Rev. W. Kelaway.....Kansas  
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 Albert E. Lycan....."  
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 George R. Risser....."  
 Miss Jennie V. Risser....."  
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 L. L. Snedeker....."  
 S. H. P. White....."  
 Leroy Wiley....."  
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 F. J. Athon....."  
 William Bell....."  
 Miss Minnie Carroway....."  
 Miss Laura Carroway....."  
 Emma R. Cassell....."  
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 Jessie Lowther....."  
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 Rev. E. B. Randle....."  
 Thos. Reed....."  
 Dr. George Ringland....."  
 John Russell....."  
 Mrs. Sallie Smith....."  
 Alex Standsford....."  
 Perry Stuart....."  
 Rev. R. Wiley....."  
 Rev. M. P. Wilkin....."  
 Mrs. John Williams....."

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 Miss Nettie Allhands.....Danville  
 Miss Maggie Dye....."  
 C. M. Easton....."  
 C. L. Hawley....."  
 Scott Hostia....."  
 Mrs. J. G. Hull....."  
 George W. Nichols....."  
 Mrs. Nannie Patterson....."  
 Orange Peters....."  
 Miss Anna Rogers....."  
 P. J. Walker....."  
 Rev. Hiram Woods....."  
 Chas. T. Yoemans....."  
 Rev. B. F. Duncan.....East Lynn  
 Mrs. B. F. Duncan....."  
 Mrs. W. H. Gardner....."  
 Mrs. Luella Carr.....Fairmount  
 W. C. Cowan.....Georgetown  
 W. A. Stanley....."  
 Mrs. E. S. Hall.....Hoopeston

Rev. J. N. Lester.....Hoopeston  
 E. W. Carpenter.....Indianola  
 H. L. Williams....."  
 Rev. J. M. Oakwood.....Pilot  
 Jennie M. Palin....."  
 E. H. Whitham.....Rankin  
 W. M. Bines.....Ridge Farm  
 Mrs. C. T. Folger....."  
 Mrs. M. A. Evans.....Rossville  
 Miss Anna Gernand....."  
 Rev. T. C. Carey.....Sidell  
 J. M. Ingram.....Snider  
 Rev. John B. Martin.....Vermillion  
 Rose A. Bacon.....Vermillion Grove

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 Cyrus Guyer....."  
 Miss Mary Pearce.....Hutsonville  
 Preston Condrey.....Oblong  
 Mrs. Lyda Anderson.....Palestine  
 T. J. Piper....."  
 W. C. Pearce.....Robinson  
 Miss Lola Ritchie....."  
 A. R. Short....."  
 Mrs. A. R. Short....."  
 C. B. Ritchie.....Trimble  
 Miss Lizzie Trimble....."  
 William Wilson....."

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 Mrs. J. D. Collins.....Vandalia  
 Mrs. J. O. Duncan....."  
 Mrs. E. L. Graham....."  
 Mrs. H. C. Jenks....."  
 Mrs. J. D. Jerrauld....."

## JASPER COUNTY.

A. Wilson.....

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 Lizzie Huffman....."

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 Horace N. Woodward....."  
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 Rev. F. M. Fink.....Olney

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 Jos. M. Bonnell.....Greenville  
 Mrs. Geo. A. Floyd....."  
 Miss Gertrude Murdock....."

J. B. Reid ..... Greenville  
 Mrs. Ward Reid..... "  
 William T. Dressor..... Reno

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 T. H. Perrin..... "  
 Jackson Vaughn..... Alton Junction  
 J. G. Reynolds..... Wanda

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## JACKSON COUNTY.

Prof. Robert Allyn..... Carbondale

## PERRY COUNTY.

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 Mrs. T. Blanchard..... "  
 Mrs. Julia C. West..... "

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 Wm. Bussefink..... West Salem  
 Wm. Voight..... "

## WABASH COUNTY.

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## WAYNE COUNTY.

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 L. D. Barth..... Enterprise  
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 Miss Melissa Maynor..... "  
 George A. Crow..... Golconda  
 C. R. McCoy..... "

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PROCEEDINGS

OF THE

THIRTY-FOURTH

ILLINOIS

STATE SUNDAY SCHOOL CONVENTION,

HELD IN

The Tabernacle,

CENTRALIA, ILL.

TUESDAY, WEDNESDAY AND THURSDAY,

*June 14th, 15th and 16th,*

1892.

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REPORTED BY MR. ISAAC DEMENT, OF CHICAGO.

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CHICAGO:

W. B. JACOBS, PUBLISHER, 148 MADISON ST.

1892.

# Illinois State Sunday School Association.

1892-3.

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REV. H. C. MARSHALL, Rock Island.

## Vice-President.

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*Assistant Secretary*—MISS MARY I. BRAGG, Chicago.

*Recording Secretary*—MISS ANNIE CULTON, Chicago.

*Treasurer*—R. W. HARE, Fifth Ave. & Jackson St., Chicago.

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JOHN BENTHAM, Chicago.		D. B. PARKINSON, Carbondale.	
KNOX P. TAYLOR, Bloomington.		J. R. GORIN, Decatur.	
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| 10. J. B. JOY, Concord.            | 20. W. P. BRUNN, Metropolis.      |

## ILLINOIS STATE S. S. CONVENTIONS.

No.	Where Held.	President.	Year.
I.	Dixon.....	Rev. W. W. Harsha.....	1859
II.	Bloomington.....	*R. M. Guilford.....	1860
III.	Alton.....	*E. D. Wilder.....	1861
IV.	Chicago.....	*Rev. S. Lathrop.....	1862
V.	Jacksonville.....	*Isaac Searritt.....	1863
VI.	Springfield.....	A. G. Tyng.....	1864
VII.	Peoria.....	*Rev. W. G. Pierce.....	1865
VIII.	Rockford.....	P. G. Gillett.....	1866
IX.	Decatur.....	Wm. Reynolds.....	1867
X.	Du Quoin.....	B. F. Jacobs.....	1868
XI.	Bloomington.....	D. L. Moody.....	1869
XII.	Quincy.....	P. G. Gillett.....	1870
XIII.	Galesburg.....	*J. McKee Peoples.....	1871
XIV.	Aurora.....	C. R. Blackall.....	1872
XV.	Springfield.....	J. F. Culver.....	1873
XVI.	Champaign.....	D. W. Whittle.....	1874
XVII.	Alton.....	R. H. Griffith.....	1875
XVIII.	Jacksonville.....	D. L. Moody.....	1876
XIX.	Peoria.....	E. C. Hewett.....	1877
XX.	Decatur.....	Rev. F. L. Thompson.....	1878
XXI.	Bloomington.....	Rev. C. M. Morton.....	1879
XXII.	Galesburg.....	Wm. Reynolds.....	1880
XXIII.	Centralia.....	J. R. Mason.....	1881
XXIV.	Champaign.....	O. R. Brouse.....	1882
XXV.	Streator.....	Rev. Wm. Tracy.....	1883
XXVI.	Springfield.....	T. P. Nisbett.....	1884
XXVII.	Alton.....	John Benham.....	1885
XXVIII.	Bloomington.....	Lucius A. Trowbridge.....	1886
XXIX.	Decatur.....	Jerome R. Gorin.....	1887
XXX.	Rockford.....	H. T. Lay.....	1888
XXXI.	Mattoon.....	Frank Wilcox.....	1889
XXXII.	Jacksonville.....	R. W. Hare.....	1890
XXXIII.	Danville.....	W. C. Pearce.....	1891
XXXIV.	Centralia.....	Rev. H. C. Marshall.....	1892

\*Deceased.

268.06

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1892-96

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MR. K. A. BURNELL, of Aurora, conducted “Open Air Meetings” in the Park, and in front of the Post Office, each evening during the Convention. Large numbers of people who did not attend the Convention were thus privileged to hear God's offer of salvation through Jesus Christ.

The ladies held a very interesting “Missionary Conference” in the Tabernacle at the close of Wednesday afternoon's session. Mrs. Larkin, of Galesburg, presided. Papers were read and remarks made by Mrs. Walter T. Mills, of Oak Park, and others.

## THE CONVENTION.

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The Thirty-fourth Annual Convention of the Illinois State Sunday School Association was held in the Tabernacle in the city of Centralia, Tuesday, Wednesday and Thursday, June 14, 15 and 16, 1892. Fully 500 delegates were present at the first session.

### TUESDAY MORNING.

The Convention was called to order by President Pearce; the singing was led by Prof. Excell.

After singing the Doxology and repeating the Twenty-third Psalm in concert, the President called for short testimonies and sentence prayers. The devotional service was followed by a Bible Reading.

### THE CHRISTIAN LIFE A WARFARE.

A. M. AYERS, JR., MORGAN COUNTY.

The first thing a man has to do in a warfare is to *enlist*. During our late war there were stationed all over this State, and all over the United States, recruiting agents whose whole business was to get men to go into the army of the United States and engage in putting down the Rebellion. They were called Enlistment Officers.

If we go into the service of the King, the first thing we have to do is to *enlist in his army*. We find in Luke v:27-28, these words: "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, Follow me. And he left all, rose up, and followed him."

After a man has enlisted in the army of the United States, or of King Emanuel, the next thing for him to do is to *sign the muster-roll*. When men came to the recruiting officers and enlisted, they signed the muster-roll, they agreed to serve for a definite time, and to do certain things under certain conditions. So our King, our great recruiting Captain, has given us something to do, and we find the terms of enlistment in Matthew xvi:24, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

After a man has enlisted and signed the muster-roll he then *puts on his uniform*. This is one of the hardest things that some people have to do. Many men and women would like to work for King Emanuel, but they do not like to put on the uniform by which they would be known as disciples of Christ. I was talking last Sunday to

an old soldier who had served three years in the war and he told me that when he went with Sherman from Atlanta to the sea, their uniforms wore out and they had no new ones to put on and the result was that after a while the soldiers were wearing uniforms half blue and half gray—mixed uniforms. I thought how very different were our uniforms—the longer you wear the uniform of prayer the brighter it gets—you cannot wear it out.

What is this uniform? Romans xiii:14, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Ephesians vi:11, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

Ephesians iv:24, "And that ye put on the new man, which after God is created in righteousness and true holiness."

Colossians iii:14, "And above all these things put on charity, which is the bond of perfectness."

If we as Christian people in this great State of Illinois could only put on the spirit of charity, the spirit of love, what a great force the army of King Emanuel would be.

After a man has signed the muster-roll and put on the uniform he is then *given a weapon*. I would like to know what an army would be worth, however handsomely attired, without weapons. Do you know that half the church of God to-day are without weapons. They had them, but they kept them wrapped up so completely and laid away so carefully that they have rusted in their scabbards. This weapon that we are to have is a magnificent one. We read about it in 2 Corinthians x:4, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

And in 1 Thessalonians v:8, "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

Also in Ephesians vi:14-17, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

You will notice in this armor and these weapons there is nothing for the back. When the church of God or the Sunday School turns around the least bit they are going to suffer defeat. The only way to do is to move forward, never backward. It is forward all the while. A father received word that his boy was in one of the Southern hospitals and was dying from a very bad wound he had received. The father went down there and saw his boy and found the wound in the back of his neck. "Oh," he said, "my son, I am very sorry to see you here. But I am sorrier to see where that wound is." The son's eyes brightened and shone with pride as he turned his head and pointing, said: "Here is where it went in, father—I was facing the enemy." Let us face the enemy and nothing can happen to us, because we are armed from the top of the head to the soles of the feet.

The next thing to do is to *drill*. That is what we are here for. Suppose that during our late unpleasantness one hundred thousand of

raw recruits with bright uniforms were ready to march and the Captain would say, "Charge," and one would go off to the right hand, another to the left hand, one go backward and another stand still; and then he would say, "right dress," they would not know whether that meant to the left or to charge or fall back. Fifty well drilled men could put to rout such an army. So we, as soldiers of the King, must drill; we must understand every evolution; we must be thoroughly posted in the tactics. There are two kinds of movements in this book of military tactics which we must know; one is for attack and the other is for defense. In this attack we are not like some of those guns that shoot six or seven miles; we cannot fight at long range; it has to be done personally. We must also be drilled in the method of repelling an attack. Our Master gives us full instructions as to how we are to repel these attacks.

I suppose you have all heard the story about Luther when he was dying. The devil came to him with a large roll under his arm—about as large as he could carry, and he unrolled the roll and it went around the room and around the walls and covered every inch of space. He said: "Luther, do you know what that is?" Luther said, "No." Then the devil said, "That is a record of your sins. How do you expect, a sinful man like you, ever to get to heaven? You belong to me. Come along." "Well," said Luther, "there is one thing you have not considered." "What is that?" asked the devil. Luther answered, "The blood of Jesus Christ cleanses from all sin." And, then, says Luther, the devil rolled up his roll and got out. I do not know of any other weapon in this world that will win a victory like that. Nothing but the promises of God will enable us to stand against temptation. God has never failed—never, never, never failed, and when he says a thing cannot be done, it cannot be done; and when he says if we trust in him we cannot fail, we cannot fail.

Read 2 Timothy ii:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Also, 1 Peter iii:15, "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Now, after we have got this nice armor and this nice uniform and have studied the matter up, what are we going to do? Are we going to sit down and fold our arms? No. The next thing we are to do is to *fight*. There is no other way out of it. I think sometimes some people would be glad if there could be a feather-bed arrangement upon which they could be wafted into heaven. The only way is to fight every inch of the way. It is fight, fight, fight from the time you enlist until you enter into the golden city. Then only will the rest come. 1 Timothy vi:12, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

Now, friends, there is one other condition: We *cannot fight by proxy*; no substitutes are allowed in the army of the Lord. Some people raise money and send for a preacher, and they say to him, "We have got you here and we want you to be religious for us; we want you to do the work for us; we have paid you and that is enough."

That is fighting by proxy, and it don't go. There are no conditions like that in the Bible.

Each one has a particular work to do. If you do not do it, your King will hold you responsible for it. We cannot fight by proxy. Individual responsibility is the thing that is taught in the Bible right through. See Ezek. xviii:20, "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

This says, "The soul that sinneth *it* shall die;" not his grandmother. See also, Phil. ii:12, "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

You have got to do your own work. My grandfather's godly life will not save me. I used to think the Lord would not be so unkind to my good old grandfather as to put me in a place that would make him feel bad. Nothing but the blood of Jesus Christ can save you individually.

We are called to *endure hardships*. Some people don't like that; they don't think that is nice; they think they ought to have something easy. 2 Timothy ii:3-4, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who has chosen him to be a soldier."

Furthermore, we are *bound to have victory*. Think of that. When the soldiers marched under Grant against Richmond, and all through the battle of the Wilderness, they were not absolutely sure they were going to have victory. though they were quite confident of it. We, as the soldiers of King Emanuel, know absolutely that we shall have victory in the field. 2 Corinthians ii:14, "Now, thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savior of His knowledge by us in every place."

Did you ever think that when temptation comes upon you, it is impossible for you to fail if you are fighting for the Lord? A friend of mine says, "I never get whipped." I say, "You are an egotistical man." He says, "No, I am not. The man I am fighting for won't let me get whipped." This is the way in our fighting for Christ; we are absolutely sure of victory; there is no possibility of defeat.

Lastly, we *shall have our reward*. We have had to fight through the heat and dust and to meet discouragements, but we are going to get a reward. When our soldiers went to war leaving their homes and their wives and their children they were not sure of reward; they had no absolute certainty that the United States would be able to pension them, but they fought on just the same.

In addition to all we have talked about we have still something more. If men can leave their homes and go out and fight for liberty, why cannot we as soldiers of our King go out and fight for the souls of our brothers and sisters and then receive our reward. 1 Peter v, 4: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

There have been many crowns in this world; crowns of iron,



crowns of diamonds, crowns of pearls and one of thorns; but our crown is far more brilliant than all these. Iron can rust away; diamonds may be dissolved; pearls may be destroyed; but our crown grows brighter and brighter as time goes on. 2 Timothy iv, 7, 8: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

That means you, friends; that means me—it means "all those that love His appearing."

Song: "Savior, Wash me in the Blood."

THE PRESIDENT: The next part of our program is, "The work of District Presidents." I suppose most of you are acquainted with your District President; if not, you ought to be and I trust you will be next year. We shall have the pleasure of listening to some of them and they will tell us something about their work. We will first learn about their "duties and opportunities," from the President of the Fourth S. S. District, whom I take pleasure in introducing to you.

## THE DUTIES AND OPPORTUNITIES OF DISTRICT PRESIDENTS.

[REV. H. C. MARSHALL.

The District President is an officer in our State Association. Is he for ornament, or for use? If not for ornament, he must be for use. But what use? So far as I have been able to discern, his duties have never been very clearly defined. While, as I understand, our Association is largely governed by "unwritten law," the work of all the other officers, state, county and township, has been quite definitely determined. But the District President has been left, thus far, to do pretty much "what seems good in his own eyes." My task is to point out some of his duties and opportunities. And now, "If to do were as easy as to know what were good to do," we would have but little difficulty. For my experience is that "I can easier teach twenty what were good to be done, than to be one of the twenty to follow mine own teaching."

Having so recently become a part of this splendid State S. S. Association, what I have to present as to the *duties* of District Presidents may not be in harmony with the purpose and intent of the originators. However, after some experience and considerable inquiry and correspondence with those of larger experience, I submit the following considerations for what they are worth.

### I.—THE DUTIES.

In pointing out the duties of the District President it is scarcely necessary for me to say that he ought to be a believer in the Sabbath School, thoroughly posted and deeply interested in its work; in entire sympathy with the aim of our Association and intensely in earnest in laboring for its accomplishment. It ought to be with him as it was with Paul when preaching: "Woe is me if I do not do every thing

within my power to bring the Sunday School and the Gospel of Jesus Christ to every one of the thousands of children in my district, and to have it taught more perfectly than it is now or ever has been." If this is not the case his first duty is to set to work to make it so. But taking it for granted that this is true, we remark that the *duties* of the District President are: 1. To look after the interests of the work in his own district. The fact that such a division has been made, or department formed, indicates that there are interests to be looked after, and a work to be done by the district as a district. The state has its work, the counties have their work, and the township theirs; so the district has its province in the Sunday School economy, else it is a superfluous division and its President a useless officer.

Viewing the district as a whole, separate and apart from the counties of which it is composed, and from the state of which it is a part, what is to be done by it as a district? Well, one thing, and perhaps the only thing for the district as a district, as our organization is at present constituted, is the holding of a District *Convention* or *Institute* at least once a year, and oftener if it can be done. And it is the duty of the District President to see that this is done. It is his duty to have charge of the Institute, to appoint the place of meeting, arrange the program, get as instructors the very best talent, work up an interest in it and secure as large an attendance as possible. This will require a good deal of time and effort, but it will pay. The District Institute or Convention is important and may be made very profitable, as I can testify from one held in our district two years ago. But the benefit of such meetings depends more than anything else on the number of persons in attendance. What profit will the instruction be if there is no one there to receive it? Therefore a great effort should be made to get the workers throughout your district to attend. In this lies your success and the benefit it will be to the cause.

But as in every other case the duties of an officer descend from the higher to the lower, from the general to the particular, so the duties of the District President are: 2. To look after the interests of the work in the various counties of which his district is composed. He should see that a convention is held, at least annually, in each county, attend the convention when it is held, and give all the help, encouragement and sympathy that he can—commending the faithful and stirring up the careless and indifferent to greater interest and activity. He should confer with the workers, discover the condition and needs of the work in that county, suggest improvements, and do what he can to secure better organization and more efficient work. He should also note the most efficient workers in the various counties, keep a list of them and get them to attend conventions in other counties than their own.

Now let me say for the benefit of the county officers and workers that it will not be very easy for your District President to discharge these duties in reference to the county unless you open the way for him. It will make his work a great deal lighter if you will consult him and inform him of your purposes and plans beforehand.

3. It is the district President's duty to post himself in Sunday School work, local, State, International, become familiar with the best methods and qualify himself for Institute or Normal work so as to give aid and instruction as opportunity offers and necessity arises.

4. It may be his duty to attend as many township conventions as possible, although I am not sure that it is. But *it is* his duty,

5. To attend the State convention, meet workers from other parts of the State, learn all he can of new and improved methods, catch enthusiasm, consult with the delegates who are there from his own district, and be willing to render any assistance he can to the State officers, not only during the sessions of the convention, but at any time during the year he may be called on.

6. And finally it is his duty to make use of his opportunities, and this brings me to consider,

## II. HIS OPPORTUNITIES.

What are they? They are limited only by the time he has to devote and by the ability and skill he has to see and improve them. But let me mention:

1. The opportunity of getting acquainted with the people and their needs. He is permitted to meet a great many people whom he would not otherwise meet, both of children and older persons. They are expecting to hear the truth from him; they are ready to receive it with favor, and will attach to his words greater weight because of the position which he occupies. What an opportunity this gives him for sowing the good seed of the Word, and for pressing the claims of Christ upon the hearts and consciences of old and young, both in public and in private. Let us not forget or neglect this last. We are so ready to speak from the public platform, but when alone with a young man or a young woman, or a person of any age, when our conversation would be personal and our words would go home to the heart with power, how slow we are to speak—how often we neglect altogether our opportunity. Here we may win many a soul as a trophy to lay at Jesus' feet and gain a worker in His cause.

2. Your position may be used sometimes to gain you a hearing that you could not otherwise secure. It may happen that you will wish to speak in behalf of the Sunday School cause in a neighborhood where you are unknown. The plain announcement that you are to speak in a certain place on a certain evening will attract but little attention. You are a stranger, the people do not know you and they are not interested. But let it be announced that the President of a certain district of the Illinois State Sunday School Association will speak, and the people take heed; they are predisposed favorably toward you and they conclude that a man occupying such a position must be worth hearing, so they go.

Now your office doesn't make you one whit better or more able to instruct, but your official position has given you a standing and opened an opportunity for you to speak for Christ which you would not otherwise have had. And a man of devout and humble spirit who has a heart for God and His work, can accomplish much good by taking advantage of the opportunities thus afforded him.

May God bless the District Presidents in this Association, and make us more faithful, zealous and earnest in our work.

THE PRESIDENT: We are now to listen to the President of the Thirteenth District, whom I take great pleasure in presenting to you.

## THE WORK OF DISTRICT PRESIDENTS—DIFFICULTIES, AND HOW TO OVERCOME THEM.

GEORGE R. RISSEB.

Mr. President and fellow-workers of the Illinois State Sunday School Association; I am but one among the twenty District Presidents of this State, and I feel that I am among the least of that number.

Three or four years ago, the Illinois State Sunday School Convention met in the city of Mattoon. We had then at the head of our district work one of the most noble christian men of our district. I refer to ex-State President, Brother Frank Wilcox of Champaign. He had served for six successive years. I first met him when I was boy in our county of Edgar. I learned to love him and I have loved him ever since. At that convention, Brother Wilcox took off his district shoes and the convention asked me to put them on.

The first difficulty I met was that I had no knowledge of the work, and the first thing I did was to write Brother Wilcox a letter. He gave me some good thoughts and suggestions, for which I have been thankful ever since. I asked the Master to direct me and to lead me, and His Word has been the source of my strength. I have learned that our God is able to supply all my need according to his riches in glory through Christ Jesus.

Brother Marshall has suggested that one of the duties of the district president is to correspond with the different workers in the district. It is indeed necessary that the district president be acquainted with the needs of his district. Unless he is, how can he lay his plan of work and work successfully? I have made it a rule to get a list of county and township workers, and have written letters to them inquiring as to the condition of the work in the county and in some of the townships. This requires labor and thought, but it is for the Master.

Another difficulty is that we, as District Presidents, do not give as much thought and attention as we should to the needs of our districts for the special purpose of encouraging our workers. We are apt to become chronic growlers. If things do not go just right according to our notion, we become gloomy and dissatisfied. Let us guard against this. It is better to encourage our workers than to scold or fret.

Another thing. The District President should not only correspond and learn the needs of the work, but he should encourage the workers to push things. You remember that memorable dispatch of General Grant's: "Push things." Let us push things, and we shall overcome those difficulties.

I believe it to be true that there is not as much visiting done on the part of the District President as there should be. Every District President should so arrange his work that he may attend every County Convention in his district, first having learned the needs of the work by correspondence and by visitation.

When I first began the work, I attended one County Convention; there was no President there. What should I do to overcome this difficulty? There were plenty of workers in that county. It was a matter of delicacy on their part to occupy the chair, for there

was no Vice-President there at that time. I slipped around to one of the prominent workers and suggested that it was my duty, in the absence of the County President, to occupy the chair; which I did, very politely, begging their pardon for doing so. The Convention was started and worked nicely.

Suppose the County President fails to attend to his duty this year; suppose the Secretary thinks he is so wound up in business that he cannot give his work as much attention as he ought, and the consequence is that the pledge to the State is not paid and the reports are not sent in in full. Would it be wise for any Convention to retain such men or women in office? I think you would say, No.

These are some of the difficulties in the way of the work of County officers.

When the District President attends County Conventions let him make a note of the reports as they come in our Counties, and at the close review the work in the Township, make suggestions, encourage and push the workers forward and see that they bring in these reports. Let the District President be a Superintendent of the County work with the County President. I believe he can largely overcome the difficulty in the Township work, because the Townships go to make up the Counties, the Counties the Districts and the Districts the State.

The counties naturally expect the District President to know everything. That is a mistake, but he *should be a leader*, so far as his ability permits him to be. He must have a general knowledge of the work in his entire district. He must attend the County Conventions, listen to the reports of the townships; be in correspondence with the workers, and have a general knowledge of the work in his district.

The District President should have a fair knowledge of the Normal Lessons that have been given to us by our beloved brother Hamill, or of others if he chooses to adopt them. He should be at least one of the leaders in this respect.

Another difficulty is in regard to our financial question. I presume some of you have been in a County Convention and listened to the report of the treasurer. Money was scarce; the treasury empty; the pledge to the State partially paid. Whenever the people begin to feel poor in purse, they begin to feel poor in spirit.

MR. JACOBS: I would like to change the wording of that: When they begin to feel mean in purse they begin to feel mean in spirit.

MR. RISSER: Thank you. We will have it that way.

At one of our County Conventions I was asked to speak on "Sunday Conventions." After I got the floor I thought I had better keep it. I had learned something of the financial condition of that county and I said, "Brethren, this is my time. We will talk about money now. Why is it that this, one of the largest counties in the district, has not paid its pledge to the State? You are good Christian men. You have good soil in this county. You have a splendid town, with wealthy citizens. You cannot afford to let that go by default, and you are not going to do it. Who will give a dollar?" Brother Hamill said, "I will give a dollar." After several others had given, I said, "You ladies have money. If you have not, your signatures are worth something and we will take them."

At another Convention I sat down by an old preacher. I said, "Brother, there is something wrong here. What is the difficulty? Will you assist me?" He said, "What it is?" I said, "There is not the right kind of spirit prevailing in this Convention, but I can give you the secret if you will pledge your assistance." He said, "What is it?" I said, "There are men representing this Association as leaders whom the people have no confidence in. He told me we would remedy that next year, and we did. We did what the politician calls "wire-pulling." We got back in the rear part of the horse stable just across the way from the County Convention during a recess, and we had a little caucus. We said, here is a good brother in some respects, but there is something lacking. I said, "Let us divide the duties of Treasurer and Secretary. He is a number one Secretary; there is no better Secretary in the State of Illinois, but on the financial question he is on the wrong side. Let us have a better man." And that Association is working like a machine, well greased.

You see what a District President made of it. A great many such things will occur in the work, if we will visit and learn by our presence and by our personal conversation what the difficulties are. Then if we are poor of purse let us be rich in spirit. Let us take the lead. Let us look at 2 Timothy iv:2, and we can find out just exactly what to do.

Song, "Scatter Sunshine."

THE PRESIDENT: I will ask Mr. W. B. Jacobs to say just a word as to the next topic on our program.

W. B. JACOBS: When Brother Taylor was asked to take this place upon the program, we thought our Convention was to be held in May, and some time after the change was made he was asked to speak at the alumni meeting of his old college at Crawfordsville, Indiana. It seemed as if he could not refuse that, and he wrote me to that effect. His name was on the program and it was thought better not to make a change.

Before calling on L. D. Barth, the President of the Eighteenth District, to open the free discussion, I will make a few suggestions, and then others, whether District Presidents or County Presidents, will be invited to give an expression.

I wish to explain why this position of District President seems to have no clearly defined limitation of duties. The District President is practically, and I think by this will be made actually, a Vice President of the State Association. In the early history of our work the State was divided into six large districts of seventeen counties each, and such men as D. L. Moody and Wm. Reynolds and B. F. Jacobs and C. W. Jerome and J. McKee Peebles, of Shawneetown, had charge of the work. Each of these men took a district and canvassed it, giving three months solid time each year to district work. Every County Convention was attended by them, and their duties were simply this, to arouse and instruct and encourage and incite to better things the Sunday school workers of the entire district. They were the representatives of the State Association in different sections of the State. Each was responsible for the progress of the Sunday school work in seventeen counties. There could be no clearly defined duties. They went as representatives of this Association to do what they could to

lift up and extend the work, and to encourage the workers. After these men passed away from this work and our State organization became more compact—became an institution, as we might say, that could run itself without the great leaders and the great amount of time given by individuals without compensation, we found then that there was no one to take their places, and the State was divided into twenty districts of from four to seven counties each, instead of six districts with seventeen counties each, and twenty men were put in to take these places with the same thought, to do what they could to build up the work in the counties and throughout the district, and to plan with county officers regarding the work to be done. These men represent the State Association in its relation to the counties. Their position is hard to describe, but they are in fact the Vice-Presidents of the State Association, each for a certain district, representing this Association, looking after its interests, doing its work and carrying its benedictions to those counties. There is no written law which defines the duties of these District Presidents. They are put into office a good deal as I was put into the river when I was trying to swim. I was tumbled out of a boat and told to struggle for shore, and I did some tall swimming for a boy of my age, I assure you, but I found that when I almost went down the strong hand of a friend was put under me, which helped me on until I learned to swim. So the State Association has, in a sense, tumbled these brethren overboard into the districts, and said, "get there." I know the waters are deep and the stream is swift, and they have sometimes said, "we hardly know how to reach the shore." But I am sure every one of them will bear witness that the State Association has put its strong arm under them and borne them along by the presence of its workers, and the correspondence of its Secretary and the sympathy and prayers of its Executive Committee, so that none of them have foundered, none of them have gone down. Their difficulties have been many, but they have had strength to overcome them.

These brethren have spoken out of their personal experiences, and you will bear witness that Brother Marshall has found out pretty well the duties of a District President. These brethren have labored with many difficulties, but they have learned to do their work right well, and have been a great blessing to our State. They have been given a place on the program this year, that their duties may be more clearly defined by men who are engaged in the work, and that their work, therefore, may be more helpful and more successful in the years to come.

It gives me great pleasure to introduce Brother L. D. Barth, President of the Eighteenth District. I don't know whether he can make an address, but I know he can do first-class work, and that is what we want.

## HOW TO MAKE THE POSITION OF DISTRICT PRESIDENT MORE HELPFUL.

L. D. BARTH.

Brother Marshall said a District President was not for ornament but for use, but I say that a thoroughly consecrated President is an ornament. He is an ornament to the community he lives in, and to

the Sunday school work of our State. Whatever is useful is helpful. How can a District President be more useful? This hard Sunday school work can be pushed forward in the different counties by our worthy President and Secretary. We all know that they have the work at heart and do all they can, but the District President is responsible for a great part of the success of the Sunday school work in the State. I know he should do more work in the coming years than he has in the past. He can be more helpful to the State work by getting around through the district and seeing the condition of the work. In the Eighteenth District we have five counties, and we try to get into each county and ascertain the condition of the work there. We find that it encourages the President of the county, and encouragement, you know, goes a great way towards making a person work harder. One of the greatest evils we have in the Sunday school work in our county is that we are not careful enough to select persons for this responsible work who are earnest and consecrated. They should be Christian people who are willing to give the Lord a small part of their time. We find many who are not willing to give the Lord any of their time. In our State work we want more consecrated Christians—more Christians, as the merchant said, "all wool and a yard wide."

About a half hour was spent in an open conference in regard to the duties of District and County officers. The question was asked as to whether the same person should serve as District and County President. Another asked whether a County or Township officer could attend to his duties, including visitation of schools, without giving up his position as Superintendent or teacher in a particular school.

After considerable discussion, the following resolution was adopted as expressing the sense of the Convention:

*Resolved*, That a Township or County President should faithfully attend to the visitation of the schools in his Township or County.

THE PRESIDENT: I suggest the following gentlemen as Nominating Committee: Rev. H. C. Marshall, Rock Island County; H. Augustine, McLean County; J. L. Hastings, Mason County; A. M. Ayres, Jr., Morgan County, and H. H. Crozier, White County.

On motion the gentlemen above named were appointed as Nominating Committee.

On motion of B. F. Jacobs the Secretary was instructed to send a telegram of greeting to all the Sunday School Conventions now in session.

Song: "Blessed be the Name."

Mr. and Mrs. W. F. Brown, of Morgan County, were appointed as "Railroad Committee."

On motion of W. B. Jacobs, the District Presidents were made Vice-Presidents of the Illinois State Sunday School Association, in place of the nominal Vice-Presidents as now existing.



*AFTERNOON SESSION.*

The session was opened by song service begun by a responsive reading. Other songs followed, one a solo by Prof. E. O. Excell, after which President Pearce introduced Mayor J. N. Kerr, who delivered an address of welcome as follows:

"MR. MODERATOR, LADIES AND GENTLEMEN:—Through the invitation of your local committee on arrangements, it has devolved upon me to extend to you officially the cordial welcome of your people to our midst. Nor is this welcome extended as the perfunctory performance of a conventional duty, common on all occasions of this kind, and performed because expected, but rather because as I look into the faces of the men and women here congregated, I see those whose mission amongst us is devoted to the highest interests of humanity, of country and of home. When I reflect that many of you have come from the most distant parts of this great State, hundreds of miles away, that your lives have been devoted to Sunday school work and Christian effort, and will be devoted to it until its Western twilight rests heavily upon its horizon, I would be wanting in respect to that spirit of good that stands, as it were, at the cradle side of every child born into the world, pointing its tender feet to paths of purity and peace and away from the shoals and quicksands of life, if I did not catch, in part, the spirit of the occasion and bid you an official welcome in keeping with the purposes that have brought you hither.

Thousands are indebted to the Sunday school for all the religious and moral instruction they ever receive. Thousands are reared in homes to which such instruction is a stranger. How many thousands of waifs, of boys and girls over this broad land have been reclaimed from dangerous paths and trained into lives of usefulness through the influence of the Sunday school and the auxiliary means growing out of it.

Nor is its influence limited to its active membership alone. It has unconsciously modified, controlled and directed for good the lives of millions who stand without the pale of religious association.

The soft, sweet story of the cross, whispered oft from a mother's knee into the wondering ear of boyhood has often reclaimed in after years a vagrant life from whence all good seemed flown, and started it again upon a career of usefulness both to itself and the world. For, so long as there remains a lingering thought or sentiment of beauty in the heart or brain of outcast man, so long there is a green twig growing by which an honest faith may climb to a better and purer life.

Whether the story of the cross be true or not, he who would destroy it, let him set up a better in its stead, or stand branded as the assassin of human hope.

Remove this idol from the human heart, and you would send the world reeling backward a thousand years into the jungles of a worse than African barbarism.

Banish it from the mother's evening lullaby and in the generations to come build wider your prison doors.

Whether true or false, whether myth or reality, it is as essential to human progress as humanity itself. Destroy the idol and the world

would erect another, or perish in the attempt. It is a human necessity and bears the evidence of its divinity in that overwhelming necessity.

It is thus that the world at large, unchallenged by eccentricities or creed or faction, regards the Sunday school as an agent in the reformation of mankind. As such agents we welcome you to our midst and bid you a pleasant and profitable session."

### RESPONSE TO ADDRESS OF WELCOME.

THE PRESIDENT:—I think we will all take pleasure in responding to this address of welcome through our worthy co-laborer, the President of the Carbondale School, Rev. Dr. Allen.

DR. ALLEN: Mr. President, the Mayor, and citizens of Centralia It is quite unexpected to me to be asked to respond to the very appropriate welcome which the Mayor of this city has given us in behalf of the citizens of Centralia and of southern Illinois. I am happy, however, to stand here as a representative of the Sunday school work in this State. We have gathered here as Sunday school workers from all parts of this broad State—a State which may be very properly called the keystone of the western States, the centre of the great Union, a State, as you know, lying in the midst of the river between the two mountains, crossed every hour almost by these inter-continental railroads, that are like shuttles weaving together the web and woof of this nation. In this place, the fertile spot of the world, we have gathered, and we have come to say that we propose to take this State for Christ; (loud applause) that we propose to say, "Jesus, the Name high o'er all." and to make that name of Jesus the supreme name, the supreme desire, the supreme purpose, of every man and women and child in this State. I apprehend that there is no other intention and there is nothing else that we ought to do. We are glad to receive the hospitality of this very generous city and glad to be its guests for the time being—its guests under Christ, and we say that we are here to try, so far as we can, to improve the opportunities which God has given us. Mr. Morrison once said, in speaking of America: America, said he, is the name for opportunity. Name for opportunity—opportunity for young men, opportunity for children, and we want to make this State so that every child that is born in it shall have the best opportunity to make himself a savior of humanity. I say, therefore, in response to the words that have been said, that we are glad to be here. We are glad to hear words that may be said from this section of the country, and we are glad to join in prayer and in songs of praise to Christ, and in devotion to duty, and we pray that God will cast upon this convention the greatest baptism of His power that He has ever poured out upon any convention in this State.

THE PRESIDENT: I think we would be glad to hear a further response to this welcome through our dear brother, B. F. Jacobs.

B. F. JACOBS: I have been requested to perform a very delicate service. Those citizens of Centralia who have opened their homes to the guests have bidden you welcome through the Mayor. Those guests who have been received into the homes of Centralia have responded through Dr. Allen. I now wish to respond on behalf of the de-

legates that have no place of entertainment, and to the people who have not yet opened their homes to receive them; (Laughter) and I wish to say to you, ladies and gentlemen, that you are welcome to us. All that we have and are are yours. (Laughter.) We have come down to see you and wish you would come down and see us. I understand that there are a good many beds yet unoccupied in Centralia, notably strawberry beds, that have been vacated by the crops. Now, unless we are to sleep in these empty strawberry beds, the rest of the citizens of Centralia will have to open their hearts and their homes to receive us, and you are welcome to do it, and we are perfectly willing that you should. I am not now speaking on my own behalf, but on behalf of those that are here who have not yet had a place appointed them to lay their heads, and a multitude who are not here and have not yet arrived whose heads will be weary and whose stomachs will be empty. I speak from experience. Now bear with me, brethren. These few words are spoken on behalf of the citizens of Centralia who have opened their homes, to the people of Centralia who have *not* opened their homes, in favor of the delegates who have not yet been received, and in behalf of the delegates who have been made welcome. I think you understand the proposition. Unless you expect us to move immediately upon your works, you will take notice and open your homes and get ready for us as soon as this convention shall have adjourned. I understand that there are some gentlemen of Centralia who are waiting here to take your names and the numbers that you will entertain. The capacity of your homes has never yet been fully tested. There are a great many things Columbus did not discover. He did not discover the capacity of a Sunday school convention nor the capacity of a city to entertain its delegates, and we are here to complete the discoveries that were left unmade, and we are ready to sail our barks to any port that may be open. I understand from Dr. Allen that this is an opportunity. (Laughter.) I hope you will embrace the opportunity, and we are the opportunity. We are waiting for that embrace.

I wish to say in conclusion that if these remarks meet with an appropriate response, the address of welcome is ended. Otherwise it will be continued at the early session of the evening.

The Nominating Committee reported the following officers: President, Rev. H. C. Marshall, Rock Island; Vice Presidents, the District Presidents when elected shall constitute the Vice-Presidents; General Secretary, W. B. Jacobs; Assistant Secretary, Miss Mary I. Bragg; Recording Secretary, Miss Annie Culton; Treasurer, R. W. Hare; Executive Committee, B. F. Jacobs, Chairman; L. A. Trowbridge, R. H. Griffith, John Benham, G. W. Barnett, Knox P. Taylor, H. T. Lay, D. R. Parkinson, J. R. Gorin, T. H. Perrin, Frank Wilcox.

President-elect Marshall was conducted to the chair by H. T. Lay and W. B. Rundle.

PRESIDENT PEARCE: In welcoming you to this chair, which I now vacate, I am very glad that I have the pleasure of welcoming a man in whom I have every confidence. You have the best part of this State at your back; a grand army of Christian workers who are ever

ready to obey you. All you have to say is, *Go*, and we will go. May God bless you!

B. F. JACOBS: Some conventions nominate officers, we *elect* them.

REV. H. C. MARSHALL: I do not understand this. I was Chairman of the Nominating Committee, and we had all the offices filled but President, and had a man under consideration for that. I am taken by surprise. I feel that you have made a mistake. I have never had any experience in presiding over any deliberative body, so it will be my first experience of this kind, and I feel my utter inability to take the leadership of this great and grand Convention. It is only from the assurance that I have, and from what I have seen in these Conventions, and from what I have learned of the Christian workers of this State, that I shall have your utmost sympathy and your cordial support, that I can consent to occupy this position. I deem it as one of the highest honors that could come to me, or that could come to any man, to be elected to the Presidency of the Illinois State Sunday School Association. I realize the fact that as a State Association we occupy the front position among all the State Associations of this grand Country, and this makes it all the more embarrassing for one like me, who has been suddenly lifted from the ranks, without any experience, to undertake the direction of such a Convention and Association as this. Yet, I am fully aware that I can depend upon you for your prayers, your sympathy and for your hearty support, and now I ask this of you, and I trust you will make it as easy for me in the discharge of these duties as you possibly can.

I regard it not only as an honor to be chosen as the President of this Association but regard it as a grand privilege. I always feel it a joy and pleasure to meet with Christian workers, especially with Sabbath school workers; that may be because we come together as one united army from the various sections of the State, and as the representatives of various Christian denominations. Here all are united, laying aside our distinct doctrines, and that which separates us and keeps us apart, and meeting on one grand platform drawn together, thinking only of Christ and of His work. So because of this unity of spirit and unity of purpose and effort which you represent and manifest, it gives me a pleasure and joy to meet with you.

It has been said this State shall be taken for Christ. Our Secretary has given us a motto for the coming year, "Faith and Faithfulness." Look up, my Christian friends and fellow-workers! adopt that motto, *Faith and Faithfulness*, in reliance upon God, determined to be faithful in the discharge of our duty, and in another year we may render our account assured of God's approval. And now as I enter upon the duties of Presiding Officer over the deliberations of this assembly, I feel that I need something more than your prayers and your sympathy and your cordial support, I need the help of Him who rules on high, and so, trusting that I shall receive the help that comes from my God and Savior, I shall take up the work set before me. I wish to ask Brother Brown, of Monmouth, to lead in prayer, especially asking help for me.

## REPORT OF GENERAL SECRETARY,

W. B. JACOBS.

## FELLOW SUNDAY SCHOOL WORKERS OF ILLINOIS:

Under the loving guidance of our Great Leader we are brought to the close of another year in our Sunday-school work. Some of us have been called to walk through the vale of personal sorrow, and probably all have met with disappointments more or less severe. Our beloved brother, *Dr. J. N. McCord*, Secretary of the Fayette County Sunday-school Association, was called to his rest and reward Sept. 21, 1891. Dr. McCord at the time of his death was the oldest County Officer in our State, counting the years of continuous service; having held the office of County Secretary for more than twenty years.

*Bro. A. P. Manley*, for many years Secretary of Wabash County, has also been called home since our last Annual Convention. Brother Manly was not in office at the time of his death, but we gladly pay tribute to his faithfulness during many years. One by one we are passing to the Great Beyond, and these reminders of our frailty should incite us to renewed diligence in our work.

The past year has been one of hard earned success, rather than of great achievement; two months ago the outlook was anything but encouraging, and your Secretary feared he would have to report a loss both in Schools and Membership. On the 15th of April over 90 of our County Conventions had been held, most of them months before, yet *not one half* of the County Secretaries had then sent me their reports.

It seems necessary, therefore, to call attention once more to our plan for gathering statistics, and to urge all County officers to heartily co-operate with us in making it a success. By this plan the County Secretary is required to prepare but one report during the year; viz, *at the time of the County Convention*. By faithfulness and diligence a complete report of the Sunday-school work in each County can be obtained and presented at that time, and a copy of this report with such corrections as are found necessary should be sent to the State Secretary within thirty days following the County meeting.

Another matter of importance is the prompt payment of the contributions for State Sunday-school Work. If not previously paid, this money should be secured at the time of the County Convention and promptly sent to our State Treasurer.

My Statistical report by Counties is presented herewith, but I desire to call attention to the following items:

*New Reports* have been received from 90 Counties, although 14 of this number are incomplete in one or more particulars. Several of the reports sent were so manifestly incorrect that I have used the figures of 1891 as to Schools and Membership. From the following Counties, 12 in number, no report whatever has been received: Boone, Mercer, Bureau, Montgomery, De Witt, Effingham, Washington, Franklin, Hamilton, Wabash, Gallatin, Pope.

CONVENTIONS. 102 County Conventions have been held during the year, one in each County of our State. Only 80 Counties have reported their Township Conventions, the number reported being 1145.

SCHOOLS. Forty-three Counties report a gain of 232 Schools.

Twenty-three report a loss of 78 Schools. The total number of Schools in the State is 7191, and the net gain over last year is 154. The largest gains are 55 in Cook, 16 in Sangamon, and 11 in White. The heaviest losses are in Tazewell and Winnebago, 9 each.

*Membership.* Forty-five Counties report a gain of 22,325. Thirty-one reports show a loss of 10,143. The total membership is 685,694 the net increase during the year being 12,182. The largest gains are 7,589 in Cook, 1,240 in Wayne, 1,040 in Madison, 1,037 in Kane, 900 in Will, 702 in Warren, 692 in Adams, 690 in White, 616 in Saline, 540 in Morgan, 529 in Stephenson, 521 in Pike and 502 in Lawrence. This looks encouraging, but, alas, there is a dark side to the picture; for this gain of about 16,000 in the 13 Counties named above is reduced nearly one third by the losses in seven other Counties, as follows: Fayette 1378, Champaign 1021, Marion 911, Tazewell 945, Clinton 909, Piatt 821 and Henry 451.

BANNER COUNTIES are those in which a Convention has been held *in every Township* during the past year, and whose reports show no loss either in Schools or Membership. Nineteen Counties only are entitled to this distinction this year, viz., Cook, Carroll, Whiteside, Henderson, McDonough, Brown, Mason, Menard, Macon, Shelby, Cumberland, Douglas, Edgar, Crawford, Bond, Jackson, Wayne, White and Massac.

ADDITIONS TO THE CHURCH from the Sunday-school are reported from 86 Counties, the total number being 25,223.

MISSIONARY CONTRIBUTIONS, amounting to \$78,597.78 are reported from 86 Counties.

TEACHERS' MEETINGS. The number reported this year is 1094, an increase of 44 over last year.

THE RECAPITULATION BY DISTRICTS is given below, but I call special attention to a few items: *Fresh Reports* have been received from every County in the First, Third, Sixth, Seventh, Eighth, Ninth, Tenth, Thirteenth, Fifteenth and Twentieth Districts. The largest gains in number of Schools are 67 in the First District, 22 in the Eleventh, 22 in the Eighteenth, 12 in the Third, 10 in the Fourth, and 10 in the Sixteenth. The greatest gains in membership are 9083 in the First District, 1992 in the Eighteenth, 1111 in the Ninth, and 1012 in the Second. The chief losses are 1356 in the Seventh, 1382 in the Fourteenth, and 1206 in the Thirteenth.

Some of the reported losses are doubtless incorrect, and may be attributed to the fact that "the new Secretary" has not yet "learned his trade;" such errors will, we hope, be remedied next year. But, alas, in many cases the reported loss is an *actual* one; we are forced to confess that the love and zeal of many Sunday-school workers has grown cold, and, as a consequence, the Sunday-school cause in many communities is in a languishing state, if not actually dead.

THE LOYAL SUNDAY-SCHOOL ARMY MOVEMENT is proving of great value in our State, and is extending its blessings to others. *Michigan* has heartily adopted it, and *Kansas* has voted to do so. *Kentucky* and *Ohio* and the Province of *Ontario*, Canada, have adopted the Legion of Honor Normal Lessons, and other States are following by Districts or Counties as they become acquainted with our plans.

What we need in Illinois is that this movement shall be given a

prominent place on the program of every County and Township Convention. One or more of Prof. Hamill's Normal Lessons should be taught in every such meeting, and all County and Township officers should qualify themselves to teach these lessons. I may mention without disparagement to others, the names of *E. E. Exter*, Secretary of St. Clair County, and *F. M. Swengel*, Secretary of Cumberland County, as two officers who have discovered the practical value of our Advance Movement and are introducing it in their Township work. Their example should be followed by every County and Township Officer in our State.

THE TRUMPET CALL is still issued, notwithstanding the fact that its publication entails a loss to the publisher. Prof. Hamill and your Secretary have striven earnestly to make this Paper a real help to the Sunday-school workers of our State, but the question of continuing it at a financial loss is quite a serious one. It may be well to call attention again to the fact that no part of this loss is paid out of the State Treasury; it is altogether a personal one; we are working in your behalf, but not at your expense.

I should like however to have the opinion of every County officer in Illinois on two questions:

1. Is it worth *your* while to make an effort to introduce the TRUMPET CALL to the Schools of your County, and to ask each School to supply the Paper to its officers and teachers *this year*?

2. Is the value of the paper sufficiently great to justify the publisher in an outlay of several hundred dollars per year as a means toward the advancement of the Sunday-school cause in Illinois.

In conclusion, permit me to suggest as our motto for the coming year these words, FAITH AND FAITHFULNESS. If with unswerving faith in God, and with unswerving faithfulness to Him, we go forward to the work of another year, we need fear no evil. His wisdom and strength, His guidance and protection, His comfort and cheer shall prove sufficient for all our need, and "following His steps" we shall go forward and upward until we receive our reward.

## RECAPITULATION BY DISTRICTS.

District.	No. of Counties in Dist.	Co. Conventions held.	No. of New Reports.	Total No. Schools in Counties.	Increase or Decrease.	Officers and Teachers.	Total Scholars.	Total Membership.	Increase or Decrease.	Average Attendance.	Received into Church from S. S.	Total Amount of Missionary Collections.	No. of Townships.	Tp. Conventions held.
1	5	5	5	1,064	67	17, 126	166, 606	183, 732	9, 083	125, 460	7, 377	833, 095	44	95
2	6	6	5	325	d 7	4, 420	32, 345	36, 765	1, 012	23, 776	941	5, 457	41	84
3	6	6	6	387	12	4, 717	28, 927	33, 644	686	22, 159	1, 144	4, 093	22	124
4	5	5	4	331	10	3, 544	25, 459	29, 003	d 412	19, 460	823	4, 580	48	83
5	4	4	3	258	d 1	3, 043	20, 156	23, 199	d 523	14, 745	390	1, 271	07	78
6	5	5	5	450	d 2	4, 915	33, 080	37, 995	d 362	26, 123	1, 666	3, 280	66	113
7	4	4	4	340	d 9	3, 993	28, 333	32, 326	d 1, 356	20, 916	1, 005	4, 222	45	81
8	4	4	4	241	d 1	2, 645	18, 034	20, 679	718	13, 426	885	2, 507	12	67
9	5	5	5	372	9	3, 868	27, 025	30, 803	1111	19, 776	1, 778	3, 270	70	85
10	6	6	6	301	d 4	3, 203	22, 572	25, 775	654	16, 166	1, 086	2, 807	09	84
11	6	6	5	395	22	4, 279	27, 273	31, 552	854	21, 423	941	2, 218	40	98
12	5	5	4	318	1	3, 606	21, 813	25, 419	21	18, 122	977	2, 247	10	67
13	7	7	7	602	d 7	6, 486	39, 867	46, 353	d 1, 206	29, 907	2, 338	3, 561	57	102
14	4	4	3	246	6	2, 444	15, 107	17, 551	d 1, 382	12, 000	724	802	38	52
15	4	4	4	249	6	2, 401	15, 587	17, 988	d 376	12, 143	882	1, 248	60	46
16	6	6	5	301	10	2, 990	22, 670	25, 660	791	17, 146	822	2, 054	76	93
17	6	6	5	405	7	2, 996	23, 127	26, 123	16	16, 665	627	765	44	86
18	5	5	3	274	22	2, 361	16, 604	19, 055	1, 992	13, 228	582	602	90	50
19	4	4	2	119	5	866	6, 856	7, 722	950	5, 321	15	12	00	45
20	5	5	5	213	8	1, 852	12, 408	14, 260	d 89	9, 350	225	498	09	46
Total.	102	102	89	7, 191	154	81, 755	603, 939	685, 694	12, 182	457, 372	25, 225	878, 597	78	1, 579

# ILLINOIS STATE SUNDAY-SCHOOL STATISTICS, 1892.

COUNTIES.		MEMBERSHIP.				SUNDAY-SCHOOLS.				FINANCIAL.				TOWNSHIPS.		COUNTY PRESIDENTS.		STATISTICAL SECRETARIES.	
COUNTIES.		Total in County.	Increase.	Open all the year.	Teachers.	Officers and Teachers.	Scholars.	Total.	Increase.	Average Attendance.	School Population between 6 & 21.	Received into Church.	Total Amount of Missionary Collections.	Amount given to State Work.	In County.	Organized.	Conventions.		
Cook.....		810	55	790	196	14,473	145,899	160,372	7,589	110,472	317,604	6,319	30,081	681,575	33	33	38	J. Beuhm, Chicago.	W. B. Jacobs, Chicago.
Du Page.....		49	37	6	555	4,067	4,632	4,632	155	3,229	7,004	123	942	17,503	9	9	2	Amos Churchill, Glen Ellyn.	Wm. Lang, Glen Ellyn.
*Grundy.....		38	32	7	415	2,914	3,329	3,329	...	2,106	7,006	115	411	88	14	14	6	J. N. Woods, Gardner.	Mrs. E. M. Overacker, Mazon.
Lake.....		60	6	60	11	624	3,837	4,511	439	2,849	6,577	123	891	93	15	13	15	Rev. L. B. Hubbard, Highland Park.	L. G. Farrar, Highland Park.
Will.....		107	6	98	46	1,959	9,839	10,898	900	6,891	19,281	192	827	78	24	24	15	G. G. Fasset, Joliet.	Mrs. Cora L. Johnson, Joliet.
*Boone.....		31	23	8	316	2,407	2,723	2,723	...	1,653	3,208	3,208	...	...	8	8	...	A. G. Fasset, Belvidere.	H. W. Avery, Belvidere.
De Kalb.....		53	43	4	622	4,465	5,060	5,060	373	3,455	7,638	205	466	75	18	17	18	C. J. Dorr, De Kalb.	Mrs. S. W. Patten, De Kalb.
Kane.....		104	3	93	23	1,541	13,725	13,725	1,037	9,198	17,780	420	1,938	42	16	14	16	Rev. F. Nelson Glover, Aurora.	Thos. B. Swan, Aurora.
Kendall.....		27	1	24	4	369	1,894	2,263	170	1,233	3,100	102	292	99	9	7	7	Dr. W. E. Kinnett, Yorkville.	Miss Nancy Hill, Yorkville.
McHenry.....		43	35	9	493	2,837	3,330	3,330	86	2,100	7,941	59	556	44	17	6	9	Rev. E. F. Wright, Huntley.	Dr. C. C. Miller, Marengo.
Winnebago.....		67	d	54	14	1,079	8,555	9,634	214	6,137	11,361	197	2,182	81	16	16	17	John W. Hart, Rockford.	H. H. West, Rockford.
CARROLL.....		51	2	39	9	523	3,304	3,827	94	2,812	5,429	209	392	72	14	14	14	Rev. J. M. Beau, Lanark.	F. T. Old, Lanark.
Jo Daviess.....		44	d	41	6	507	3,138	3,645	43	2,945	7,613	92	457	87	23	20	11	C. F. Snodford, Warren.	Miss Mary Bayne, Warren.
Lee.....		54	3	45	6	643	3,939	4,612	123	2,834	5,930	102	569	46	23	22	...	E. C. Smith, Dixon.	Mrs. O. S. Miller, Amboy.
Ogle.....		71	2	65	14	927	5,135	6,063	23	4,024	8,478	134	1,006	90	15	15	16	J. E. Countryman, Rochelle.	J. D. White, Stillman Valley.
Stephenson.....		93	6	79	11	279	7,304	8,583	529	5,079	9,867	240	831	56	18	17	16	Dr. D. B. Bobb, Dakota.	Henry Richard, Cedarville.
*WHITE.....		74	1	67	22	938	6,926	8,924	106	4,465	9,299	367	834	71	22	22	28	Laurence E. Tuttle, Morrison.	J. P. Overholser, Sterling.
Henry.....		85	8	65	10	931	5,729	6,660	451	4,284	9,985	271	602	98	24	24	14	H. K. Ott, Geneseo.	Miss Mary E. Taylor, Kewanee.
Knox.....		95	d	1	84	11	1,054	9,933	224	5,847	12,065	338	2,323	75	50	20	20	Dr. G. S. Chalmers, Altona.	Mrs. A. E. Larkin, Galesburg.
*Mercer.....		59	56	15	557	4,097	4,654	4,654	...	3,357	5,627	...	...	...	15	15	...	John Gaddis, Viola.	Mrs. O. J. Lorimer, Alledo.
Rock Island.....		63	3	58	11	708	5,813	6,521	79	4,287	12,669	190	1,209	87	16	10	6	J. W. Walsh, Rock Island.	J. K. Groom, Moline.
*Stark.....		29	d	24	2	284	1,941	2,235	106	1,685	3,136	24	443	93	8	8	3	Rev. A. S. Clark, Elmira.	A. J. Miller, Toulon.
Bureau.....		92	...	66	13	1,017	6,501	7,518	...	4,832	10,410	...	...	...	25	...	...	Rev. F. G. Smith, Neponset.	W. G. Wells, Dover.
La Salle.....		114	d	1	204	22	10,555	12,046	79	7,657	25,782	372	888	95	37	33	28	Rev. H. Moser, Sheridan.	C. W. Lindeman, Ottawa.
Marshall.....		35	d	2	5	378	2,360	2,638	352	1,528	4,012	87	226	27	30	12	6	E. Frank Perry, La Rose.	Rev. A. C. Price, Lacon.
Putnam.....		17	2	9	4	157	840	907	92	728	1,385	31	145	85	4	3	2	Augustine Shepherd, Hennepin.	Geo. N. Hayslip, Granville.
*Ford.....		54	...	35	9	561	3,566	4,127	...	2,773	5,566	179	434	54	12	...	...	C. Jennings, Piper City.	O. H. Damon, Gibson City.
Iroquois.....		88	d	72	11	894	6,988	6,832	218	4,528	11,511	521	868	10	25	24	29	Rev. J. W. West, Gilman.	W. B. Fleeger, Sheldon.
Kankakee.....		46	2	39	6	514	3,398	3,912	144	2,524	9,059	133	424	11	17	17	7	J. C. Mateer, Kankakee.	Mrs. K. S. McKinney, Kankakee.
*Livingston.....		109	...	78	10	1,133	7,547	8,680	...	5,433	12,100	341	597	26	30	30	15	C. E. Legg, Pontiac.	C. R. Tomback, Odell.
*McLean.....		153	...	106	20	1,813	12,581	14,394	...	10,865	19,579	492	896	65	29	26	26	Dr. G. D. Sutherland, Bloomington.	C. F. Shinkle, Bloomington.
Fulton.....		127	...	100	15	1,450	9,088	11,138	371	6,860	13,567	422	900	68	26	20	36	J. B. C. Lutz, Astoria.	Henry Phelps, Lewistown.
Peoria.....		106	6	104	20	1,258	10,094	11,352	d	7,316	20,485	192	1,542	84	19	19	26	P. M. Nelson, Princeton.	J. D. Seltzer, Peoria.
Tazewell.....		72	d	9	7	873	5,767	6,640	945	4,459	9,375	240	1,047	51	19	19	20	Henry M. Smith, Hopedale.	Chas. Hinners, Pekin.
*Woodford.....		35	d	6	29	9	412	2,784	290	2,281	6,885	151	751	42	17	12	12	F. D. Leonard, Benson.	J. R. Morse, Metamora.



Hancock.....	100	1	77	3	1,024	6,345	7,369	d	18	4,610	10,045	317	700	00	75	00	25	15	Rev. Edwm Hobbs, Bowen.....	Miss Emma A. Knott, West Point
HENDERSON.....	31	...	380	7	325	2,388	2,713	...	29	1,647	2,871	108	359	03	25	00	8	18	Rev. J. A. Renwick, Biggsville.....	Mrs. H. N. Patterson, Quakawka
McDonough.....	61	...	692	4	692	4,824	5,016	...	702	4,000	8,902	136	185	60	25	00	19	24	James E. Cooper, Macomb.....	Mrs. G. W. Stanley, Swan Creek
Warren.....	49	d	2	41	604	4,477	5,081	...	...	3,169	5,932	324	1,262	43	80	00	15	5	Rev. A. Renwick, Alexis.....	H. R. Moffett, Monmouth.
Adams.....	131	9	105	33	1,459	11,080	12,545	692	692	7,924	19,098	817	1,632	95	100	00	25	10	E. F. Humphrey, Quincy.....	G. G. Blunt Quincy.
Brown.....	44	4	30	...	412	2,608	3,020	...	337	2,034	4,080	148	419	70	60	00	9	10	A. Putnam, Mt. Sterling.....	Jos. A. Curry, Mt. Sterling.
Oass.....	37	d	2	27	...	363	2,629	3,992	346	2,055	5,251	240	350	44	40	00	14	14	Walter Bearick, Ashland.....	Philip Kuhl, Beardstown.
Pike.....	91	d	4	82	19	1,032	6,749	7,781	521	7,932	10,711	448	506	80	50	00	24	10	F. Rush Griggsville.....	Miss Lizzie E. Stone, Griggsville
Schuyler.....	66	2	54	4	692	3,952	4,555	d	93	5,833	5,369	165	310	81	60	00	13	13	Prof. N. T. Veach, Rushville.....	H. B. Roach, Rushville.
Calhoun.....	18	d	4	15	3	156	890	1,048	d	605	2,564	30	308	30	22	00	8	8	W. E. Barber, Hamburg.....	Joseph Becker, Hardin.
Greene.....	53	d	1	47	4	576	3,805	4,381	28	2,674	8,067	290	308	35	50	00	13	14	A. E. Wilson, Eldred.....	U. S. Pinkerton, Berdan.
*Jersey.....	40	...	27	3	401	2,668	3,069	...	...	1,825	4,811	106	204	11	50	00	11	...	A. W. Cross, Jerseyville.....	A. W. Cross, Jerseyville.
*Macopin.....	90	...	73	6	852	6,075	7,547	...	540	4,548	12,951	273	448	99	37	00	26	...	P. T. Ross, Carlinville.....	J. W. Carson, Carlinville.
Morgan.....	74	1	67	12	972	7,068	8,520	...	138	5,413	10,173	319	1,784	86	150	00	14	11	A. C. Rice, Arnold.....	W. F. Brown, Jacksonville.
Scott.....	26	...	12	4	246	1,466	1,712	138	1	1,101	3,123	68	56	68	18	00	11	...	Wm. Voorhees, Merritt.....	E. E. Sherman, Winchester.
Christian.....	52	7	37	5	643	3,923	4,566	192	3	3,105	9,931	297	348	19	43	68	17	14	E. D. Powers, Edinburgh.....	B. A. Turner, Edinburgh.
Logan.....	56	3	42	11	653	3,986	4,639	90	...	3,180	8,928	186	825	30	...	...	17	16	W. P. Wakeman, Lincoln.....	W. B. Rundie, Clinton.
MASON.....	57	...	42	8	557	3,821	3,878	491	2	2,569	3,568	159	430	61	50	00	13	29	J. R. Gorm, Decatur.....	G. T. Tucker, Decatur.
MESARD.....	41	...	33	4	456	2,913	3,369	81	2	2,182	4,742	245	372	19	35	00	9	19	Rev. Wm. Bilbro, Tallula.....	B. F. McClelland, Sullivan.
*Montgomery.....	80	...	56	8	865	5,665	6,520	...	...	4,329	10,293	...	100	00	...	...	17	...	Arthur Ware, Butler.....	Ida Frydenger, Cerro Gordo.
*Sangamon.....	110	16	87	8	1,115	7,465	8,580	...	...	6,049	18,943	54	242	11	50	00	25	13	W. M. Brewer, Springfield.....	LaRue Vredenberg, Springfield.
De Witt.....	44	...	29	4	475	2,880	3,355	...	...	2,187	5,292	...	890	66	85	00	17	17	J. R. Gorm, Decatur.....	Jacob Swisher, De Witt.
MACON.....	40	...	16	1	1,064	7,056	8,120	490	...	3,780	11,011	242	317	82	40	00	15	29	Rev. Dana Sherrill, Champaign.....	John H. Miller, Marshall.
Montrie.....	85	...	55	5	780	5,672	6,482	...	...	4,226	9,547	115	205	25	50	00	12	11	Isaac G. Hutton, Diana.....	O. L. Minter, Charleston.
Coles.....	85	...	48	11	810	5,672	6,482	...	...	4,226	9,547	115	205	25	50	00	12	11	Isaac G. Hutton, Diana.....	O. L. Minter, Charleston.
CUMBERLAND.....	55	2	30	1	587	3,383	3,970	912	...	2,593	5,382	125	56	93	25	00	8	8	R. C. Willis, Toledo.....	Frank M. Sweengl, Neoga.
DOUGLAS.....	64	1	47	8	710	4,351	5,061	211	3	3,131	5,774	330	490	51	50	00	9	11	Geo. C. Jeffers, Camargo.....	Geo. F. Righter, Atwood.
EDGAR.....	64	2	55	14	755	4,508	5,293	149	3	3,194	6,028	304	373	02	60	00	15	15	W. G. W. Miller, Paris.....	R. A. Bristol, Paris.
Vermilion.....	132	d	16	18	1,399	6,691	11,090	d	274	7,190	15,952	507	1,038	55	75	00	15	15	W. M. Bines, Ridge Farm.....	Miss Olive Newlin, Danville.
ORAWOOD.....	69	2	36	2	649	3,937	4,606	181	...	2,983	5,969	220	279	66	50	00	8	29	Wm. Wilson, Trimble.....	A. R. Short, Robinson.
Hellingham.....	45	...	28	4	536	3,199	3,755	...	...	3,906	6,724	...	...	...	...	...	15	...	Jas. H. Loy, Effingham.....	Emma Shup, Newton.
Fayette.....	95	4	50	25	779	5,596	6,285	d	1,378	3,706	8,181	240	403	22	25	00	19	17	E. A. Frye, Shobonier.....	...
Jasper.....	46	...	19	...	460	2,445	2,905	d	185	2,111	6,465	264	119	50	15	00	10	9	W. E. Barrett, Lis.....	...
Clay.....	42	2	33	3	387	2,193	2,580	...	39	1,922	5,537	153	305	10	10	00	12	12	5 Rev. J. F. Flint, Flora.....	Chas. H. Warner, Flora.
Lawrence.....	53	3	23	2	494	3,068	3,542	592	2	2,157	5,344	285	352	88	30	00	9	7	H. K. Seod, Bridgeport.....	W. B. Lehr, Bridgeport.
Marion.....	91	2	61	16	841	6,361	7,202	d	911	4,900	7,968	205	387	34	30	00	16	16	W. L. Whisnaut, Salem.....	G. W. Ecan, Kinmundy.
Richland.....	62	d	1	51	3	679	3,965	4,644	d	6	5,499	239	340	28	33	55	9	10	John S. How, Olney.....	Mrs. M. A. Gladish, Olney.
BOND.....	58	3	45	2	514	3,393	3,907	130	...	2,851	4,997	222	146	00	45	00	9	12	Francs Dressor, Reno.....	Walter C. White, Greenville.
Clinton.....	25	7	24	3	209	1,223	1,432	d	909	903	6,267	121	81	96	16	25	00	15	6 Rev. Samuel Burnside, Carlyle.....	Blanche Webster, Carlyle.
Madison.....	99	8	98	31	1,051	7,793	8,844	1,040	...	5,949	16,619	81	1,168	86	40	00	23	12	7 Rev. Allison Hunter.....	J. G. Reynolds, Godfrey.
Monroe.....	6	...	6	1	51	3,309	3,306	55	...	236	4,070	12	3	50	10	00	10	10	T. D. Hersey, Kenault.....	Miss Delia Brey, Waterloo.
St. Clair.....	67	6	61	24	766	5,540	6,306	475	4	4,206	21,826	396	580	24	50	00	20	14	W. M. Little, Marissa.....	E. E. Exter, Belleville.
Washington.....	46	...	24	3	399	4,412	4,811	...	...	3,001	7,133	...	60	00	20	00	16	11	Wm. B. Anderson, Nashville.....	Louis Bernreuter, Nashville.

COUNTIES.	SUNDAY-SCHOOLS.				MEMBERSHIP.				FINANCIAL.				TOWNSHIPS.		COUNTY PRESIDENTS.		STATISTICAL SECRETARIES.	
	Total in County.	Increase or Decrease.	Open all the year.	Teachers and Officers Meetings.	Scholars.	Total.	Increase or Decrease.	Average Attendance.	School Population between 6 & 21.	Received into Church.	Total Amount of Collections.	Amount Given to State Work.	In County.	Organized.	Conventions.			
Franklin.....	53	.....	24	273	2,505	2,778	.....	3,514	6,290	272	243 14	5 30	12	12	J. M. Joplin, Benton.....	W. F. Spiller, Benton.		
JACKSON.....	80	.....	52	661	4,958	5,619	.....	3,514	9,426	272	243 14	50 00	15	15	Dr. G. W. Ensinger, Carbondale	Otto J. Rude, Muddy Valley.		
*Jefferson.....	73	.....	38	500	3,500	4,000	.....	2,975	8,339	.....	.....	35 00	8	18	Samuel Gibson, Mt. Vernon.....	D. B. Goodrich, Mt. Vernon.		
*Perry.....	57	.....	29	425	3,645	4,070	.....	2,503	5,728	135	226 51	50 00	8	7	Rev. J. J. Harris, Du Quoin.....	Mrs. J. C. West, Tamaroa.		
Randolph.....	49	d 1	42	477	3,633	4,016	16	2,504	8,576	123	232 54	6 00	15	14	W. P. Montgomery, Steeleville....	Jas. R. McIlroy, Sparta.		
*Williamson....	93	.....	36	660	4,980	5,640	.....	3,360	8,139	97	194 25	4 00	16	16	R. R. Fowler, Marion.....	Mrs. C. H. Campbell, Marion.		
Edwards.....	40	2	36	493	3,670	3,163	63	1,872	3,300	161	63 16	25 00	7	7	Morris Colyer, Albion.....	James G. Curtis, Albion.		
Hamilton.....	59	.....	30	400	3,430	3,830	.....	2,680	6,143	.....	.....	25 00	10	9	Rev. W. J. Hopper, McLeansboro	I. W. Williams, McLeansboro.		
*Wabash.....	36	.....	28	329	2,407	2,706	.....	1,716	4,003	213	.....	.....	7	7	Rev. J. H. Walterick, Mt. Carmel	W. P. Habberton, Mt. Carmel.		
WAYNE.....	76	.....	59	608	4,080	4,688	1,240	3,800	8,756	213	213 65	50 00	16	16	L. D. Barth, Enterprise.....	Miss Clara Tullis, Fairfield.		
WHITE.....	63	11	48	561	4,107	4,668	690	3,160	8,619	208	195 09	35 00	10	10	Prof. C. P. White, Carmi.....	M. W. Spencer, Carmi.		
Gallatin.....	30	.....	27	206	2,000	2,206	.....	1,800	4,960	.....	.....	35 00	12	12	J. A. Tronsdale, Ridgeway.....	Ed. Rice, Ridgeway.		
Hardin.....	36	6	11	165	1,420	1,585	334	1,070	2,445	15	12 00	5 00	6	6	T. H. Stubbs, Elizabethtown.....	J. S. Abbott, Elizabethtown.		
*Pope.....	30	.....	18	261	1,579	1,843	.....	1,099	5,225	.....	.....	15 00	14	5	J. A. Rose, Golconda.....	Louis Browning, Golconda.		
*Saline.....	33	d 1	19	231	1,857	2,088	616	1,352	6,726	.....	.....	15 00	13	5	S. Breed, Carrier Mills.....	R. N. Wilson, Harrisburg.		
Alexander.....	28	.....	19	296	2,112	2,408	d	1,685	5,581	67	252 00	25 00	7	5	John C. Gholson, Cairo.....	Will S. Dewey, Cairo.		
*Johnson.....	40	5	13	224	1,754	1,978	.....	1,179	5,663	68	20 65	10 00	9	9	Sarah Whittenberg, Tunnell Hill	S. W. Smoot, New Burnside.		
Massac.....	49	2	30	398	3,362	3,760	3	2,343	3,891	90	117 19	25 00	9	10	W. P. Bruner, Metropolis.....	J. F. McCartney, Metropolis.		
Pulaski.....	43	d 3	3	324	2,118	2,442	31	1,628	4,234	.....	108 25	15 00	8	8	Mrs. H. M. Smith, Mound City....	E. J. Ayers, Villa Ridge.		
*Union.....	53	.....	4	610	3,062	3,672	.....	2,515	7,158	.....	.....	15 46	13	13	W. B. Mead, Anna.....	Miss Emma Steers, Anna.		

## RECAPITULATION.

\*Incomplete Report.  
†Not Reported.

COUNTIES.				SUNDAY-SCHOOLS.				MEMBERSHIP.				TOWNSHIPS.						
State.	Conventions held.	New Reports.	BANNER COUNTIES.	Total in State.	Increase.	Open all the year.	Teachers' Meetings.	Officers and Teachers.	Scholars.	Total Membership.	Increase.	Average Attendance.	School Population in 1890.	Received into the Church.	Total Amount of Collections.	Total in State.	Total Organized.	Conventions held.
102	102	90	19	7,191	154	6,620	1,094	81,735	603,939	685,694	12,182	457,372	1,163,440	25,223	\$78,597 78	1,579	1,392	1,146

On motion, the Report of the General Secretary was received and approved.

Mr. Jacobs announced, that, on account of the sudden and severe illness of his two children, our Treasurer, Brother R. W. Hare, would not be able to meet with us.

The Convention agreed to postpone the reading of the Treasurer's Report and the Report of the Executive Committee until to-morrow (Wednesday) morning's session.

The Superintendent of Normal work then presented his report as follows:

## REPORT OF NORMAL WORK.

H. M. HAMILL.

As the "Legion of Honor" Normal Movement is steadily extending in Illinois and other States, it may be well formally to define its purpose and methods. It has a double purpose:

1. To give elementary *training in methods* to the thousands of Sabbath-school teachers whose laborious lives exclude other means of learning how to teach.

2. To provide elementary *normal study of the Bible*, to the end that teachers of our International lessons may know better what to teach.

Its methods are chiefly two-fold:

1. A simple and practical scheme for the organization, instruction and graduation of normal classes under leadership of either laymen or ministers, professional or non-professional teachers, to be recognized, directed and honored by the State Sunday-school Association.

2. A system of Normal Institute instruction at salient points in the State, and the inclusion of normal Bible and training work with every convention of State, County or Township.

Its membership, under unanimous instruction by the Danville State Convention of 1891, at the request of the Superintendent, includes all Sabbath-school normal students of the State, whatever the course of study, denominational or inter-denominational, elementary or advanced, and its honors are conferred impartially upon all regular graduates. The "Legion of Honor" is therefore to be defined as "the union of all normal students of Illinois, under the auspices of the State Sunday-school Association." The movement is practicable in any State, and has already been formally adopted by five States and one Canadian province, beside being used, with or without due credit, by others.

The Normal work is not without its hindrances, the chief of which are:

1. The lack of persistence on the part of class organizers in carrying forward their work against all local discouragements, and in failing to complete the course of study and to graduate their classes. Many classes in the State have begun under the most favorable auspices only to fall to pieces after a few weeks because of the leader's failure to push on the work. Normal study is not play, and something more

is needed than mere enthusiasm. Wherever classes have completed the work, there has been a notable and permanent benefit to the cause of Bible study and the Sunday-school, making it much easier to organize and conduct a second class. Unless there is a severe purpose to carry the course of study through at any cost, it will be better for the leader not to begin.

2. The second hindrance has come from a lack of proper supervision of the classes by the Superintendent of Normal Work. The demands of Convention and other general work during the two years since the "Legion of Honor" was organized have necessarily and greatly limited the time given to his distinctive department. It would require and would be well worth one man's entire service six months of the year to supervise personally, as is needed, the normal classes of the State, to say nothing of Institutes, Conventions, normal lesson writing, correspondence and conference with workers, etc. It has been difficult and at times irksome, under pressure of other duties put upon him, for the Superintendent to even maintain his constantly increasing correspondence. The normal work in the State has reached its crucial state, when it must either go forward or backward. An earnest effort will be made the coming year to establish a system of reports from every normal class, by means of which a better supervision and co-operation may be provided.

Whatever its hindrances, the proof is easily to be had that the normal work of the State is doing good. The "Legion of Honor" may be fairly credited with the development already of not a few earnest and increasingly capable workers, and with elevating the general tone of Sunday-school work in the State. It has three advantages over any normal system known to us:

1. It offers a simple and elementary course of Bible study and training methods, *in range of the common people*, specially adapted to the needs of the Sabbath-school worker, and capable of being taught by plain, matter-of-fact laymen.

2. It furnishes incentive and stimulus to better preparation for teaching by conferring the diplomas and public honors of a great State Association upon those who are willing to earn them.

3. It is doing much to discover and develop a corps of normal leaders to supply the growing demands of our own and other States.

Without disparagement to the many splendid helpers the normal Superintendent has had in four years past, four persons have been selected for special mention in this report, as illustrative of the work of the "Legion of Honor."

In Southern Illinois, at Cisne, Wayne County, Dr. C. T. Taggart, a country physician with extensive practice, found time to organize a large union normal class and to graduate twenty-eight students, ranging in age from 16 to 60.

At Palmyra, Macoupin County, Mrs. C. A. Strate proved what a plucky and persistent woman can do by directing, teaching and graduating a class of twelve. A letter from the three pastors of the little town warmly commends the thorough work of this lay woman.

At Atwood, Douglas County, George F. Righter, a country produce merchant, has graduated two classes, and has filled the entire community with the spirit and purpose of better Bible study and

more efficient Sunday-school work. With a limited English education and with only three years of Christian experience, he is nobly "redeeming the time."

In Northern Illinois, George P. Perry, of Sterling, "in labors more abundant than them all," graduated recently his fifth consecutive normal class, and before the benediction had been pronounced upon his splendid graduating exercises had organized his sixth normal class. He is a plain, hard working druggist, with no advantages in his noble work but those that come from an unfailing consecration.

A dear, good mother of Central Illinois, whose name we are not to mention, with the cares of her house upon her and in the midst of many pressing duties, has found time and courage to organize and conduct faithfully a little family normal class of four members, two of whom are her daughters. All honor to these and many other unnamed ones as faithful who are modestly doing a great work in the normal field of Illinois.

As to the coming year, several recommendations are offered after careful deliberation:

1. That as far as practicable the place and time of the district Institute be determined by this Convention. Owing to the expense and heavy labor incurred in making ready for these Institutes, we earnestly recommend that not more than six be planned for, to be held at such salient points as may be fixed by delegates from respective districts present, upon their distinct pledge in advance of hearty co-operation and support in making the Institutes a success.

2. That at every Convention, County and Township, as during the past year, normal topics and practical normal teaching by local or State worker be given a prominent place.

3. That a plan of city Institutes to be held on Saturdays and Sabbaths, for the special convenience and needs of city Sunday-schools and workers, receive in advance the pledge of support, especially from city workers. It is expected that a much larger number of cities shall be helpfully reached through this plan.

4. It is asked that persons organizing or about to organize normal classes, together with those now conducting such classes, will write to the Superintendent and secure proper blanks for organization, reports, etc., in order to maintain a better plan of supervision and co-operation for the coming year.

5. That at all future State Conventions a session be given to appropriate graduating exercises under the auspices of the "Legion of Honor," as a fitting recognition and stimulus from this Association.

6. That endorsement be given to the Superintendent of Normal Work in inaugurating and conducting an annual Sunday-school Training Assembly, limited to the sole purpose of developing and training the normal teachers who are needed by him to man the normal classes of the State. The time proposed for 1893 is fifteen days in the month of July (a month heretofore kept free from County Conventions), and the place such as in his judgment shall be deemed best in the interest of the work and workers who may desire to attend. It is guaranteed that all expenses, including fifteen days' board, with travel from any point in the State, to and return, shall not exceed \$25, and in most cases will be \$20 and less; and that any financial

deficit from the enterprise shall be the loss of the Superintendent, while all profits shall go to the Treasurer of the State Association.

A brief summary of work done by the Superintendent of Normal Work during the past year is as follows:

Township Conventions attended.....	10
County Convention-Institutes attended.....	4
County Conventions.....	29
Illinois State Denominational Conventions.....	5
State Endeavor Convention.....	1
District Epworth Leagues.....	3
County Institutes.....	2
Chautauqua Conference.....	1
State Conventions (International).....	9
City Institutes and Conventions (International).....	22
Normal Classes Enrolled—Illinois, 74; other States, 12. Total.....	86
Normal Students Enrolled—Illinois, 1118; other States, 221. Total.....	1339
No. Normal Graduates—State Course, 182; Christian Church, 26. Total...	208

Appended to this report for publication in the annual report of the State Association is a list of normal classes organized, with names of leaders, etc., and the names of the normal graduates, including the normal class of the Christian Church, to all of whom "Legion of Honor" State Diplomas have been given. (See Appendix A.)

On motion, the Report was received and referred to the Executive Committee:

The following resolution was presented to the Convention by W. F. Brown and G. W. Barnett, and unanimously adopted:

*Resolved*, That the warmest sympathy of the Illinois Sunday-school Association in Convention assembled, is herewith extended to our beloved brother and sister R. W. HARE, in their affliction, and we pray God's blessings on them, and ask a speedy return of health to their stricken ones.

### THE COLUMBIAN EXPOSITION.

B. F. JACOBS: I wish to say a few words about the Columbian Exposition. We thought it a very important matter, in connection with that Exposition to erect a Sunday-school building, and therefore the International Sunday-school Committee issued a circular asking the schools to contribute toward that purpose, in order to raise the money that was necessary, \$25,000. I think we would have received the money but for one thing. A great many Sunday-school teachers desired to wait until the question was settled whether the Columbian Exposition was to be closed on Sunday or not. (Applause and cheers.) Wait a minute. Perhaps you had better wait and see whether you wish to cheer. I am perfectly willing to have you cheer, but the question is whether a cheer is exactly what you want there. Do you mean to say you are in favor of closing the World's Fair on Sunday? If so, I am with you. (Loud applause.) If you mean to say, if it does not close on Sunday we will not do anything, I am not with you, because I do not think you are with Christ. They wrote me that they would have nothing to do with the Columbian Exposition if it opened on Sunday. I said, let us have fair play about it

and understand each other. Do you mean to say that if the Columbian Exposition closes on Sunday and no liquor or beer is sold on the ground, we ought to have a Sunday-school building there to represent our work? All in favor of that put up your hands. (A great many responded.) If it opens on Sunday and they sell liquor on the grounds, don't you think there is *more need* for having a Sunday-school building there? What are we here for if it is not to carry the light into the darkness? If Jesus had waited in heaven until all Sabbath breaking was done before He came down to save sinners, He would not have got here yet. When one of the learned doctors of divinity of the South wrote me that they had decided not to attend the Columbian Exposition on Monday or Tuesday if it was open on Sunday, I wrote him that we were not the keepers of their consciences, and I would not willingly do anything to persuade any man to violate his conscience. Our fathers fought for liberty of conscience and the right to worship God, and that we will maintain to-day. But I said, let us have consistency, and if you will not go into the Columbian Exposition on Tuesday because it opens on Sunday, then keep off from a railroad on Monday that runs a train on Sunday.

I pray that the decision may be in favor of righteousness, and that the doors may be closed, but I am not certain about the result because it is in the hands of the National Commissioners and they have got to decide it; therefore we are not certain whether the Sunday-school building will be erected or not. We have now a new plan to submit. This brief introduction will bring us directly to the subject under consideration.

It is simply the idea of building *two hotels* close by the Columbian Exposition, near enough for a lady to walk without a gentlemen (if there is one so unfortunate as to lack an attendant), at ten o'clock in the evening, by the aid of an electric light, with perfect safety. It is proposed therefore to build two hotels, one of them a Christian Endeavor Hotel and the other a Sunday-school Hotel. (Applause.) We have a plot of ground close by the Exposition, six hundred feet long, fronting on three streets, with a court in the rear, light and air on every side. Each one of the hotels is to have eight hundred rooms and be four stories high, and we are going to build them of lumber and cover them with staff—this new material of which the World's Fair buildings are being constructed—which is practically fire proof. We do not intend to put any fires in the buildings except a few large open fire places on the first floor, for use in case of chilly weather. We do not propose to have any kerosene or oil lamps in the buildings, as they will be lighted by electricity. Thus you will see it will be one of the safest buildings that can be erected. We do not propose to have any eating or cooking in the building, therefore it will be one of the pleasantest places to occupy. Between these two hotels we will have another building, one-half of which will be a restaurant or café, and the other half an assembly hall. That assembly hall will be about twice the size of this building and the restaurant will be about the same size as the hall.

The plan is to gather in that one square, in these two hotels, about three thousand people at a time, who will stay there as long as they like, but probably average about a week, then others will come, so

that we will have about 75,000 Christian men and women in those buildings during the Fair. We think that those buildings, being so near the Fair, will be the best possible place for Christian men and women to go. We do not think there will be any hotel nearer than ours. The railroads will land you right at the grounds where these hotels are. You will have the fellowship of Christian people; you will have the safety of Christian fellowship; you will have the pleasure of Christian acquaintance; you will have the opportunity of going in that hall (in which we will have papers and magazines) every morning for family worship, if you wish it. For the one hundred and eighty nights of that Fair we propose to carry on a campaign in that hall; ninety days of that time will be under the direction of the Christian Endeavor, and ninety days under the direction of the Sunday-school workers. We will have song services; we will have conferences; we will have normal classes; we will have preaching; we will have lectures; we will have the things that will do us good. We think we can get an average of five hundred persons a day who will undertake some personal work in that fair for Jesus Christ.

Do you think that would be a good thing? How many of you think so? (The air was full of hands.) I knew you would think so. If the plan is to be made a success, that success must come out of earnest thought and prayer and work. The plan is this. The price of rooms, not board, anywhere almost within reach of the Fair is about two dollars a day, and from that up to ten dollars. Anywhere within reach of the Fair a room that will hold two people will cost two dollars a day. There will be a membership fee of two dollars, and the rooms will be assigned to members who will pay two dollars a month for five months in addition to the membership fee, twelve dollars in all, and this will give them a room holding two people for five days, or a half a room for one person ten days. The café or restaurant will furnish the meals and you will eat what you want and pay for it, but we will see that it is well kept and the prices not extortionate.

We will take down the buildings at the close of the Exposition and sell them for what we get, and also the furniture. We have decided that if there is any money made in the operation, twenty-five per cent of the profits will go towards the permanent Sunday-school building, and the balance of it will go to the guarantors, who will have to put up fifty thousand dollars to carry the plan through.



## TUESDAY EVENING.

A meeting for children was held in the M. E. Church. Mr. B. F. Jacobs made an address on the life and walks of Jesus, illustrated with stereopticon pictures.

The regular meeting at the Tabernacle was opened with prayer by Professor J. H. McMillan, of Monmouth.

THE PRESIDENT: The first subject on our program is Work at Home, by our late president, W. C. Pearce.

## WORK AT HOME.

W. C. PEARCE.

I trust, dear friends, that this royal welcome is not for me alone, but rather because of the work in which I am engaged, and of which I expect to speak to-night. However, I thank you.

The subject assigned to me suggests that the committee who arranged this program knew of much earnest work that *had* been done, and they hope that some of the Christian people of this State will take off their Sunday clothing and put on every day working clothes, for earnest, faithful and long continued service.

I have heard a story, which is quite old, about a pastor who had a dream. He dreamed that he and his congregation were pulling a wagon up hill. With him in the lead and all the congregation helping, everything was glorious. But by and by the load became heavier, and heavier, and heavier, until the whole thing came to a stop, although the pastor pulled harder and harder all the while. Then he looked back and saw that the entire congregation was in the wagon, riding. If there are some here to-night who are in the wagon, and others trying to climb in, I hope that you will not succeed, and I hope you that are in will jump out before this meeting closes.

Brethren, our Association is one of work, and not of play. I would that this conception might be more universally held. Never from Genesis to Revelation do you find the passage "Go play in my vineyard," but "Go *work* in my vineyard" is the command that the Master has given us. This command comes to us ringing with authority, urging every Christian through difficulty to success, through discouragement to mightier effort, inspiring all who love Christ to move forward from conflict to conflict, from victory to victory. May we obey it with a determination not to give up until the day is ours for Christ. May we not deceive ourselves, but be "doers of the Word and not hearers only."

I have but to lift the veil of our past history to see a mighty host of *workers*. I see among them Father Stephen Paxson, whose memory will ever be beloved and revered by S. S. workers, because of the great work he was permitted to do. Beginning his Christian life by transforming a ball-room into a revival meeting, he lived to organize nearly 1,400 Sunday Schools, and to influence many souls toward a better life and a nobler work.

I see Brother D. L. Moody, and you will see by looking upon our

program that he was once president of our Association—traveling up and down through the State giving much time visiting Counties, and encouraging workers, until he has permanently endeared himself to us all.

But there are many others, and I only mention these to show what *we* may accomplish, at least in a degree, if we like them are willing to “endure hardness” as good soldiers of Jesus Christ, looking only to God for inspiration and power, having one motto, “Hard Work,” written upon every banner, and one purpose, “willingness to do it,” fixed in every heart.

The year that is now closing has been one of much sickness and many deaths, but God in his providence has not seen fit to call to rest any of the workers of our Association. However it has been a year of great loss of loved ones to many of us. I was thinking to-night of dear Brother Jacobs, whose daughter in the mission work in Africa has been called home because of sickness in her family; of his daughter in Mexico who has lost two little children so close together. I was thinking of Brother Hamill who has lost his father, and of my own dear parents both of whom have been called from labor to reward. The last words that my father said of me, when they talked of sending a telegram for me were, “He is about the Master’s work—let him alone.” Oh! how I shall treasure up that sentence “About the Master’s Work.” And the prayer of my heart is—God keep me faithful to the end. Dear friends, may we rise to a fuller appreciation of the importance and joy of the work to which we are called, and may the great measure of privilege we have in this work create within us a holy purpose to be ever found at the post of duty ready for the call to a home more beautiful and more enduring, eternal in the heavens.

I have in mind one County in our State which I visited something over a year ago, where indifference was so widespread, and work so sorely needed that I felt I should be satisfied if only one consecrated man or woman could be raised up for that field; and thus I began to pray. This year when I returned I found that God had not only answered my prayer by raising up one man, but that many others were flocking to his support. And to-night a full delegation sits here from that County.

I think if there is anything a man should be thankful for it is his home. I am truly thankful for my own County, and her splendid host of S. S. workers. Most of the schools I am sure have been visited by the Township officers, and all the Townships have been visited by representatives of the County Association. The Normal Lessons have been presented in each Township by some of our own workers. Normal Bible and Training classes have been organized wherever a leader could be found with sufficient desire and grit to undertake it. (It does not require rare attainments or training.) Teacher’s meetings have been urged, and the workers are trying to advance the work all along the line. I am glad to bring you the tidings that in Crawford County we are going forward, and God helping us we shall move on to victory.

But we are not here to-night so much to talk about the achievements of the past as what we expect to do in the future. I hear a great deal said about Illinois being a banner State in the Union, and

I suggest that it is so because the other States are so low down, and not because we have done all we should.

Many are looking about for new methods and plans, but I have come to the conclusion that "We must fight it out on this line if it takes all summer." *It is not so much new methods that we need, as men created anew out of these indifferent old ones, and sent of God to do his service.* Brother Standen in summing up the needs of Cook County into one sentence, said it was "*God-sent laborers.*" This I feel to be the great need throughout our entire State. God send Township Officers who will visit all the schools in their Townships with a prayer and a purpose to help them. God-sent County Officers who will go to the Township Conventions and Conventions, or have presented the "Normal Lessons," "Loyal Army Plans" or anything else of practical value; God-sent Superintendents who will organize teachers' meetings, Normal Training classes, and look after the needs of the school even at considerable cost. Brethren, do we realize that God has hailed us by the way, has called us from the farm, from the office, and from the various callings of life, and said "*Go?*" or do we regard the S. S. work as a holiday affair, and are we ready to sit down in despair whenever difficulties confront us, and the sky overhead grows gloomy and discouraging?

The first and chief object of the S. S. is to lead souls to Christ. This I feel in a great measure is being neglected, or else the statistics showing the number received into the church would not be so small. I beg of you, fellow-teachers, do not fail to present Christ to each one of your scholars as a personal Saviour; do not neglect it; now is the accepted time. Not long ago at a Convention a brother promised me he would present to his class the claims of the Master the next Sunday. The next week I received a letter full of joy and thanksgiving, saying that five of his boys had accepted Christ and united with the church. I wish that every teacher might go home from this Convention with a holy resolution to present to his scholars next Sunday, the claims of the Master upon their hearts and lives, and ask them to accept him as their personal Saviour.

The second part of our work is training for active and efficient Christian service. The first Sunday-school class I ever taught, I taught because the Superintendent was larger than I. He took me by the shoulder, led me up to the class and set me to work. After I was there I did the best I could, but I am sure it was a poor do. How much better it would have been for me, for the school, and especially for the class, if he had placed me in a training class two years before this request. Then I should have felt in a measure prepared, and would certainly have done much better service. There are many young Sunday-school teachers who have had their work thrust upon them, and are doing poor work simply because they have had no advantages of preparation. They stand ready to be trained. They are hungry for some course of study. The question is, Are you, Superintendents, Pastors and Christian teachers, going out from this Convention determined to organize a class of young people and train them for Sunday-school work for the coming years? It matters but little whether or not you are interested in what I am saying or what any other may say during this convention. But it is very material that you

should go out into the battle-field to-morrow to *do something*. This is not the battle-ground. It is the easiest thing in the world to be a Christian here, but to-morrow, brother, when we leave this Convention we will have something to do which will require courage to accomplish.

A great many classes are being formed in the Normal course throughout this State. Go right out from this Convention and organize a Normal class. I know a young man about eighteen years of age, who eight years ago was an orphan in the City of New York, who had no advantages of education above the common school, who taught a Normal class to completion. If he could do it, you can. Are you willing to make yourself a better servant of the Lord? I believe the sentiment of this Association is, *Helping others*. Are you willing to aid us? You get happiness when you try to help somebody else. A mother was once going on a visit with a little girl and a baby. The little girl became tired and wanted mamma to carry her. This the mother was unable to do, so they stopped and rested awhile and then went on. Soon the little girl began crying again to be carried. This time a thought occurred to mamma, and she gave her little girl a hand satchel that she had and asked her to help mamma by carrying it. Soon she forgot all about being tired—she had something to do for some one else, and she ran on lightly to the end of the journey. If you want to be unhappy, just have your own way all the while, and say, I haven't time to help my wife; I haven't time to help brother or sister, or anyone else: I have to keep the books in the bank, or to do this, that and the other thing. That is the kind of logic Satan uses in trying to lead us astray. I warn you to beware of it. He spoke thus to Cain and caused him to ask, "Am I my brother's keeper?" He speaks to Christian parents and tries to make them believe that if their own children are saved, they owe no duty to the children of others. He speaks to our strong churches and reasons with them that because they have such a splendid Superintendent who is so faithful to home duties, they ought not to spare him a single Sabbath. The very ones in our churches who are most able to help others, he will try to persuade us should be kept constantly at home. We must beware, brother, or selfishness will secure such a firm hold upon our affections as to wholly disqualify us for being Christ's messenger to a lost world.

Suppose Heaven had refused to let Christ come into the world because he was the gem of Heaven and they could not spare him; where would you and I be to-night? Lost in our sins! Suppose the church at Antioch had refused to let Paul go to the heathen world because he would he was so eloquent and could fill the sanctuary every Sabbath; suppose all the churches in this country should hold back their best workers, and refuse to let them go out into the world to help those who are weak and discouraged. Oh, how many who have found light and joy would be groping in darkness. We, my friends, are not left in dark upon this subject. Christ gave us the world for our field of labor when He said, "Preach the gospel to every creature." And if we are faithful to the charge, we will reach out with our sympathy and prayers, with our means and our workers, until we have encompassed the whole earth. Paul declared that, "No man liveth to him-

self," and we believe that the very best blood, and the very best workers in the church belong to that part of the world which is lost in sin. I believe that the pastor of every church ought to be free to visit those who are not Christians, and the members of his church ought to help him rather than demand that he spend all his time in keeping them awake. (Applause.) Be careful now that you who cheer do not have to be visited by the pastor inside of a week in order to enlist your sympathy or secure your help in some well known department of church work. I hope every one who goes home from this meeting will go home to help his pastor. One pastor said that the trouble with his church was that it was full of babies—big ones that had to be rocked and petted to keep them asleep—that it kept all the useful, active people in the church busy rocking cradles in order that these troublesome babies might be pacified in regard to the things that did not exactly suit them. If any of us are such Christians I trust we may begin at once to drink of the "sincere milk of the Word" and that we may grow, and become stalwart and active Christian men and women, for which the church and world are yearning.

One year ago—I think it was some time during the Convention at Danville, I said that if every one in the Sunday-school would go out and bring in one more, that our membership would be increased one hundred per cent. I find by our statistics that only a small gain has been made, and am thus reminded that not only have many failed to secure their one, but some have drifted away themselves. Brethren, let us be more faithful; let us get one new scholar anyway. One brother told me that he had found two boys here in Centralia who did not go to Sunday-school, and that they promised him to go next Sunday. That is practical Sunday-school work. If every one who came here had secured two new scholars for the Sunday-school, the churches would be compelled to enlarge their capacity at once.

In closing I would like to ask this question, Are we growing? Speak to the birds as their tiny bills break the house nature first gave them and ask, what are you doing here, and they will answer, "We grow." Ask of the tiny violet, the fragrant lily, or the giant oak of the forest, and all will respond, "We grow." When the question comes to us from the King of kings as to what we are doing in his vineyard may we at least be able to answer back, "We are growing." Yes, may we ever continue to grow in wisdom and spiritual power. Let us grow as workers for the Master until our homes are made happier, until our churches are stronger, until we as individual Christians shall be purer, holier, more loyal to God each day. Working to make our County and Township organizations more and more efficient; striving continually to reach and help those who are lost, taking the Bible as the lamp to our path, and Christ as our example, may we grow more and more like Him until He comes. Brethren, "If ye know these things, happy are ye if ye do them."

PROF. EXCELL led the audience in one of his stirring songs.

THE PRESIDENT: I now have the pleasure of introducing to you Prof. Hamill, who will talk to you on the subject of The Work in other States.

## THE WORK IN OTHER STATES.

PROF. H. M. HAMILL.

In the providence of God and by appointment of the Chairman of the International Executive Committee, it was my good fortune within the last year to be present at the conventions and Sunday School gatherings of some twenty States.

I left my home last November, upon a stormy day, bound for the old State of Connecticut, the land of steady habits. I had never been in the very midst of the Yankees before. I had been trained to look from a lofty cavalier eminence upon the sturdy descendants of the Puritans. I had overcome the evil effects of my early environment, but I confess that I journeyed toward Connecticut with increasing trepidation, as the Boston and Chicago express bore me nearer to my destination. When I reached the land of "wooden nutmegs" and became a guest in its homes and mingled in its Sunday School gatherings, I realized, as I never had before, the power of the Yankee life as it has extended throughout this great republic. There are two kinds of Yankees. There is the Yankee who comes out West looking down upon us with complacency so far as himself is concerned, and with commiseration so far as we Westerners are concerned. He resembles much the Cockney Englishman, who makes wild use of his H's, and delights to put in invidious contrast our great Western Republic with the effete monarchies of the East. But there is another kind of Yankee, not as you see him on our Western prairies, but as you find him native and to the manor born in old Connecticut in the heart of New England. There comes to you, who find him there, a realization of what a truly noble character your genuine Yankee is. Never did puritanic force and cavalier grace so blend as it did in one Connecticut Sunday School man, whose very words were a benediction to me, and whose memory will live as long as life.

I rejoice that in the providence of God I was permitted to spend a month so happily and so profitably in New England. I wish I could bring before you the picture of Waterbury as I saw it upon a Sabbath day; of young Chapman, the manager of the great Waterbury watch factory and superintendent of one of its Sunday Schools. I wish I could introduce you to the courtly Dr. Anderson of the first Congregational Church, and have you hear the sermon to which I had the pleasure of listening upon the occasion of its two hundredth anniversary. I wish I could take you by the help of the lamp of Aladdin, or some other contrivance that would do away with space and time, to the city of Middletown, and present to you Lucius R. Hazen, member of the International Executive Committee, the finest superintendent (present company, of course, excepted) that I have ever known. As a model of business method, a genial, courtly gentleman, alive with spiritual power and grace, I have not met his superior. I have with me in my pocket some hints of the splendid Sunday School business methods that he uses. He has a heavy business of his own and many pressing calls to duty upon all sides. He is a quiet man with quiet ways, yet he is immortalizing himself by his school work and endearing himself to the hearts of the people of Connecticut. I wish I had with me on this platform Dr. Armstrong, the President of the Springfield, Massachu-

setts, Training School. If any young man or woman desires to spend a year or two in special training for the work of the Young Men's Christian Association, for the office of pastor's assistant of some city church, or for special Sunday School work, I commend to you with great pleasure (knowing that it will be printed in our State Report and published throughout the United States) this Training School, now in its eighth year, the only one of the kind in the world. It was my pleasure to address sixty-five young men in training for Sunday School work. I wish I could transport you into the finest Sunday School building in the world—the First Presbyterian of the city of Bridgeport. I never saw in dream its equal. There will not be within the grounds of the Exposition at Chicago anything that will surpass it in convenience, in taste or in beauty. Fifty thousand dollars, I think, were expended upon it, and it is fitted with all possible conveniences that the modern Sunday School could demand, and with a splendid young business man, Mr. Reed, weaver of Axminster carpets, at its head.

The last day that I had the pleasure of conducting an institute, within but a stone's throw of old Yale, I was asked the question: "Wherein do the Sunday School workers and work of your Western home differ from those in our Connecticut land?" And I answered, I think, with fairness, that if we of the West, with our fine enthusiasm, had something of the bright business-like methods of Connecticut Sunday School life blended with it, we would have, above all others, the model Sunday Schools of the world.

Journeying from Connecticut and Massachusetts westward, I came down very quickly from the mount of transfiguration. Upon the summons of Mr. Jacobs I went to Cincinnati to work with Mrs. Crafts, the chief of primary workers, with Marion Lawrance, the genial, successful Sunday School superintendent of Toledo and General Secretary of Ohio, and Wm. Reynolds, our own organizer of international work. For two days together we worked in that great city, seemingly beer-besotten and indifferent to the claims of religion. With twenty thousand programs scattered by Mr. Lawrance throughout the city, with advertisements in its papers, with only a few faithful souls helping it on, we waited solitary and alone, it seemed to us, in a big Presbyterian church, looking vainly for the incoming of the Sunday School hosts of the largest city of the Ohio valley. Only one thing redeemed it. Marion Lawrance had incurred large expense in preparing for the institute, and a bill of two hundred and fifty dollars stared him in the face with nothing in the Ohio treasury to pay it. We kneeled down in the Gibson House the night before the institute closed, and if ever two poor fellows prayed to the Lord to solve a financial problem we did it. Sure enough, after I had gone, Marion Lawrance wrote me that in the closing hours of the institute, with only a hundred or so present, and after Mr. Reynolds had been appealing in vain for funds to pay the expenses, one man rose, and asked: "What is the deficit?" "One hundred and sixty-seven dollars." "Well," said he, "I will pay the whole of it myself." And he did.

The next Sunday School gathering I looked upon was the Michigan State Convention. I desire to admonish you of the boasted banner State of Illinois that the time will not be long until Michigan will

stand shoulder to shoulder with you, the peer in Sunday School work of any State in the land. I wish you could know how a woman's sweet voice and skillful methods may conduct the music of a great convention. Mrs. E. A. Hough, of Jackson, was the musical director. I thought that if we had the man and the woman, as we already have the man in Illinois, then all the rest of the world would in vain cope with the music we could make. (Applause.) I wish you knew some of the earnest Michigan Sunday School workers. There is as much push and spirit, as much what the French call *elan* in the Michigan State Sunday School work as there is in our own Illinois. It is no disparagement to us, but justice to them, to say it. From Muskegon on the lake to Jackson and Detroit, whither I went, it was a series of large and enthusiastic conventions that met us.

Pittsburg is yet under the influence of the International Convention held there two years ago. It was my good fortune this time to work, not in a great building of glass and steel, as we did then. You who were there will remember painfully how we were cooped up upon the banks of the two rivers in that great exposition building of steel and glass, with a hot June sun pouring down upon us, with the boiler works in front of us, and volleys to the right of us and volleys to the left of us that thundered and thundered. (Laughter.) I was permitted this time to tread upon pavements skirted here and there with snow, and to hug my overcoat closely about me to keep out the chilling blasts of winter. But I found that though the warmth of the sun poured not down from above upon the city, the warmth of the heart still lingered in the breasts of its Sunday School workers. I met a man there who has found the happy art of blending his religion and his politics and holding on to both, Mr. Morrow, one of the city officials, who was in charge of the Institute. If ever in Pittsburg, I am sure you will find a genial spirit and earnest co-worker in this devoted Sunday School man.

One of the best conventions I attended was the West Virginia at Parkersburg. You of the State of Illinois, who find easy going upon limited expresses here and there in the finest railroad State in the world, think of going to a Sunday School convention hundreds of miles over mountains (through twenty-two tunnels in sixty miles) and paying exorbitant rates of travel. West Virginia is a State in which there are few large towns, and in which great distances must be traveled in order to get to conventions at all. One here can hardly realize the difficulties that beset the West Virginian in his Sunday School work. And yet there were full two hundred men and women gathered together in a convention that would do honor to any State in the Union.

I passed next to the Atlantic coast. It was my good fortune to be for a little while in New York. One incident I shall specially note of the Olivet Mission School, managed by Dr. Schauffler. There were hundreds of boys and girls in that Sunday School recruited from the slums of New York. From Superintendent to the tiniest tot in the primary department, each had brought his Sabbath offering. More than \$22 was the collection—an average one I was told—in this school of the slums! The next day I saw a little thing that had a pathetic meaning to me. I went into the Metropolitan Museum of Art in



Central Park, and passed through its galleries of painting and statuary and saw Cesnola's collection from the Island of Cyprus and from Nineveh. For a moment the mighty past rose before me in presence of that matchless collection of curiosities. I saw mummies, swathed for thousands of years, partially unrolled, with inscriptions of date and name upon the glass cases that contained them. I saw upon one of the glass cases, "The Lady of the Light," and beneath the name the hieroglyphic biography deciphered by some ingenious American scholar. By her side, in another case, was a little fellow who looked almost as natural as he must have done the day when "The Lady of the Light," who was his mother as the inscription said, had laid him away in the grave, and covered him with the lotus flowers that grew upon the banks of the Nile. As I looked upon the weird face of the Egyptian boy, a little gamin from the Mission School of Dr. Schauffler came to look by my side. With his blacking kit under his arm and his bright face softening as he looked upon the scene, the New York bootblack was saying to himself tenderly, "Poor little fellow, poor little fellow!" "Yes," said I to myself, "if you are better than the boy of Egypt who has been dead for twenty-five hundred years, it is because a great Mission Sunday School has snatched you from the slums of New York, and is fitting you for citizenship in a Christian land infinitely greater than the barbaric power and splendor of Egypt."

One of the memorable scenes upon which I looked was the adult department of the Calvary Baptist Sunday School of the City of Washington. I am glad it is located in the capitol of the nation as an object lesson to all who go there. I visited the National Museum under the guidance of Mr. Earl, a former Illinois boy, now the Assistant Superintendent. After I had seen the first printing press and the first locomotive engine and the first telegraph instrument, and had looked upon the splendid exhibit of relics of Lincoln and Grant and Franklin and Washington and the other heroes and notables of our country, I thought, "Where is your Sunday School exhibit? Have you anything to show for Sunday Schools?" "Yes, but it is not in this museum," was the answer. "If you will visit the Calvary School next Sunday you will see a Sunday School exhibit." I will not attempt to picture to you the scene I looked upon. There were five hundred and fifty adults present that day, and it was not a very good day for Sunday Schools either. All of them were over twenty-one years of age, and earnestly at work in one big room. The officers and teachers of the school in two years and a half have built up permanently this the finest adult department in the world. I saw an old man teaching eighty-two young men in one class. Indeed it is quite the thing to be a Sunday School teacher in Washington. I saw a Supreme Court Justice of the United States teaching a class. I saw Hon. Owen Scott, of Bloomington, Member of Congress, in charge of a class. When I saw that adult department I said to myself, "I feel like saying with Simon of old, 'Now Lord, lettest Thou thy servant depart in peace,'"—that is to say, from Washington. (Laughter.)

Little Delaware, though among the least of the States, is among the first in aggressive Sunday School work. The convention was one of the brightest and happiest of our long tour. There was such exquisite hospitality and loving fellowship that the strangers from

Illinois felt perfectly at home. It was there that we met Joseph Pyle of Wilmington, whose sweet Quaker face and snowy-white hair mark him wherever he goes. And it was there that we first heard Prof. Sweeney, John Wanamaker's great leader of song at his Bethany School. But the Charlie Morton of Delaware (you all know what I mean now) was a Mr. Baird, Superintendent of one of the Wilmington Sunday Schools. How strong and lasting the links of brotherly love that even one bright day may rivet.

In the quaint old city of Annapolis I had the pleasure of standing upon the very spot where Washington stood when he delivered his farewell address. I read upon the wall his autograph letter to the President of the Colonial Congress giving the details of the surrender of Cornwallis and his army. I conducted an institute across the street from the old hotel, constructed of brick brought from England, where Thomas Jefferson and George Washington are alleged by Annapolis citizens to have tripped the light fantastic toe. I found in the State of Maryland, with its historic memories, as there ought to be, many fine Sunday School workers.

I woke up the next Sabbath morning in Richmond with the church bells clanging in my ears. I looked out upon the Capitol grounds and saw crowds of people hurrying to and fro. I found they were going to church, and I discovered the truth of the assertion made more than once in my hearing, that next to Montreal, Canada, Richmond, Virginia, is the finest church-going city upon the continent. I believe it is true. All of its places of business were closed. Its people, it seemed to me, were all in the churches. I was a member of three congregations during the day, and I found that the churches and Sunday Schools were crowded. I was the guest of the Richmond, Virginia, Sunday School Union, and I make hearty acknowledgment of the splendid courtesies extended to me as the servant of the Illinois Association. I went round among the old battlefields, that were the only visible marks of the war of the Rebellion. I was driven in a carriage up and down the beautiful streets. I looked upon the monument erected to Robert E. Lee. I sat in the old church where Patrick Henry stood when he delivered his memorable address. I went down to Petersburg, and if any one of you here to-night were there, you will feel a touch of sympathy with what I shall describe. Mr. Smith, a Sunday School gentleman of Petersburg, conveyed me two miles out to show me the old site of "the crater." I had stood upon it when a boy sixteen years old, in 1864, and I had seen six thousand men die between sunrise and noon. Twenty-eight years had passed since I had looked upon that fearful scene of carnage—mangled bodies, with blood and brains spattering the red clay and festering under the sun of July 30, 1864. I saw it once more, and heard the birds singing and caroling their songs to the coming spring. I saw the peach trees growing about the mouth of the crater, their buds bursting into blossom and shedding fragrance around, and the bright sun shining overhead. I plucked a piece of cedar that was growing out of the very pit of the crater. I remembered vividly the day when overhead was a great cloud of dust and smoke, and on yon side an army, and on this side another great army,—and how charge and counter-charge were made during the long hours of that hot July day; and as I stood

there now and saw how kindly nature had laid her gentle hand upon the scene and covered it with green grass and with blossoms and flowers, and filled the air with the songs of birds, and then, as I saw how Sunday School men from the North and from the South join hands and hearts there now as representatives of that fiercest carnage of the past, I said to myself, "More than anything else it seems to me the great chasm has been filled in, the breach has been spanned over from North to South, the bitter memories have changed to the sweet, through the agency of the International Sunday School work.

I spent a week in North Carolina. There are just two words that come to my mind now as I think of it—Shad and Snow. Mr. Snow is a splendid business man. He is the Chairman of the Executive Committee of the North Carolina Sunday School Association, and if any of you think that the tar-heels, as they are called, do not know anything about Sunday School work, you are much mistaken. They have as fine conventions, as fine an organization in North Carolina, as we boasted Illinoisans have, only there are not quite so many of them. Mr. Snow, of Durham, North Carolina, is the leading bookkeeper of the great tobacco establishment there. I wish every business man at the head of an establishment like that would imitate the example set by Mr. Snow's employer. Mr. Snow, it was discovered, could do a great work for North Carolina incidentally, here and there, and Mr. Reynolds went to the employer and said: "Mr. Snow is a very valuable man. You pay him a good salary, but the North Carolina Sunday School Association finds that he is doing them a tremendous amount of good. Can you spare him here and there a day?" "Yes," said he, "Snow can go." So much for Snow. And now as to the other word—Shad! We went down near the Atlantic coast. It was in shad time. You could not go up or down a street without seeing a procession of small boys carrying the finest shad, by ones and by twos. They feasted us upon shad, by day and by night as well, for nearly a week, until the smell of shad, it seemed to me, was upon our very clothing. In historic and beautiful New Berne we spent three delightful convention days. God bless brothers Snow and Blair and the many splendid workers of the old North State. In the old conservative city of Wilmington, I saw what two young men could do. Mr. W. H. Sprunt, the brother of the noted cotton factor there, not yet thirty years of age, and a young Cummings, a real estate man (doesn't it seem to you that real estate and Sunday Schools go together everywhere?) decided to have an institute upon the shortest of notices. By using the papers, spreading printers' ink all over the city, and inviting the pastors personally, in four days' time they filled two of the largest churches in the city with two great and successful mass meetings. Those two young fellows had been discouraged. They had pledged their county for fifty dollars a few days before. In that last night's meeting in the Baptist Church of Wilmington they expected to get twenty-five dollars only, and young Sprunt wrote me the week after that they had raised one hundred and twenty-five dollars. There is a sample of what two young men can do. They were alone and unassisted, except as the great God lent help to their endeavors.

South Carolina has some splendid workers. Quaint old Charles-

ton, shaken by earthquake and battle, has in it some noble Sunday School material. Frank Whilden, a young railroad man of Charleston, has as much energy as any man of the North, and his judgment and skill in Sunday School work would be unexcelled here. One of the finest Sunday School conventions I ever attended was a South Carolina convention in the little city of Marion. The school principal marched in his whole school, three hundred in number. They occupied the centre of the convention. I never saw a better mass meeting than theirs.

I was at the Alabama Convention and had the pleasure of shaking hands with the Hon. J. G. Harris, whom many of you will remember at Pittsburg. I saw Mr. Jones, President of the Alabama State Sunday School Association. If there are old soldiers here to-night I think it will cheer them a little to hear this incident, Mr. Jones is a genial sort of a man, a typical Southerner and Baptist, and he told me the last night I spent with him this little story of how Harris came to be International President: "I put Mr. Harris in nomination at Pittsburg. I was on the committee on nominations. There were a number of gentlemen sitting around, and it seemed to be the feeling of the Convention to put some man from the South in the chair, and it was the year for the Baptists to name the man, so I named Mr. Harris. One man who had sat there, somewhat glum and silent, spoke out in the meeting and said: 'Mr. Jones, I desire to ask you a question?' 'What is it?' 'Isn't that man of yours an ex-rebel officer?' Jones said, 'I felt faint at heart. I thought my man was gone. I thought Harris would never be President of the International Association, but I had to tell the truth. I said, 'Yes, he was a Colonel in the Confederate army.'" And greatly to the surprise of Mr. Jones, the questioner rose nervously from his seat, came over and shook hands with him, and said: "I was a Colonel on the other side. I am going to vote for your man against anybody they put up."

I was in the "land of flowers" next, at St. Augustine. For about five minutes I stopped at its famous "Ponce de Leon"—a hotel that charges from ten to seventy-five dollars a day, and, of course, my finances admitted of only a moment's pause. (Laughter.) I found that Florida, so far as Sunday School and educational and commercial work is concerned is essentially a State of Yankees, and the very best Yankees in the land. They have gone down there and planted orange groves and banana groves and pine-apple groves. I could look out of the window and see the groves, and when out walking I found myself irresistibly slipping over the fence after a banana or an orange. I was caught in the act by a Sunday School man, who kindly took pity on me when I told him I was from Illinois. (Laughter.) I could look out of my window at Orlando and see a typical Yankee town. Under my feet were paved streets, and overhead were electrical lights. I had seen the town when it did not have a hundred and fifty citizens, and was inhabited by alligators and Florida "crackers." What a revolution has been produced, and the Sunday School work keeps pace with the material progress of the State. I have a very tender feeling for the Florida Convention, for the reason that a large-sized photograph of it was taken, in which the Illinois delegation occupied a conspicuously central place.

The Louisiana State Sunday School Convention was held in the city of New Orleans. Its President, Mr. Brown, did as much as anybody in Louisiana, to defeat that great iniquity of the South, and disgrace to its civilization—the Louisiana lottery. The Louisiana Sunday School workers largely directed the fight and carried it to victory. Do any of you doubt that the negroes are worthy of their suffrages? If you do, I cite you to Louisiana and to the great majorities that were rolled up there from its black parishes against the lottery. It was practically by the colored vote of Louisiana that it was beaten. (Applause.) I went down to the old parish prison. One who was a participant in the mob that hung or shot the score of Italians who assassinated the New Orleans chief of police, was my escort through the ancient prison where they died. I went all through it. I saw where the Italians were shot down, here and there, in the nooks and corners, as they tried to escape. Then I went out to the Metairie cemetery, where people are buried above ground in mausoleums, and I saw on one side of an avenue, flanked by orange and magnolia trees, the grave of Macheca, the leader of the Italian assassins, and on the opposite side the grave of Hennessey, the chief of police, who was the victim. I came back to the International Convention, and I heard a superintendent of an Italian Sunday School, with twenty of his scholars about him, singing with the soft, sweet voices, that belong to the lands of the sun, "What a Friend we have in Jesus, all our sins and griefs to bear," and I knew that what the Sunday School had not been permitted to do for those assassins who were slain in the parish prison, it was now doing by the aid of such Italian mission schools under the guidance of the Louisiana State Association for the thousands of boys and girls of Italy that are growing up in this great city.

Last of all I was out in Kansas, at Topeka. It was a great convention, of twelve hundred, somebody said, in spite of the constant down-pouring rain, for it was in the midst of the Spring deluge. I like to breathe the atmosphere of Kansas. You may go from one end of it to the other and there is nothing mixed with the pure oxygen of that country that smells of the legalized saloon. (Loud applause.) Whenever the Lord in his providence shall consign me to citizenship in a State where there are no saloons, I will bow my knee in thankfulness. It is the largest of the State conventions. I met many fine workers. They are coming swiftly to the front. Mr. Wm. Reynolds really believes that Kansas is the coming Sunday School State of the Union, and I think that with a little more of our Illinois methodical ways of doing things, Kansas would soon stand as a Sunday School State, side by side, with Michigan and Illinois.

And now a last word as to the black man in the South. I was born and cradled in old Alabama. My father was a stern old Scotch abolitionist. He freed his negroes when they were worth a thousand dollars in gold. I grew up as a boy in that State, and I learned to deal kindly with the black man, and to do all I could for him when a child. As a boy I broke the iniquitous law of Alabama that forbid any slave to learn to read the Bible, by teaching the slave that rocked my cradle to read it. He has been in heaven twenty years. I desire to say that the great mass of Christian people in the South have freed themselves from the prejudices of the past and are dealing as gener-

ously and as kindly with the negro as could any of you. I spent a Sabbath at Meridian, Mississippi. The young President of the State Association, Mr. Brown, who lives there, said: "Mr. Hamill, I want to introduce you to a colored man," and he introduced me to Mr. Harris, the pastor of the colored Congregational Church and Sunday School. Mr. Harris said, "I wish you to come and preach for me to-morrow morning and to visit my Sunday School." I visited his church and preached and spent some time with his people, and I found no more orderly or reverent congregation in all the South. No one of our Sunday schools is conducted after a better plan than that colored Sunday School. It is enough to say that the man who thus honored himself and me was the President of the Mississippi State Sunday School Association. It was not done for effect, but is a true indication of Southern Christian sentiment toward the blacks.

Now, friends, a word of warning and of exhortation. All these states are coming to Illinois next year. They are coming from Richmond and New Orleans, from every great city and State. They are coming from California and from Louisiana. They are coming from Pittsburg and New York, from all over this great land. They will ride over your prairies, stop in your homes, crowd your Sunday Schools. They will eat your Centralia strawberries with a deal of relish, and leave hardly enough for us people at home. They will go up and down the cities and towns of Illinois, and they will drop in as lookers-on upon many a Sunday School Convention. You will doubtless have many in the next State Convention of Illinois who have come to study your methods and to become acquainted with yourselves. Do you realize that next year you are to have the eyes of the world turned upon you? I wish I could see some of these people as they come from the rocky hills of Connecticut and sweep over these prairie farms. I pray you that you will do your best and make it the most notable year in the history of the Illinois Sunday schools. You have told these people all over the land that you stand at the head of the column. They will come and see for themselves. Confident of their approval, and welcoming their coming, I know that I shall feel when they are here like the Irish groom and his bride, who, upon the occasion of their marriage, were returning from the wedding ceremony in a luxuriously cushioned and silken-curtained carriage, with two gaily prancing steeds. Biddy, with sweet complacency upon her blushing face, leaned back upon the soft cushions and looked out upon the throng of spectators, and said: "Mike, there is just one thing more I would loike to have, and I would die happy entoirely." "What is it, me darlint?" said the loving Mike. "Oh, it's just to sthand upon the sidewalk and see ourselves go by." (Laughter.)

### *WEDNESDAY MORNING.*

The "Early Prayer Meeting," at six o'clock, led by J. L. Saxton, of Ford County, was attended by fully 200 delegates, and proved to be a meeting of great interest and profit.

## WORKERS' CONFERENCE.

At eight o'clock the Convention was called to order by the President, who introduced Rev. J. F. Flint, President of Clay County, to conduct the service of "Prayer for County and Township Officers."

J. F. FLINT: We are to spend a few moments in prayer for County and Township Officers. Please listen to the following passage and let us make it our own and think of the brethren as Paul would lead us to think of them: "Now I beseech you, brethren, for the Lord Jesus Christ's sake and the love of the Spirit, that your spirits go with me in your prayers to God for me" I hope you will pray for me this morning, and for every County and Township Officer. We need your prayers, brethren; we want your prayers; they will do us good. A neighbor of mine whose crops were very scant year after year found himself moved to go out and curse his fields one day. We bless, and curse not. We find some soil poor and hard and we cannot get much out of it, but God wants a harvest to grow up in every human heart unto eternal life. What shall the harvest be? Some of you, dear friends, live where the soil is good and it will bring forth some thirty, some sixty and some one hundred fold. I think of some soil that is very poor indeed; but we bless, and curse not.

Now, we want to spend a season in prayer this morning that the Holy Spirit may fill our hearts and that we may go home from this blessed Convention strengthened in the faith, knowing that we will remember one another in our prayers.

The County and Township Officers get very near to the people, and become personally acquainted with them. We know the needs of every neighborhood and find our hearts go out to the poor children, the shepherdless sheep of Christ, and we wish we had a Sabbath School for each of these sections. Let us pray this morning that God will multiply the laborers and enlist the hearts of mothers and fathers, and of all those who love Jesus Christ, to build up the Sabbath Schools throughout all our State. Pray that we may carry a blessing to them and tell them that the whole Convention was praying for the neighborhoods and the districts where there are so few Sabbath Schools.

We want a good many short prayers that God will bless the County and Township Officers and the work committed to their care.

A short time was spent in prayer, after which the Convention was led in singing by Prof. Excell.

On motion the Railroad Committee were authorized to sign the name of W. B. Jacobs, as Secretary of the Convention.

## DUTIES OF THE TOWNSHIP PRESIDENT.

MRS. JULIA C. WEST.

The first duty of the Township President is to know that he is a President. After that it is his duty to take the work given him, thank God for it, and then go to work.

What are the duties of a Township Officer? His first duty is to visit the schools already organized, encourage and assist the officers

and teachers in doing better work for Christ—for not many are doing all they can.

His second duty is to organize new schools in localities where such schools are needed. Any locality strong enough numerically to support a secular school is able to support a Sunday School, for not only the children between six and twenty-one years old can attend it, but all the children under six and over twenty-one *should* attend it. After a school is organized it is the duty of the Township President to visit and assist it until it is in good working order.

A third duty of the Township Officer is to hold conventions. These conventions should be held quarterly, semi-annually or annually. It is better to hold them quarterly for the purpose of bringing the work before the people and of drawing workers together that they may discuss plans for the better study of God's word, better teaching of it, and better methods in Sunday School work. At these conventions, Township Officers should not depend upon outside help entirely, but look around and find the home talent and develop it. There is much talent lying dormant in the different Townships and Counties in this State. Find out those who have this latent force and develop it by giving them work to do, and you will be astonished in many instances to learn how many workers there are in the home localities. At these conventions secure reports from the different schools in your Township. This should be done in every convention. If every Township Officer will faithfully attend to this part of his work and promptly send the reports to his County Secretary, Brother Jacobs would have a better report to present to us.

Another duty at these conventions is to secure money for carrying on this work. The people will give if you give them an opportunity; never hold a Sunday School meeting of any kind without giving the people a chance to make an offering to the work of the Lord. In a little town where they had never been in the habit of giving anything to the Lord's work, when the work was explained they made a liberal offering, because they knew what the money was given for.

The Township Officer should be thoroughly consecrated to his work, then he will be able to surmount every difficulty that stands in his way. He should be conscientious in his work, remembering that the eye of Almighty God is upon him, taking cognizance of everything he does.

Another duty is to create an interest in other persons for the work. How shall this interest be created? By the use of our God-given *opportunities* we can create in the minds of others an interest in the work and develop a greater interest in the hearts of those already at work. But how shall we use this opportunity, given us for only one short year? By going out among the people, not staying in the town where you live, among your own schools and your own people, but going out over your entire Township—into every home. Township Presidents, visit every home in your Township if possible, and it will be possible if you have the *will*. Get acquainted with the people, and as you get acquainted with them you will learn who are earnest workers, who are whole-souled, out-and-out Christians, who want to live for Christ and work for him.



D. L. Moody says, "It is better to put ten men at work than to do the work of ten men." Give the people something to do and thus develop the talent that is within them, and the work of the Lord will go on.

Township Officers, remember this, the Lord wants your time; he wants your service; he wants your lives and all you have. Give yourself wholly into his hands to be used by him anywhere and everywhere and he will use you. Remember that as you work your reward shall be.

THE PRESIDENT: The next topic is "New Schools, Where Needed, How Organized," by T. B. Standen, of Cook County.

## NEW SCHOOLS, WHERE NEEDED, HOW ORGANIZED.

T. B. STANDEN.

Sister West has just told you that there should be a Sunday School where there are enough children to justify the organizing of a day school. In Cook County we have thirty-five places outside of the city of Chicago where they greatly need Sunday Schools. In these thirty-five places we can have the use of the school-houses, and the only hindrance is the lack of Christian workers. In addition to these thirty-five places, we have over forty districts in our County where we need additional Sunday Schools, but cannot even obtain the rooms.

The next branch of my topic is how to organize these schools. I learned the condition of a district in one of our Townships last July, thought about it, prayed over it, talked about it with the people, and got them to promise to think about it and to pray over it. A school-house was being built, and the people said as soon as that was done they would take action. My work took me away, and I did hope that the people in that locality would do that work, but they didn't.

I have not followed exactly the same course in every instance, but I usually follow about this plan: get the people together, get God's word before them, let Him speak to them. If God speaks to them and tells them what he thinks about it, then the Holy Spirit will open their hearts in many cases where otherwise you would not reach the heart. I like to read such passages as the first ten or twelve verses of the sixth chapter of Deuteronomy, with a few verses from the second chapter of Judges; then lay as carefully as possible before those people their responsibility and point out the tremendous and unspeakable importance of looking after their children with respect to this matter. After you have got so far, get them to say that they want this work done; then if there are workers among them choose them at once and pledge them to regular work. Introduce to them the Loyal Army Movement; but I would not advise pressing this too far, because some people may think you want to run things your own way. Get them to pledge themselves to faithful attendance, lesson study and contribution. When you get them on that basis, they will work and the school will be a success.

THE PRESIDENT: The next topic is "Hand to Hand Work in Country Districts."

## HAND TO HAND WORK IN COUNTRY DISTRICTS.

I. M. HARTLEY, OF HENRY COUNTY.

It depends upon what we are driving at, what our object is in our work. If it is purely and only for the purpose of organizing a Sunday School and effecting an organization there is not the absolute need for personal work that there is if it is for some other object. We can get people together by sending an announcement to a neighborhood, and we can talk them into organizing a Sunday School, but there is a work that lies beyond that. The object is the salvation of souls, or ought to be, and the Sunday School worker who organizes a Sunday School without that object in view, is falling far short of what the Christian worker ought to do.

"Hand to hand work" is the devil's method. If we want to get the devil out of the people's hearts we must go where he is. That was also Christ's method. We never heard of his doing much preaching to multitudes, but he did talk to Peter, he did speak to John and to Thomas, he did talk to Nicodemus; it was almost entirely individual work that Christ did. It is true that Paul preached to thousands, and thousands were converted. There are a great many portions of our County which have no pastoral care. There are neighborhoods where a minister has not been for six months or a year, except at a funeral. The missionary is a general pastor over these neighborhoods. We know how much personal good their visits do in comforting and cheering and leading. We may talk to the people in public in a general way, but we cannot get to a man's individual doubts and fears and heartaches in a school-house or in a church; we cannot get at the cause of a woman's tears and her sorrows. In their homes you can point them to Christ. It should not be a scampering over the County merely for the purpose of going over it, but with the determination of leaving an impression upon the community. Wherever a man is working in a neighborhood he should leave his identity. It is not presumption to say that we may leave an impression upon the homes and the hearts of the people that we are Christ's messengers. We find in a great many country districts disinterested people who will never come to Christ without being brought. Let us go and bring them in.

THE LOYAL SUNDAY SCHOOL ARMY MOVEMENT—ITS  
VALUE IN TOWNSHIP WORK.

ROBERT E. HALL.

What is this Loyal Army Movement? and to whom do we owe its existence? It is a simple and yet comprehensive plan to advance and improve all Sunday Schools that will make use of the plan. In what way? It aims to do this in two general lines, and in doing this touches all the vital points that go to make up a successful Sunday School.

The *Legion of Honor Department* is a plan for the encouragement and recognition of all teachers, older scholars and others who desire to better fit themselves for teaching, by a systematic course of

Normal Study of the Bible, and methods of teaching. This recognition is by a Diploma from the State S. S. Association on the completion of the course and passing the final examination.

The *Loyal Soldiers' Department* recognizes and rewards the individual members of the Sunday School who are faithful in three things for the entire quarter. This is by a Certificate of Merit given to each scholar who attains a standard of at least eleven credits in each one of the three things: Attendance, Lesson Study, and Offering. Its whole basis is *faithfulness* in your own Sunday School. It aims, while stimulating the scholar, to enlist the whole Sunday School as a part of the Loyal Sunday School Army. To apply this plan requires the thorough systematizing of the Sunday School by a complete enrollment of its members, grading of its classes and fixing a definite standard of Lesson Study, and by keeping a careful and honest record of each individual scholar. It will increase regular attendance, promote lesson study at home, and double the regularity of the offerings.

"But," say you, "how will that apply to *township* work?"

What is the township work? Is it independent? Is it an organization of itself? Is it composed of a different set of workers and material from the schools in the township? Not at all. Very rarely do we find one person active in township work who is not foremost in his own school. The very best workers we have in both county and township work are those men and women who are busiest in everyday life and in their own Sunday School. Is not each township association composed of the representatives of the schools of the township? *Certainly*. Let us take a sample or two. Here in Wayback Township, Brother Sloweasy is President, but everybody has forgotten who the other officers are. It has four schools.

"Brother S., how is your township Sunday School work?" earnestly inquires one of the energetic workers that the County Association has sent to find out about Sunday School affairs in this township.

"Oh, we're all right. We have four Sunday schools—two in Springtown, one at Stony Point school-house and one at Mt. Zion Church."

"Are they all good schools?" asked the visitor.

"Oh, yes; the two in S. fight considerably, but they get along pretty well."

"Do they go all the year?"

"Well, mostly; but one of the Sunday Schools in S., stops sometimes in the winter when it gets too cold for the children to go."

"What do the children do then?"

"Oh, they go to the other Sunday School."

"What about the other two schools?"

"Well, they go through the summer. Mt. Zion used to go all the year sometimes."

"Don't you meet together for convention?"

"No, we did once, but all the schools are doing pretty well, and it's as much as we can do to attend to our own school. Then we don't all work on the same plan."

"How is that?"

"Why, our two schools study the International Lessons, but Stony Point has what they call 'A. Practical Lesson Series,' and Mt. Zion

has discarded the lesson leaves entirely and has just taken the Bible into the Sunday School, and they are studying the New Testament as it comes."

"Why don't you have township conventions and discuss these matters?"

"Well, they wore out."

"How long ago was your last convention?"

"Why, we had one last year, or year before, I disremember which."

"Why did they wear out, Brother S.?"

"Well, Brother Longwind used to talk on each topic and use up all the time, and Brother Hobby always talked on the use of the Bible and against the lesson leaves—the same old speech until our boys and girls could repeat it word for word. And then the folks said we had worn out the topics talking on them so often."

"Why did you have the same topics?"

"Why, them was all we knew about. Then our County President came out to one convention and tried to teach the next Sunday's lesson; but this wouldn't work, for there were three different lessons, and the President had only prepared on the International Lesson, so it was of no use to the other Sunday schools, and they each thought he ought to have taught *their* lesson."

"Have you had any additions to your church from your Sunday schools?"

"No."

Dear Sunday School workers, don't you see the utter impossibility of harmony, of union, of *any* co-operation and sympathy under these circumstances? But over here on the other side of this county is Living Springs Township, (there may be something in a name) and Brother Bright, a young man, is President.

"Have you a good township organization, Brother Bright?" asks the visitor.

"Oh, yes, and we have a good lot of Sunday schools, too."

"What kind of Sunday schools, and how many have you?"

"We have two in Sunnysvale, one at Pleasant Hill and one at Hillslope. The two in S, go all the year, have good attendance, interest and success. The two outside used to stop in the winter, but we have found a plan now which induces them to go all the year. First, we had a splendid County convention and Brother Earnest was sent there by the State S. S. Association. He made our responsibility so heavy and so applicable to each of us that when he gave us the simplest, most practical plan we ever heard of to build up our Sunday schools, why, we just did it."

"Do your schools all study the same lesson?"

"Why, of course, what else would they study?"

"What was the capital plan you adopted?"

"It was Brother Jacobs' *Loyal Army Movement*. Brother Earnest made it so *very plain and simple* and so *practical* that we couldn't help taking it up."

"How did you get the plan introduced into the schools of your township?"

"Well, the next Sunday after the convention I gave one of the

Normal Lessons that I heard, to our Sunday School, then at our Teachers' meeting that week we talked it all over, and organized a Union Normal Class, as Brother E. advised."

"So you have a Teachers' Meeting?"

"Yes, in S. we have a Union Teachers' Meeting, and Brother Willing (the superintendent of the school), teaches it one quarter and I the next. At the last Teachers' Meeting we discussed the Loyal Army Movement, and I gave it as well as I could, using the black-board to illustrate the workings of the plan. I gave out the printed outline of the plan, and the next Sunday it was talked over in the schools, and we adopted it in all four Sunday Schools of our township."

"Does this help your township work?"

"Help! I should think it does. Why, at our last Quarterly Convention—"

"Do you have *Quarterly* Township Conventions, Brother B.?"

"Certainly we do."

"How do you keep up the interest and find topics, etc.?"

"Well, we did find it hard before, but now we are all so interested to find out how our new plan is working and how many Loyal Soldiers there are in each school, and besides, the *Normal Lessons* are so interesting that we fill up the session and can hardly find time for as much as we want to do. We have a Roll of Honor which contains a list of the Loyal Soldiers in the township."

"Don't your Conventions get tiresome?"

"No; we limit the speakers and get bright, lively talks, and cheerful songs between, so we all look forward to the Township Convention as the feast of the quarter."

"Don't your Sunday Schools all work for themselves?"

"Yes; but not selfishly. We are all bound together as one army; we all feel that we are a part of the great Sunday School Army, and are interested in having the other schools do as well as our own. The boys and girls feel it, too. Instead of saying 'I belong to the Baptist, or Methodist, or any other school,' they say, 'I am a Soldier of the Loyal Sunday School Army, and I belong to such a company, and this Township is such a brigade.' Then, too, all our scholars are enrolled and if one goes from one of our schools to another, we always investigate the reasons for the change, and the Superintendents see each other and talk it over. Beside this, one requirement of a Loyal Soldier is that the record shall be in one Sunday School, so it is a loss to change from one to another. I believe that this Loyal Sunday School Army Movement covers about all the points in our Sunday School and Township work that were failures before. I wish that all the Townships in our County would become brigades, and the County a division of the Loyal Sunday School Army, for then I know that we would be drawn closer together and be more united and unselfish in our Sunday School work, both in our Townships, County and State."

"Brother B., how did you get this Loyal Sunday School Army introduced into the outside Sunday Schools?"

"I went and visited them, and presented the plans to them."

"What did you do with your own school when you left it?"

"I turned it over to my Assistant Superintendent for that day. I forgot to mention that just after the County Convention we had our Township Convention, and I had our County President come out and talk to us about both departments of the Loyal Sunday School Army. Delegates from all our Sunday Schools were at our County Convention and they were prepared for this work. We had an evening session, and our County President gave us a splendid talk, showing what good soldiers for Jesus Christ our dear boys and girls might become."

"What are the practical results growing out of this plan Brother B.?"

"Why, as I have already shown, the greatly increased interest and the unity of our Township work, and better than all, more study of the lesson, largely increased contributions, much better organization and the systematizing of our Sunday Schools. Then we have had more additions to the church from our Sunday Schools this year since we have been working more earnestly and thoughtfully. We have had twenty from our school, about the same number from Brother W.'s school and fifteen from both the country schools."

Now dear Township Presidents, which of these Townships would you rather represent? I know at once which one it would be—the latter. You see the comparison. "Go and do thou likewise." See that *your* Township at home, *your own* Sunday School does not stand still, but that any plans and suggestions which you may receive are put into operation in your school. But above all go in the Master's spirit, and with His help resolve that your Township shall stand in the "front rank" of the Loyal Sunday School Army of America, and your scholars become true, loyal soldiers of our Lord Jesus Christ.

## NORMAL WORK IN THE TOWNSHIPS.

E. E. EXTER.

To carry on the work we must have some one to take it up, and I believe the County Secretary is the proper one to do it. The Secretary should attend every Township Convention in his County. There are two ways of conducting this work; First, By personal effort; Second, In Township Conventions.

The first thing to do is to order one dozen of the Legion of Honor Norman Books from W. B. Jacobs, and put one in each pocket. You will find in each pocket of my working clothes a Normal Book. There are persons in the country who like to hear of the Normal work and look at the lessons and know what is going on in the county. A superintendent of one school did not like the lessons because they were not denominational. Last Sunday morning that same superintendent came to me and said, "I want one of those *Trumpet Calls*. I want these Normal Drills on the lesson." I believe we are going to organize in this school one of our strongest Normal classes.

The greatest trouble is in obtaining teachers or leaders. I usually put this question to them where they are in doubt as to their ability to lead a class: 'If we can satisfy you that you can teach these lessons will you lead this class?' The answer most generally is 'Yes.'

Personal work has had a good effect in our County, and in securing

attendance here to-day. Three years ago we had three delegates, one year ago we had nine, to-day we have thirteen. Among the delegation are three Normal students who have passed their first examination, and we have three more we are going to make teachers of.

Now we come to our Township Convention work. Here the personal and Township work blend together. Here you can do the best work. You can talk to the delegates who are teachers and workers about this work, and show them the lessons and the outlines, take up the lessons with them, prepare a Normal lesson for them. It is not a hard matter to teach these lessons. Our manner of work is, after we have given a lesson or two we organize a class in the Township Convention and leave it for the Township vice-President to finish. This should be the work of the Vice-President, as the Secretary cannot stay there all the time. After the class is organized we make this proposition: After you have organized this class and appointed your leader, if you desire, we will furnish you the blackboard outlines. We prepare outlines for the twelve lessons and keep a copy of each, sending one to each Normal teacher. By presenting this plan in your Township Conventions your workers will take hold of it more easily.

You will find hindrances in this work, and the only way to overcome them is by prayerful thought and consideration. If on leaving this Convention you will say, "By the grace and help of God I will carry on this work," I know better work will be done in all our counties.

When I speak of the Secretary I mean the Statistical Secretary. In our County we find the best way to get our reports is to *go after them*. The Township Convention is a good place to get them, and you can do your Secretary business right in the Convention.

W. B. JACOBS: The beauty of these lessons of Bro. Hamill's is, anyone can learn them and teach them if he can teach anything. I had an illustration of that in our Cook County Convention. After Bro. Pearce had given a ten minute's illustration, a young lady who was a book-keeper in a store, said to me, "We are going to organize a Normal Class." I asked who "we" were. She said, "Why, we girls in the office." She asked, "Can't we study those lessons and have a class and go from one home to another?" I asked, "Who will teach?" She said, "We are going to take turns teaching." That is the beauty of it. Any one that has any ability can learn the lessons, and anyone that has any teaching ability can teach them. It is said that we need some one at our Conventions who can preside with dignity. Not a bit of it. We need some one who will do as Bro. Lay, of our Executive Committee, did yesterday—take off his coat and not be afraid to appear in public as a workman.

PRESIDENT: We will now have ten minutes on the next topic, which is, "Our Greatest Need. One Minute Reports from Counties."

K. A. BURNELL, Kane County: We visit every family in our County and we have a record of every man, woman and child in it. We have 65000 people in it, and the number is growing rapidly, especially in Elgin and Aurora. Our great need is to go over Kane County, book in hand, and ask every man, woman and child, "Do you belong to Christ? Are you in the Sunday-school? Do you love

the Word of God and the things of God? Do you have family prayer? This is exactly what we did nineteen years ago. Such work ought to be done again. Kane County asks that the next Sunday-school Convention be held in Elgin. I have in my pocket such a request. God help us to meet our needs in every county in Illinois.

W. P. BRUNER, of Massac County: There is a better feeling in our county than ever before. The Germans have taken hold of the S. S. work here within the last five years, and they work with their might. The best Convention we have ever held in any precinct in our county was among the Germans, and when I asked them for \$3.00 to make up our \$25.00 pledge they gave \$10.00, one man saying to me, "I will bring it to the Bank to-morrow; if I had \$10.00 in my pocket I would give it to you now."

P. P. LAUGHLIN, of Shelby County: I represent one of the banner Counties. We still have needs there. I think our greatest need is more consecrated work. We are getting out of some of the ruts down there.

SAMUEL GIBSON, Jefferson County: One great need is house to house visitation, but the greatest need is consecrated workers.

J. L. HASTINGS, of Mason County: Our greatest need is personal work and consecrated hearts.

MISS TAYLOR, of Henry County: The greatest need in Henry County is to have the Christian people awakened to the fact that this work must be done by the united efforts of all, that the children cannot be instructed in God's word unless we do all in our power, and that it requires a great sacrifice on the part of some of us to do this work.

MISS WEBBER, of Clinton County: Our greatest need is Christian workers and Sunday-school officers who will send in their reports.

MISS FRYDINGER, Piatt County: Our greatest need is more enthusiasm among our Township officers and Sunday-school workers.

W. B. ANDERSON, Washington County: We need more faith in the Word and more faithfulness to do the work—more earnest, faithful, active workers.

C. F. SHINKLE, McLean County: Our greatest need is to get a report from every Township Vice-President, so that the Secretary of the County can send his report to the General Secretary in time to have it printed for the State Convention.

MISS SHUPP, Jasper County: I think our greatest need is Normal work and reports from the Secretaries.

MR. HOWARD, of Green County: Our greatest need is thorough township organization.

GEO. I. FIELD, Brown County: We are a Banner County, but we have need to be baptized of the Holy Ghost. Let us turn our faces toward Christ and leave politics alone this year.

GEO. F. RIGHTER, Douglas County: Our greatest need is more of these Conventions.

C. W. HUDSON, Lake County: I believe our greatest need is to have this Normal work prosecuted to its fullest extent in order that we may raise up teachers and officers to take the places of the old ones who are dying off.

REV. H. MOSER, La Salle County: The introduction of Nor-



mal work, and I think one way in which it can be introduced is to have the *Trumpet Call* sent out to break the way, and then let the Township officers follow up what the *Trumpet Call* has prepared for them.

W. H. COFFMAN, Champaign County: One of our greatest needs is better discipline in the schools, closer personal interest in each child and a better record of the classes.

L. A. TROWBRIDGE, Winnebago County: Three things—grit, grace and go.

P. M. NELSON, Peoria County: We need consecrated workers who will be interested outside of their own schools.

W. B. JACOBS: The strong schools need to be made to feel the responsibility for those that are weak—the schools of the city to look after those outside.

W. H. BREWER, Sangamon County: Sangamon County needs everything. I never knew we did need so much until I got here.

Workers from many other Counties took part in the discussion, expressing the special needs in their localities.

On motion of Prof. Hamill the President was instructed to telegraph the kindly Christian remembrances of the Illinois State Sunday-school Association to our brother, Wm. Reynolds, wherever he is. The following despatch was sent:

CENTRALIA, ILL., June 15, 1892.

WM. REYNOLDS, Colorado Springs, Col.

Illinois Sunday-school Association sends love and greetings. Eight hundred delegates. Signed, H. C. MARSHALL, Pres't.

B. F. JACOBS: We have sent a telegram to Iowa, and this is the response:

MARSHALLTOWN, IOWA, June 15, 1892.

TO W. B. JACOBS, SECRETARY ILL. S. S. ASSOCIATION.

Iowa sends greetings. Read Deut. 31:12. "Gather the people together, men and women and children, and thy stranger that is within thy gates, that they may hear, that they may learn, and fear the Lord your God, and observe to do all the words of this law."

MATTIE M. BAILEY, Secretary.

The following was received from Rev. H. C. Cooper, of the African M. E. Church:

CAIRO, June 15, 1892.

CHAIRMAN S. S. CONVENTION, CENTRALIA.

(God our Father, Christ our Savior, man our brother.) The A. M. E. Sunday-school Convention of the Cairo District, in session at Cairo, sends greeting to the State Sunday-school Convention in session at Centralia, and pray God's blessings upon your sessions.

REV. H. C. COOPER.

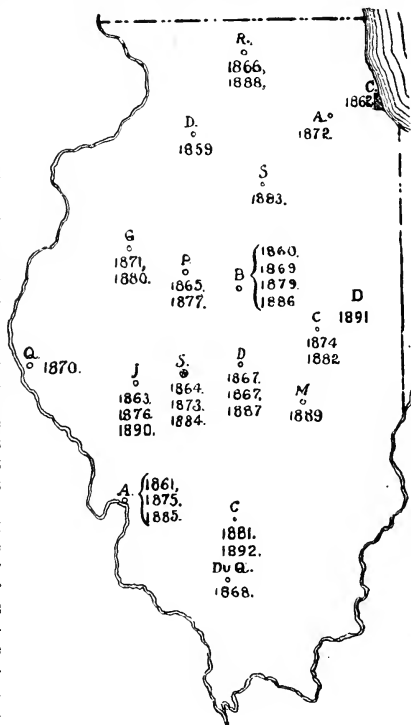
RESPONSE: Illinois State Sunday-school Convention, 800 delegates, sends greeting. God bless you all. Read Eph. 6:10-18.

H. C. MARSHALL, President.

## REPORT OF THE EXECUTIVE COMMITTEE.

DEAR BRETHREN:—For the second time, we meet in this prosperous city of Southern Illinois. Here, in 1881, we built our first Tabernacle, and here at the beginning of the thirty-fourth year of our work, we once more pitch our Sunday-school “tent of meeting.” Ours is not “a wandering in the wilderness,” but rather, “we are journeying unto the place of which the LORD said, I will give it you;” and we reach out our hand to-day and say, “Come thou with us, and we will do thee good, for the LORD hath spoken good concerning Israel.” We are here for a great purpose. Our tabernacle is to be a meeting place. Here the mercy-seat must be sought, and its over-shadowing wings reach even to the walls of our house, while the cloud of His presence rests upon us, and the shekinah glory fills us with peace and joy. Here we are to take counsel and seek wisdom, here we are to review His mercies and renew our covenant, that when “the ark” sets forward for another journey, we may confidently pray, “Rise up, LORD, and let thine enemies be scattered, and let them that hate thee flee before thee.” And when “at the command of the LORD,” we again pitch our tent, we may say, “Return, O LORD, unto the many thousands of Israel.”

As will be seen by the map, only once have we been privileged to hold a State S. S. Convention in that part of the state that lies south of this city. In 1868, we met in the old hay-press building in Du Quoin, that was our “hay-stack meeting,” and the fire upon the altar has never gone out. It was our purpose then, and it is our purpose now to possess the whole land. We know that it is “an exceeding good land,” and “if the LORD delight in us, then he will bring us into this land, and give it us.” The only reason for our failure to



possess it is this, we have changed the name, and instead of its being "the land of promise," it is rather the land of *broken promises*. Not indeed on God's part, but we "have not obeyed his voice," we have not redeemed our vows. Let us therefore humble ourselves before Him and seek a fresh blessing from His hand.

#### THE ROLL CALL.

We pause in our march to look over the list of our workers, and mention with love and sympathy, the names of those who have fallen asleep, during the year.

DR. J. N. McCORD, Secretary of Fayette County for more than a score of years.

BRO. A. P. MANLEY, former Secretary of Wabash County.

They have finished their course, they have kept the faith, henceforth there is laid up for them a crown of righteousness which the Lord the righteous Judge shall give them at that day; and not to them only, but unto all them also that love his appearing. "How precious it is to know that Christ destroyed him that had the power of death, and delivers all who are united to Him, from the bondage of its fear. He who 'liveth and was dead, and is alive forever more' has broken down the barrier between the seen and the unseen worlds, and we stand with Him, in the center of both."

#### MEETINGS OF THE EXECUTIVE COMMITTEE.

Your Executive Committee has held four meetings, one at Danville, two at Chicago, and one in this city. In addition to these meetings, conferences have been held when members of the Committee, or any of our field workers have visited Chicago. The plan of work contemplated four things. 1. Sending one of the field-workers to each County Convention, if needed. 2d. The special visitation of the most needy portion of our field. 3d. Holding at least ten District Institutes, and County or City Institutes where it seemed advisable. 4th. Helping other States, Provinces, and Territories as far as possible without neglecting our own work. In some Counties our help was not solicited, and in a few instances we were unable to send the workers selected. A brief resumé of the work is submitted.

#### THE WORK ACCOMPLISHED.

One Convention has been held in each County, 102 in all. 80 Counties report 1,132 Township Conventions, a total, so far, of 1,247. 19 Institutes have been held. The number of schools reported is 7,191, a gain of 154. The number of Officers and Teachers, 81,755, a gain of 2,443. The number of scholars, 603,939, a gain of 9,939. The total membership, 685,694, a gain of 12,182.

Professor HAMILL has attended 29 County Conventions, (4 of which had special Institute sessions) as follows: Boone, Kendall, McHenry, Stephenson, Bureau, La Salle, Marshall, Putnam, Livingston, McLean, Fulton, Peoria, Adams, Pike, Macoupin, Morgan, Christian, Logan, Mason, Piatt, Shelby, Clark, Vermillion, Clay, Bond, Madison, St. Clair, Washington and Perry. He has conducted Institutes in the 3d, 5th, 8th, 9th, 10th, 13th and 18th Districts, and attended 1 County and 10 Township Institutes, 3 City Union Confer-

ences, and 7 Denominational Meetings. As the result of the Normal Work 66 classes have been organized during the year, 1115 members enrolled, and 150 persons have graduated. (His work in other States will be mentioned under its appropriate head.)

President PEARCE has attended 37 County Conventions, viz: Cook, DuPage, Grundy, DeKalb, Winnebago, Ogle, Whiteside, Henry, Mercer, Rock Island, Stark, Ford, Iroquois, Kankakee, Henderson, Brown, Greene, Sangamon, Coles, Cumberland, Douglas, Edgar, Crawford, Effingham, Fayette, Marion, Franklin, Jackson, Jefferson, Gallatin, Hardin, Hamilton, Wabash, Pope, Wayne, Saline, and Will. In each of these Conventions the Normal Work was presented. He made special visits to Saline, Franklin, Pope, Lawrence, Hamilton, and Bureau Counties, arranging for Conventions, and consulting with S. S. Workers and Pastors. He conducted 1 Institute, and held 16 S. S. Meetings, in each of which a Normal Lesson was taught. As a result of his work many Normal Classes have been organized, but the number of classes and scholars is not given.

Mr. I. M. PHILIPS has attended 16 County Conventions, viz: Lee, Tazewell, Calhoun, Jersey, Crawford, Clay, Lawrence, Clinton, Richland, Monroe, Randolph, Williamson, Alexander, Johnson, Pulaski, and Union. He has also spent much time in special missionary work in counties where his salary has been paid by the counties employing him.

Prof. H. M. STEIDLEY has attended 11 County Conventions, as follows: Hancock, McDonough, Scott, Menard, Montgomery, DeWitt, Moultrie, Champaign, Effingham, Jasper and Edwards.

Mr. W. B. JACOBS, the General Secretary, has attended 2 Institutes and 8 County Conventions, viz: DuPage, DeKalb, Kane, Winnebago, Jo Daviess, Knox, Cass and Edgar. He has edited and published "The Trumpet Call," conducted the general correspondence with the field officers, the district presidents and the County officers.

Mr. R. W. HARE, our Treasurer, has attended 1 County Convention, viz: Schuyler County, and has conducted the correspondence relating to finance.

Mrs. J. C. WEST attended the Clinton County Convention.

Miss MARY L. BUTLER attended the Macon County Convention.

Mr. GEO. P. PERRY, District President, attended the Carroll County Convention.

Rev. H. C. MARSHALL, District President, attended the Warren County Convention.

The work of the District Presidents has not been reported to your Committee, but will be mentioned in the Convention.

Miss MARY I. BRAGG, Assistant Secretary, and Mrs. EDITH BURNHAM have been constantly employed in the discharge of the many duties connected with the office, and have been very faithful.

It will appear that all but four counties have been visited by the State Workers. Of these, Lake County needed no help, and we regret that the plans for the other three counties failed.

The general statement of the work as compared with former years is given, viz:

Report of	1887.	1888.	1889.	1890.	1891.	1892.
Number of Schools..	6,497	6,744	6,863	6,980	7,037	7,191
Officers and Teachers	72,382	75,120	76,267	78,151	79,312	81,755
Scholars.....	534,397	565,606	574,939	590,334	594,200	603,939
Total.....	606,779	640,726	651,206	668,485	673,512	685,694
Pub. School Enroll't.	1,096,540	1,096,540	1,118,472	1,118,472	1,163,440	1,163,440
Received into Church	20,912	24,153	18,660	21,508	20,606	25,223
Conventions reported	1,191	1,308	1,156	1,089	1,267	1,247
Institutes reported ..	not rep.	not rep.	not rep.	not rep.	13	19
Given to State Work.	\$5,001.95	\$4,486.77	\$6,753.70	\$7,066.52	\$8,121.59	\$8,490.22
Normal Classes organized & reported .....	.....	.....	.....	.....	.....	74

Interest in the Institutes and in the Normal lessons is increasing. The easy Normal lessons prepared by Professor Hamill, and published at a nominal price in "The Trumpet Call," have reached a large circulation, and the demand for the lessons in more permanent shape has led to their publication in a cheap pamphlet form. The special work of "*The Loyal Sunday School Army*," has resulted in a large membership of Normal beginners, and in the membership of "Faithful Scholars," who have received a "Certificate of Merit," issued in the name of the State S. S. Association. The number of such scholars may be increased to many thousands with a proper effort. There are also other Normal Classes in the State, studying the Chautauqua or other Normal Text Books. An example worthy of imitation is found in Sterling, Whiteside County, where Mr. George P. Perry, one of our District Presidents, has conducted a Normal Class for several years. The annual graduating exercises are held in one of the city Churches, and the attendance is large, and shows the interest taken by many in this work. We do not advocate any particular course of Normal Lessons, as against other courses, but we do urge the formation of Normal Classes wherever possible, and we recommend a hearty co-operation with the *Loyal Sunday-school Army* movement.

President Pearce who has given much thought to Normal Work, says: "We are now fairly beginning the study of Normal Lessons, and *we must push this work*." Some plan must be adopted that will magnify this feature of our work. Professor Hamill suggests, that one session of the State Convention be devoted to the Normal Graduates, and called "Normal Class Day," the diplomas from the State Association to be given at that time, and the annual classes to be named, and constitute the Alumni of our State Sunday-school College. He also suggests a summer meeting of this college be held at a suitable place, for a session of ten to fourteen days. Your Committee recommend the "Normal Class Day," and suggest that the recommendation for a summer session be thoughtfully considered. We also recommend the enrollment of all the Normal Classes in the State, and that they be included in the annual report of the General Secretary. Another suggestion comes from President Harper, of the Chicago University, that we suggest the plan as arranged by the American Institute of Sacred Literature, for the more systematic study of the books of the Bible, as a supplement to the regular International lessons, and as a part of our Normal Course.

*We have not and we cannot outgrow the Convention Plan*, but we can, and we *must* improve the conventions. The Convention is the easiest and best way, yet found, to reach the people. A Sunday-school Convention should be the expression of the best thought, not of one mind, but of many minds; a composite photograph of the best plans, and the knowledge of these plans gained from experience. *The way to improve our Conventions is to bring to them the best plans of the best workers.* The center and power of a Convention is found in the Workers and Leaders. In a Convention as in your own Church or School, your influence will tell what you are. "Being is the mother of all the little doings, as well as of the great deeds and heroic sacrifices." Let us never suppose that a Convention can supply the need of personal study, nor take the place of the prayer closet. Power is only obtained by contact with the source of all power, but no matter what power Christ has, it is subject to human co-operation. *The work in your Township or County may depend upon you.* Make your own School, and your own Township, and County Conventions a success, and a greater power each year. Take care of the Township and the County Conventions, and the State and International Conventions will take care of themselves. Do not complain that you have a narrow field; in London, St. Paul's lane leads into St. Paul's Square. Let us be filled with holy enthusiasm, for enthusiasm means more momentum but it need not be noisy.

#### A MIGHTY ARMY.

From the statistics gathered by the Young Men's Christian Association, it appears that there are 720,000 young men in this State. Of these 650,000 are not church members, and 500,000 do not attend Church. The need for special work among these young men is apparent, when it is seen that the thousands of saloons, hundreds of gambling dens, and other vicious resorts get more than ninety per cent. of their patronage from young men. The command is "Go speak to that young man." Many will go to seek his ruin. The average age of our prisoners is twenty-four years, and "every prison is more or less a training school of crime, and a very bastille of despair." And the army of revolution is recruited from the soldiers of despair." Sunday-school Worker, Go! the command of Jesus is *to you*. The power of Jesus is *for you*. The presence of Jesus will *accompany you*. The blessing of Jesus will *follow you*.

Among the plans suggested to secure and retain the older boys and the young men, is "*The Boy's Brigade*." This plan first tried in Glasgow, Scotland, is being introduced in some schools in Chicago and other cities, and seems to promise good results. Another plan to inspire enthusiasm and retain the older scholars, is "*The Sunday-school Field Day*." This will be presented to you by Mr. Sherer. Your Committee commend these for examination.

#### PATRIOTISM, EDUCATION, RELIGION.

Of vital importance to us and to all, is the development of the Patriotic and National Spirit in our children and youth. We stand upon the threshold of two great anniversaries, and we may write the

dates 1492, 1792 and 1892. Between the first date and the last, four centuries have passed, and one of our leaders has called attention to three great periods, viz:

- 1st. The Renaissance or the awakening of the intellect.
- 2d. The Reformation or the revival of conscience.
- 3rd. The Revolution or the new birth of the human will.

To the last of these, as a necessary supplement, we add, *The Separation of Church and State in America*, in 1792. Our great perils have also been catalogued, viz:

1. *Unrestricted Immigration*, bringing the dregs of old world population.
2. *Ultramontaniam*, the aggressive papacy seeking conquest of the land.
3. *Socialism*, with its Godlessness, its lawlessness, and its dynamite.
4. *The Liquor Power* seeking control of legislation, and uniting with others to destroy us.

These are all opposed to us, to our country and to our work. The Roman Catholic Church in the United States has been well named, "The Church of UnAmerican Assumption." In 1840 Archbishop Hughes of New York, pronounced our Public Schools *perilous*, because the Bible was there, and might be read without priestly interpretation. And the order was given to remove the Roman Catholic children. For peace sake (?) the Bible was removed. Then Rome denounced these schools as *Godless*.

In 1854 the Roman Catholic council ordered the building of Parochial Schools. This has proved too expensive, and Roman Catholic children were falling behind in the race for education. Now in cities and large towns, the *Roman Catholics are seeking control of the Boards of Education*, and many Roman Catholics are being appointed as teachers in our Public Schools, which they have condemned as *Godless*. The controversy is now taking this form. Seeing the failure of Rome's effort, Bishop Ireland, (the Pope Leo of America,) approved the sending of Roman Catholic children to the Public Schools, on condition that he examine and approve the text books used in the schools(!). And he proposes to supplement the public school teaching, with a meeting for Roman Catholic children before school in the morning, and an examination after school. His plan opposed by many of the hierarchy in the United States, is *tolerated* by the Pope and will be tried. We need to repeat the significant words of General Grant, "*Keep the Church and the State forever apart.*" We also need to introduce into our Sunday-schools true teaching on these subjects. Let our Country and our Flag, our Public Schools and our whole system of Education, the importance of Temperance and true morality, the authority and inspiration of the Bible—the Word of God, be included in our Sunday-school curriculum. And let our Sunday-school Calendar include Washington's birthday, and the day of Christ's Resurrection; Decoration Day, and Foreign Mission Day; Children's Day and Bible Day; Sunday-school Field Day and Independence Day; Emancipation Day and Temperance Day; Thanksgiving Day and Christmas Day. Put the Flag over the School house and the Church, and let both rest upon the Christian Conscience enlightened by the faithful study of the Word of God.

## CHANGE IN WORKING OUR PLANS.

The dangers herein set forth should lead to more earnest work. The secularization of the public schools and the introduction of many Roman Catholic teachers therein, greatly increase the necessity for more Sunday-schools and for better teachers. If our plans have not succeeded the reason for failure can be found. Either the plans are wrong or we have not faithfully followed them. If they are wrong they should be changed, if they are right they should be followed. In some way the needs of the field must be met. The Christians of each city or town should meet to study these needs and try to find the way to solve the problem. The Young Peoples' Societies should meet and undertake by personal effort to reach every young man and woman in the place. Let the "Heart Purpose Society" (Dan. i and iii) hold a prayer meeting. If it seems necessary to arouse a fresh interest in Sunday-schools in the community, let all the schools of the place unite in a children's concert, and the money received from it be to aid in the County Sunday-school work and in supporting a County missionary. Have a Sunday-school Field Day and let one or two short talks be made on the County work. Organize Home Departments in all the Sunday-schools, for all who cannot regularly attend the school. Have family classes, where parents and children give half an hour or an hour. Have classes for the old, the infirm, and the sick; and have a travellers' class, for all who are away from home, including railroad and telegraph employees. Send them quarterlies and papers, and give them a collection envelope. Have them report regularly, and attend whenever they can. *Especially organize for systematic house visitation.* This is of first importance. There is a mighty "Go" in the gospel, as well as "come." It is, "Go home to thy friends," "Go into the highways and hedges," Go into the towns and villages," "Go into all the world." There is scarcely a village where the majority are regular in their attendance at church. Many Christians do not obey, and many churches have no blessing because they do not go. Do not say, they may come if they will. He says, "Compel them to come in that my house may be filled." Let us have some plan in each County to reach all and earnestly try that plan.

*Let us try to have an open Bible in every house.* In visitation carry a Bible with you, you may greatly need it, and in any case you will be greatly helped by it and you may wish to leave it with some one. It has not lost its power. "The Bible is under the microscope, it will bear inspection. It has withstood the fire of persecution, and it will stand the flood of unbelief." Tennyson says,

"A lady with a lamp shall stand  
In every city of the land."

That lady is the Church of Christ, that lamp is the Word of God, the lamp of life. We have not outgrown the Bible. The march of civilization has not left it behind, neither have the discoveries in nature, or the disclosures in science passed beyond it. "The Bible is so framed as to expand its horizon with the march of discovery." As there are stars unreached by the telescope, that have disclosed their light to the longer exposure of the photographic plate so, "There are glories



in the Bible on which the eye of man has not gazed sufficiently long to admire them." "Nature and Revelation, like science and religion, should be placed together like companion views of a stereoscopic picture and studied through one glass." But the great glory of the Bible is that it reveals God the Father and His Son, Jesus Christ, and the promise of eternal life through Him. "The prodigious interest in the Bible centers by no means in its geography or antiquities, in its poetry or ethics, in problems of analysis or authorship, but in that Divine Life, which lies behind all these, which moves in its histories, which speaks in its voices." And that glory is not dimmed nor lessened by the great fact that the common people can read and understand it. But how shall they read without the Book? And after all that has been done, there are many families that have no Bible. There are many Sunday-schools fearfully destitute. The following are from the appeals made to one denominational Sunday-school society: *N. C.* "Not one Bible for every five families of colored persons in our County." *N. C.* "Only two Bibles in our Sunday-school." *Ala.* "Not one Bible in our Sunday-school." *Va.* "This school has not one Bible." *Ind.* "We have no Bibles in our Sunday-school." *Mo.* "Sixty members in our school but not a Bible to read." *Tex.* "Sixty in our Sunday-schools but no Bibles, and too poor to buy them." *Kan.* "Not a Bible or Testament in our school." *Tex.* "We have many Sunday-schools that have not a copy of the Bible." *Ark.* "We have no Bibles in our school." *Ohio.* "The only Bible is the pulpit Bible." Such reports are enough to arouse us, and the only reason your committee can assign for the omission of the name of Illinois from this list is, that we have not thoroughly visited our whole field.

But the visitation should include much more than an invitation to church and Sunday-school, the visitor should carry a light into the home, and seek to help men and women to live better lives, as husbands and wives, as parents and children, as neighbors and citizens. "The plan of eternal salvation should go hand in hand with the plan of social salvation."

Last year mention was made of the simultaneous visitation of a large part of the city of St Louis, on a day set apart for that purpose. Another illustration is given. *The Band of Hope of Great Britain*, upon October 19th, arranged for the visitation of one million homes, in one day, by 30,000 volunteer visitors. They went on a Temperance Mission, to save the boys and girls. We desire to do more than this. Not to visit them once only, but again and again. *Our greatest work is the regular visitation of all the homes in this State*, and in this work we need the help of all Christians.

#### THE CAMPAIGN OF 1892-3.

Last week in Minneapolis, and next week in Chicago, great conventions with delegates from every State and Territory meet to plan for the political campaign of 1892. Their object is the control of the Executive Department of our National Government, for four years. Think of the great expenditure of money, time and brain power, to accomplish this purpose. Last week in New York and in Ohio; this week in Illinois and Colorado; next week in Ind. and Mo., and in the weeks to come in other States and Territories, Christian men and

women meet to plan and work for the control of the destinies of our country for generations to come; for the destiny of America is in the hands of the children, and to day the hands of these children are offered to the Sunday-school Workers. The political Conventions announce their platforms, and the reasons for their belief in the respective parties. *We announce our platform.* "We are united in Christ for the salvation of a world without Christ." We organize for evangelization; for the distribution of the Bible; for the instruction of our children in righteousness; for the helpful visitation of all homes, and for the defense of our families and our country against the forces of evil; against intemperance; immorality; Sabbath breaking; and priestly interference with our public schools.

*We believe in the Sunday-school,* because in the brief period of 111 years it has accomplished more for the religious teaching and training of childhood and youth than had been accomplished in the previous centuries; because it seeks to educate, guide and save the children; because it supplies a voluntary, unpaid, devoted and trained company of Christian men and women as teachers; because the text book of the Sunday-school is the Bible, the Word of God, and the object of Sunday-school teaching is the formation of Christian character, the highest and greatest success of life; because true Sunday-school teaching includes the helpful study of all branches of knowledge, and welcomes all advance in every department of education; because it teaches true patriotism, and love of liberty, and welcomes alike the child of the foreigner and the native, white and black.

#### 1492 AND 1892.

We admit that Columbus discovered but little of America; and that the discoveries by the Pilgrims in 1620, and the more recent discoveries by Washington and the men of 1776; and by Lincoln and the men of 1861, were equally important. In our own State the discoveries of DeSoto, Marquette, Joliet and LaSalle, have been followed by the discovery of our cities and towns, that have taken the places of Indian villages; of great fields of grain that wave their peace offerings over former battle fields; and of Academies, Colleges and Universities that have followed our early district schools. The stars that looked down upon the Pottawatamies, camped on the shore of our great lake, will witness the transfer to that same spot of the most magnificent display of the progress of Civilization and Art, ever exhibited upon the earth. *We follow in the path of discovery.* We are the explorers, the surveyors, the miners, and the students, sent to occupy this great heritage, and to bring forth from this treasure-field the rich products of trained minds, and of Christian character. We seek advancement. We dare not claim that we have done our best, on the contrary we must admit that we are not satisfied. The opportunity is again offered to us for the year '92 and '93.

#### THE SEVENTH INTERNATIONAL AND WORLD'S SECOND SUNDAY-SCHOOL CONVENTIONS.

The year of the Columbian Exposition, (1893,) is also the year for holding the Seventh International, and The World's Second Sunday-school Conventions. These Conventions will be held in the city of

St. Louis, August 31st to September 6th, 1893. The place is so near to the S. S. Workers of Illinois, that the advantages of these great gatherings should be felt throughout our State. The Columbian Exposition will attract a large number of Christian Workers from other lands, and the added influence of the World's S. S. Convention with the International Convention will bring together the largest and most representative body of S. S. Workers ever gathered in one place. These workers will come in part to inspect the work we are doing. They will visit many of our Sunday-schools, and doubtless some of them will attend our next State Convention. The high place occupied by Illinois, demands that during the year to come we put forth every effort to increase the number of our schools, and our membership, and that we patiently seek to improve our methods. The reports for the coming year should be the best we have ever made. This means the best from *each and every county* in the State.

As helping to secure this result, your committee recommend that one County in each District be selected for a District Conference to be held in connection with the County Convention, one session of the Convention to be devoted to this purpose, and that the officers and members of the Executive Committees in each County in the District be requested to attend this Conference. That the District Presidents be requested to attend the County Conventions in each County in their District, and that they suggest to the Executive Committee any plans that in their judgment will increase the interest in the Conventions and improve the Sunday-school work in their Counties.

We urge upon all County officers and members of Executive Committees, the great importance of house visitation and the organization of Home Classes. And we suggest the formation of Ladies' Sunday-school Aid Societies, to secure from each church and Sunday-school, as far as possible, two or more visitors, who will undertake the work of house visitation. And that committees of Pastors and others be appointed to co-operate with the County officers in securing this result. And that monthly or quarterly union meetings be held at which reports of the work shall be made.

And we urge upon the County Committees the importance of a study of their County, that whenever and wherever the necessity exists for establishing a new Sunday-school, the Committee may confer with the Pastors and Sunday-school Superintendents, and secure if possible some church to take charge of such School. And if no church can be found to undertake the care of the school, a committee appointed from several other schools may be chosen to conduct the school until such time as it can be turned over to the care of some Evangelical Church.

We also suggest that in the work of house visitation, and in the organization and support of new schools, the young people of the Christian Endeavor Society, the Epworth League and the Baptist Union, may find profitable employment under the direction of the committee, and with the advice and consent of the pastors of the churches of which they are members.

We further recommend that the Executive Committee be instructed to prepare suitable canvassing books to be used in the work of house visitation.

## THE S. S. BUILDING AT THE COLUMBIAN EXPOSITION.

The plan of the International Executive Committee for a Sunday School Building, in connection with the Columbian Exposition, has received hearty indorsement from the International Executive Committee, and from many schools.

The proposal was, to raise the money for the building, by contributions from the various Sunday Schools of the county, and a circular was sent out by the International Executive Committee. To this many have already responded, but a serious obstacle has interposed. The question of closing the Exposition on the Lord's Day, has aroused a deep interest, and many refuse to contribute towards this building, or to do anything to promote the success of the Exposition, until this question is settled. Your Committee cannot see the connection between these two propositions, and we recommend hearty co-operation in the building plan. If there is to be an exhibit, showing the development and progress of the Church, or of the work of education, the work of the Sunday School should not be omitted. We hope the plan will succeed. We are also glad to know of the plan to erect a Hotel for Sunday-school workers, in close connection with a Hotel for the members of the Christian Endeavor Society. Both to be near the Exposition grounds, with a Temperance Restaurant, and an Assembly Hall between them.

## THE PERMANENT S. S. BUILDING.

The desire for a building in connection with the Exposition, has the effect to temporarily postpone the plans for the permanent building referred to in the Report to the Convention of 1891. These plans are not abandoned, but will be pushed forward in due time, and your Committee urge this plan upon all the workers of the state, and suggest that pledges be taken, at all our conventions towards this object, which pledges shall become due and payable whenever a total sum of not less than Two Hundred Thousand Dollars has been pledged by responsible persons. We also recommend that our Sunday-school workers, provide by Life Insurance Policies, or in their wills, for payment of a certain amount towards this object, in case of their death.

## FINANCE.

From the report of the Treasurer it will be seen that 98 counties have contributed \$8,490 toward the State Work. If (as the practice is in some of the states) the amount paid by some of the counties for the S. S. missionary work done in their own county, was included in this report, we think the total would exceed the amount raised for this purpose in any state of the Union. In the study of the expenditures, it will appear that the amount contributed by us to the International Work, is \$750 per annum. This amount is also larger than the contribution of any other state to that work. But why should we take our pattern from others, or measure our obligations by theirs? We know but one standard of measurement, and that is the Bible standard, "Freely ye have received, freely give." We know but one example, Jesus Christ, "who gave himself for us." We know but one high appeal, "The mercies of God, that we present our bodies a living

sacrifice." We know but one limit, the need of others. And in view of the work to be done, we believe an earnest effort should be made to increase our contributions in every county. *At least ten thousand dollars should be raised for our work the coming year*, in addition to the amount raised by the counties for their own missionary work.

We need more missionary work done under direction of the Executive Committee, in counties where support for a County Missionary cannot be obtained. Our hearts are stirred by the appeals for help that come from our brothers who have suffered by reason of the floods, and we reach out the hand of help. In like manner, the counties and schools that are prospered and blessed, should help those who are needy.

#### THE WORK DONE IN OTHER FIELDS.

You are somewhat acquainted with the work done under direction of the International Committee. You know that our beloved brother, Mr. William Reynolds, of Peoria, is the Field Superintendent, and in the discharge of his duties, attends as many State, Provincial and Territorial Conventions as possible. But one man cannot attend them all, and as the funds of the International Committee will not as yet allow us to employ additional workers, we call on those who are willing to go, and who, we believe, are able to do the work.

It has been the privilege of Illinois to furnish help to others during the year. Professor Hamill has attended 10 State Conventions, as follows: Delaware, West Virginia, Maryland, North Carolina, South Carolina, Florida, Alabama, Mississippi, Louisiana, and Kansas. He has also attended 22 Institutes and meetings, held in important cities, viz.: Milwaukee, Jackson, (Mich.) Detroit, Washington, (D. C.) Baltimore, Pittsburgh, Richmond, (Va.) Wilmington, (Del.) Wilmington, (N. C.) Charleston, (S. C.) Huntsville, Decatur, (Ala.) Meriden, (Miss.) Springfield, (Mass.) Middletown, (Conn.) Waterbury, (Conn.) Bridgeport, (Conn.) New Haven, Hartford and Cincinnati.

Mr. B. F. Jacobs has attended the State Conventions of Michigan, Massachusetts, New York, and Indiana, and meetings in Milwaukee, Indianapolis, Cincinnati, Syracuse, Boston and Providence.

The great work rendered by Prof. Hamill, was not wholly at the expense of this state. His salary and expenses were paid by the states or by the International Committee, but this State gave up the time of Mr. Hamill, and denied ourselves the privilege of his services, that others might share with us his great help in Sunday-school work.

#### THE SUNDAY-SCHOOL REGIONS BEYOND.

The terms of the commission are very plain. "Ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." We are to begin at Jerusalem (our home); we are to go in all Judea (our State) and in all Samaria (our country); and we are also to go unto the uttermost part of the world. The command to us is no less imperative, for the whole world than it is for our city or country. We must not neglect the home-field, and we dare not stop short of the uttermost foreign field. "We need a whole Christ for our salvation; the whole Bible for our study; the whole Church for our fellowship; the whole world for our parish; that we may be whole Christians and not sectarians."

The success of all mission work in foreign lands increases year by year. The year 1892 is celebrated not alone as the anniversary of the discovery of America in 1492, but also as the anniversary of the rediscovery of the foreign mission field in 1792. The stars guided the Italian Columbus; and the Word of God guided the Englishman William Carey. The Bible of "the consecrated cobbler," was chart and compass. The first foreign mission collection of modern times was less than seventy dollars, but behind it was the command of Christ, and on the holy altar of Carey's heart every word of Jesus was a living coal. Let us look back at that shoe shop in which an angel waited for Carey's response, and then look up to the throne of God as the messenger announced his decision, "Carey will go!" and listen as the mighty host take up the song. Then let us look back over the century and see the marvellous change, as nearly 7,000 consecrated men and women follow in Carey's steps, and in the name of Carey's God, reach out their hand to us for help. And after all that has been done, *the work of Sunday-school Missions has hardly begun.* Is the man who is to do for Sunday-schools abroad a similar work to that which Carey did for the church, to come from Illinois? If so, it will be in answer to our prayers and our gifts. We have tried to help the McAll mission, and other protestant Sunday-schools in France, and we hear with great joy of a revival spirit in France greater than at any time since the Expulsion of the Huguenots. Rev. George F. Pentecost writes from India, that Sunday-school evangelists are needed there. If we would see greater things, we need only to be filled with a faith that will lead us to greater effort than ever before.

If another Columbus was in his cradle, there are no more continents to discover; the problem is for us to solve. "In matters which reach into eternity, now is always the nick of time." "Every day is a day of crisis, every hour is an hour of splendid destiny." From the Pyramids of Egypt, forty centuries looked down upon the army of Napoleon; but "we of this generation occupy the Gibraltar of the ages which commands the world's future," and we may "stretch our hand into the future with power to mould the destinies of unborn millions."

In behalf of the Executive Committee,

B. F. JACOBS,

Chairman.

It was moved and carried that the Report of the Executive Committee be referred to a committee of six, to report at this Convention. The following persons were named as members of this committee: Rev. C. N. Wilder of Champaign, Philip Kuhl of Cass County, Rev. S. E. Davis of Centralia, S. H. Bloom of Chicago, J. D. White of Ogle County, and Edwin Burritt Smith of Cook County.

The Committee made the following report, which was accepted and approved by the Convention:

## REPORT OF THE COMMITTEE ON THE EXECUTIVE COMMITTEES' REPORT.

We feel profoundly grateful to God for the successes of another year in the Sunday-school work of Illinois, and for the continued leadership of the consecrated men to whom its efficiency is so largely due. We recognize and cordially commend the aggressive missionary spirit which finds such full expression in the report of the Executive Committee.

We note with special satisfaction the growing influence of the Normal Work under the able and inspiring leadership of Prof. H. M. Hamill. We believe that here is the open door to the best things, through which, if we but enter in, the Sunday-school may become indeed a School—the institution through which all may acquire a thorough education in the things which make for righteousness, and lead to eternal life. We note as a sign of promise the prompt and general recognition of the value of this work, as indicated by the wide demand for Prof. Hamill's services outside of Illinois; and we approve the action of the Committee in lending him to our brethren of other states.

We most heartily indorse the work of the Officers of this Association during the past year, and approve the recommendations of the Executive Committee for advance along the line. We desire, especially to emphasize what the committee say in respect to systematic house to house visitation, the securing of the active co-operation of the Young Peoples' Societies in this work, and where necessary, the appointment of Ladies' Sunday-school Aid Committees to carry it forward. And we approve the recommendation that the Executive Committee be instructed to prepare suitable canvassing book for use in this visitation, to be furnished on such terms and conditions as the Committee may prescribe.

The suggestions of the committee in regard to Normal Classes, The Loyal Sunday-school Army, Home Department, Children's Concerts, the Field Day, the Boys' Brigade, permanent Sunday-school building, the building at the Columbian Exposition, and the hotel for Sunday-school workers, meet our cordial approval.

The Field-day is well calculated to exalt the popular idea of the extent and value of the Sunday-school work, and to make the members glad to be in a great army which is no longer standing, or holding a fort, but marching as to war. We hope and expect to see in Illinois, one great Sunday-school Field-day in which our entire people shall join, or at least take note of the magnitude and importance of our work.

The Boys' Brigade is especially commendable for the promotion of manly character through its pledge to sustain from intoxicants and tobacco, and from the use of profane and indecent language.

While we doubt the correctness of the statistics said to have been gathered by the Young Men's Christian Association, we realize something of the magnitude of the work to be done for the young, especially the young men, of Illinois, and the great responsibility of our Association in respect to this work. We, therefore, earnestly recommend that at least the sum of ten thousand dollars, asked for by the

Executive Committee be promptly contributed. Every consideration of loyalty to our cause in this hour of its splendid opportunity, every dictate of love for the Master, whose we are, and whom we serve, calls for renewed consecration and greater effort. The coming International Convention at St. Louis, and the Columbian Exposition, should inspire us all in the highest endeavor. The Exposition will do more than we can tell to stimulate material growth, intellectual culture and aesthetic tastes. It must not be permitted to do less to cultivate among all our people a love for the spiritual, for the things that abide.

We have carefully considered and highly approve what the Executive Committee say in regard to the close relation between Christian training and good citizenship; and we recommend to our schools the appropriate observance of the special days named by the Committee. Christian manhood involves good citizenship, and there are now special reasons why Christian education should include whatever promotes love of country and its institutions. The public schools cannot anywhere, or under any circumstances, properly engage in sectarian education. We do not ask that it shall teach our special religious views, nor will we permit it to be used to teach the religious doctrines of others—much less allegiance to any foreign ecclesiastical authority.

The plan of organization of our state work, with its Township, County and State Conventions and officers, has been proved by many years of successful experience to be admirably adapted to its purposes. We do not need more organization, but we do need to work to its fullest capacity, always and in every part of our state, the organization that we have. Organization is only valuable as it brings to bear in a systematic way earnest Christian lives upon the lives of others, thus placing them in touch with God Himself. Let us pour into and through this organization our lives, ourselves, so that our State, our County, the souls of our brethren shall be saved. Sunday-school workers of Illinois, let us in His name, and by His power do the work to which we are called.

Respectfully submitted,

REV. C. M. WILDER,	REV. S. E. DAVIES,
EDWIN BURRITT SMITH,	SAMUEL H. BLOOM,
PHILIP KUHLE,	J. D. WHITE.

In accordance with the instruction of the Convention, the following telegram was sent to Bro. Hare:

R. W. HARE, Chicago.

The Illinois State Sunday-school Convention, 800 delegates, send their assurance of love, sympathy and prayers.

H. C. MARSHALL, President.

B. F. JACOBS: I have now to request prayers for one of our most efficient and faithful County Secretaries, Brother J. H. Miller, Secretary of Clark County Sunday-school Association, who is deprived of being with us on account of affliction. It is probably consumption, and we fear he has attended his last Convention. We request the prayers of this Convention in his behalf.

Prayer was then offered for the absent and afflicted brother.

The Treasurer being absent on account of sickness in his family, his Report was then read by W. B. Jacobs.



## REPORT OF THE TREASURER,

R. W. HARE.

## RECEIVED FROM COUNTY AND PERSONAL PLEDGES.

\* 1 DIST. Cook County\*.....\$1,575 00

## PERSONAL PLEDGES.

B. F. Jacobs.....	\$300 00	
E. O. Excell.....	300 00	
W. B. Jacobs.....	50 00	
R. E. Brownell.....	50 00	
T. B. Nisbett.....	35 00	
T. J. Bolger.....	27 50	
H. L. Parmelee.....	25 00	
J. W. Helmer.....	25 00	
J. A. Burhans.....	25 00	
A. A. Devore.....	25 00	
G. W. Barnett.....	25 00	
J. H. Chapman.....	25 00	
Superintendent 6th Presbyterian S. S.	25 00	
W. H. Brintnall.....	25 00	
Miss F. E. Farrer.....	10 00	
Miss Mary I. Bragg.....	10 00	
C. D. Knies.....	5 00	
T. B. Standen.....	5 00	
Mrs. Jos. Caldwell.....	5 00	
Mrs. E. A. Wallace.....	5 00	
Miss E. J. Caskey.....	5 00	
Chas. F. Halbe.....	5 00	
W. A. Robertson.....	5 00	
Mrs. Ewald's Class.....	5 00	
Miss M. E. McKenzie.....	5 00	
Miss Helen Cone.....	5 00	
Miss Mabel Hall.....	5 00	
David Frazer.....	5 00	
St. Mark's Primary Class.....	5 00	
Miss Alice De Witt.....	5 00	
Mrs. C. W. Goodnow.....	2 50	
Miss Julia Stose.....	5 00	
Robert E. Hall.....	3 00	1,063 00

Total from Cook County.....	2,638 00	
Dupage*.....	50 03	
Grundy†.....	33 00	
Lake†.....	100 00	
“ H. S. Vail.....	5 00	

Will.....	105 00	
	75 00	

2,901 03

* 2 DIST. Boone*.....	50 00	
De Kalb*.....	50 00	
Kane*.....	85 00	
Kendall.....	50 00	
McHenry.....	50 00	
“ Mrs. C. C. Miller.....	5 00	
	55 00	
Winnebago.....	150 00	
“ Chas. S. Winns.....	5 00	
“ Dr. P. W. Ransome.....	5 00	
“ E. M. Revelle.....	5 00	
“ Miss M. I. Beattie.....	5 00	
“ L. A. Trowbridge.....	20 00	

190 00

480 00

* 3 DIST.	Carroll .....	40 00	
	Jo Daviess*.....	25 00	
	“ Miss A. Culton.....	10 00	
		<hr/>	35 00
	Leet.....		33 11
	Ogle*.....	80 00	
	“ R. B. Morse.....	2 50	
		<hr/>	82 50
	Stephenson*.....		50 00
	Whiteside.....	100 00	
	“ I. M. Phillips.....	10 00	
	“ Mrs. I. M. Phillips.....	10 00	
		<hr/>	120 00
			360 61
* 4 DIST.	Henry.....	100 00	
	“ H. T. Lay.....	150 00	
		<hr/>	250 00
	Knox.....		50 00
	Mercer .....		60 00
	Rock Island†.....		95 00
	Stark*.....		35 00
		<hr/>	490 00
† 5 DIST.	Bureau .....		
	La Salle*.....	75 00	
	“ Utica Baptist Sunday School.....	5 00	
		<hr/>	80 00
	Marshall†.....		30 00
	Putnam*.....		10 00
		<hr/>	120 00
* 6 DIST.	Ford .....		50 00
	Iroquois*.....	70 00	
	“ Rev. J. W. West.....	5 00	
		<hr/>	75 00
	Kankakee .....	50 00	
	“ Leggtown Union S. S. ....	5 00	
		<hr/>	55 00
	Livingston.....		100 00
	McLean*.....	150 00	
	“ John T. Ayres.....	5 00	
	“ Dr. D. T. Douglass.....	5 00	
	“ L. A. Vasey.....	5 00	
		<hr/>	165 00
			445 00
* 7 DIST.	Fulton .....		100 00
	Peoria*.....	200 00	
	“ Mrs. Wm. Reynolds.....	10 63	
	“ J. C. Coe.....	5 00	
		<hr/>	215 63
	Tazewell.....		60 00
	Woodford .....		40 00
		<hr/>	415 63
* 8 DIST.	Hancock .....		75 00
	Henderson .....		25 00
	McDonough*.....		25 00
	Warren*.....		80 00
		<hr/>	205 00
* 9 DIST.	Adams .....		100 00
	Brown*.....		60 00
	Cass.....	40 00	
	“ W. S. Rearick.....	10 00	
	“ Mrs. Robert Fielden.....	5 00	
	“ J. J. Bergen.....	10 00	
		<hr/>	65 00

## ILLINOIS STATE SUNDAY SCHOOL CONVENTION.

75

	Pike†	50 00	
	Schuyler*	60 00	
	R. H. Griffith	10 00	
		<hr/>	70 00
			<hr/>
*10 DIST.	Calhoun†	22 00	345 00
	Greene*	50 00	
	Jersey*	50 00	
	R. A. Pritchett	5 00	
		<hr/>	55 00
	Macoupin*	37 00	
	Morgan	150 00	
	Prof. H. M. Hamill	50 00	
		<hr/>	200 00
	Scott†	18 00	
		<hr/>	382 00
*11 DIST.	Christian*	43 68	
	Logan†		
	Mason*	75 00	
	Menard	35 00	
	Miss Ella Kincaid	25 00	
	D. Zeigler	5 00	
		<hr/>	65 00
	Montgomery	100 00	
	S. A. Merriweather	10 00	
	V. A. Bost	5 00	
		<hr/>	115 00
	Sangamon*	50 00	
		<hr/>	348 68
*12 DIST.	De Witt	60 00	
	B. T. Hill	10 00	
	W. B. Rundle	10 00	
		<hr/>	80 00
	Macon†	100 00	
	Moultrie	40 00	
	Piatt†	66 03	
	Rev. G. W. Bainum	25 00	
	Luther M. Leavitt	5 00	
		<hr/>	96 03
	Shelby*	60 00	
	P. P. Laughlin	5 00	
	Leonard Keeler	5 00	
	Knobb's Union S. S., Tower H.	1 93	
		<hr/>	71 93
		<hr/>	387 96
*13 DIST.	Champaign*	100 00	
	Frank Wilcox	10 00	
	Morris Chapel S. S.	5 00	
	E. C. Leonard	1 00	
		<hr/>	116 00
	Clark	40 00	
	Mrs. John Norton	5 00	
		<hr/>	45 00
	Coles*	50 00	
	Cumberland†	25 00	
	Douglas	50 00	
	J. R. Evans	5 00	
	Miss Clara McNeil	5 00	
		<hr/>	60 00
	Edgar*	60 00	
	Leroy Wiley	5 00	
	T. J. Reed	2 00	
		<hr/>	67 00

## ILLINOIS STATE SUNDAY SCHOOL CONVENTION.

	Vermillion .....	75 00		
	“ E. H. Palmer.....	10 00		
	“ Danville Pres. S. S.....	14 00		
	“ Rev. C. H. Little, D. D....	10 00		
	“ 1st Baptist S. S., Danville..	5 00		
		<hr/>	114 00	
	13th Dist. Institute.....			477 00
				<hr/> 7 60
				484 60
*14 DIST.	Crawford* .....	50 00		
	“ P. Condrey.....	5 00		
	“ W. C. Pearce.....	15 00		
	“ Mrs. Pearce.....	5 00		
	“ A. R. Short .....	5 00		
		<hr/>	80 00	
	Effingham†.....			
	Fayette†.....		25 00	
	Jasper†.....		15 00	
			<hr/>	120 00
*15 DIST.	Clay* .....	10 00		
	Lawrence.....	20 00		
	Marion* .....	30 00		
	Richland* .....	34 55		
		<hr/>		94 55
*16 DIST.	Bond†.....		45 00	
	Clinton* .....	57 23		
	“ B. W. Reynolds.....	5 00		
		<hr/>	62 23	
	Madison* .....	70 00		
	“ 1st Baptist S. S., Alton....	10 00		
		<hr/>	80 00	
	Monroe†.....		10 02	
	St. Clair.....		50 00	
	Washington†.....		20 00	
			<hr/>	267 25
*17 DIST.	Franklin†.....		5 30	
	Jackson.....		50 00	
	Jefferson* .....		35 00	
	Perry* .....	50 00		
	“ T. Blanchard .....	5 00		
		<hr/>	55 00	
	Randolph*.....		6 00	
	Williamson .....		4 00	
		<hr/>		155 30
*18 DIST.	Edwards†.....		25 00	
	Hamilton* .....		25 00	
	Wabash†.....			
	Wayne* .....		50 00	
	White .....		35 00	
			<hr/>	135 00
*19 DIST.	Gallatin .....		35 00	
	Hardin†.....		5 00	
	Pope* .....		15 00	
	Saline* .....		15 00	
			<hr/>	70 00
†20 DIST.	Alexander.....		25 00	
	Johnson* .....		10 00	
	Massac†.....		25 00	
	Pulaski†.....		15 00	

Union† .....	15 46	
“ W. B. Mead.....	9 00	
“ T. J. Carlos .....	5 00	
	<hr/>	29 46
		<hr/>
Received from 98 Counties.....		6,633 01
“ “ Individuals.....		1,679 06
Collection at Danville.....		29 59
“ “ Centralia.....		140 56
From State Report, 1891 .....		8 00
		<hr/>
Total Receipts from all sources.....		8,490 22
Balance on hand May 20, 1891 .....		433 34
		<hr/>
		8,923 56

## EXPENDITURES.

Expenses Danville Convention.....	292 00
International S. S. Association .....	750 00
Executive Committee Meetings.....	101 20
Salaries and Traveling Expenses .....	7,366 82
Printing and Blanks.....	145 40
Postage and Office Expenses .....	237 84
Central Traffic Asso. ....	11 00
	<hr/>
Total Expenditures.....	8,904 26
Balance on hand.....	19 30
	<hr/>
	\$8,923 56

43 Counties report increased subscriptions.

26 “ “ decreased “

37 “ “ contributed same amount as last year.

4 “ “ that contributed last year paid nothing this year.

3 “ “ contributed this year that made no contribution last year.

4 “ “ Bureau, Logan, Effingham, Wabash, made no contribution to State Work this year.

Respectfully submitted,

R. W. HARE,  
*Treasurer.*

Chicago, June 14, 1892.

\* Increase. † Decrease.

On motion the Report of the Treasurer was referred to an Auditing Committee, consisting of Walter S. Rearick of Cass County, Chairman, W. B. Rundle of De Witt, and Geo. W. Miller of Edgar.

B. F. JACOBS presented the following: Resolved, that we request the national board of World's Fair Commissioners, and especially request the two representatives of the State of Illinois of that Board, that the gates of the Columbian Exposition be closed on the Lord's Day.

The resolution was unanimously adopted.

A delegate offered the following resolution which was adopted: We, the delegates of the State Sunday-school Convention assembled at Centralia, June 14, 15 and 16, resolve, 1st, We favor the prohibition of the importation, exportation, transportation and sale of intoxicating liquors in our State and in our Nation. 2nd, We favor the prohibition of the sale of intoxicating liquors upon the World's Fair grounds to be held at Chicago in 1893.

## COUNTY PLEDGES FOR 1892-93.

Cook.....	\$1,600 00	Logan .....	50 00
*Du Page .....	50 00	Mason .....	50 00
Grundy.....	50 00	Menard .....	35 00
Lake.....	100 00	Montgomery .....	100 00
Will .....	75 00	Sangamon.....	50 00
Boone.....	55 00	De Witt.....	60 00
De Kalb.....	50 00	Macon .....	100 00
Kane.....	85 00	Moultrie.....	40 00
*Kendall.....	50 00	Piatt.....	100 00
*McHenry .....	50 00	Shelby.....	65 00
Winnebago.....	150 00	Champaign .....	100 00
Carroll.....	40 00	*Clark .....	40 00
*Jo Daviess.....	25 00	Coles .....	50 00
Lee.....	75 00	Cumberland .....	30 00
Ogle.....	90 00	Douglas.....	50 00
Stephenson .....	60 00	Edgar.....	75 00
Whiteside.....	125 00	Vermilion .....	75 00
Henry.....	100 00	Crawford .....	60 00
Knox .....	60 00	Effingham.....	10 00
*Mercer .....	60 00	Fayette .....	25 00
Rock Island .....	75 00	Jasper .....	25 00
Stark .....	40 00	Clay .....	20 00
*Bureau .....	25 00	Lawrence .....	20 00
La Salle.....	100 00	Marion.....	30 00
Marshall.....	40 00	Richland .....	40 00
*Putnam .....	10 00	Bond .....	50 00
Ford.....	75 00	Clinton.....	25 00
Iroquois.....	75 00	Madison.....	50 00
Kankakee .....	55 00	St. Clair.....	60 00
McLean .....	150 00	*Monroe.....	10 00
*Livingston.....	100 00	Washington .....	20 00
Fulton.....	100 00	*Franklin .....	10 00
Peoria.....	200 00	Jackson .....	50 00
Tazewell.....	70 00	Jefferson .....	40 00
*Woodford.....	40 00	Perry.....	50 00
*Hancock .....	75 00	*Randolph .....	25 00
Henderson .....	25 00	*Williamson .....	10 00
*McDonough.....	25 00	Edwards.....	25 00
Warren .....	100 00	Hamilton.....	25 00
Adams .....	100 00	Wabash.....	10 00
Brown.....	65 00	Wayne.....	50 00
Cass .....	40 00	White .....	50 00
Pike.....	50 00	*Gallatin .....	35 00
Schuyler .....	50 00	*Hardin.....	10 00
Calhoun.....	30 00	Pope.....	20 00
Greene.....	50 00	Saline.....	15 00
*Jersey .....	50 00	Alexander.....	20 00
Macoupin .....	50 00	Johnson.....	25 00
Morgan .....	150 00	Massac.....	50 00
Scott .....	25 00	*Pulaski.....	15 00
Christian .....	50 00	*Union .....	25 00

Amount pledged from 81 Counties ..... \$6,375 00  
 Estimated from 21 Counties (marked with a \*).. 740 00

Total from 102 Counties..... \$7,115 00

## PERSONAL PLEDGES.

Cook Co.	B. F. Jacobs.....	\$300 00	Cook Co.,	Mrs. W. G. Sherer.	10 00
"	E. O. Excell.....	300 00	"	Mrs. J. Kitendaugh	10 00
"	W. B. Jacobs .....	50 00	"	Mrs. Edith Burnham	10 00
"	H. L. Parmalee ...	25 00	"	Miss Mary I. Bragg	10 00

Cook Co., Miss Annie Culton.	10 00	Shelby Co., W. McBurney....	1 00
" Burr Mission S. S..	10 00	Champaign Co., Miss Kate	
" Mrs. D. M. McFadden	5 00	Keyes.....	2 00
" Lydia E. Snyder...	5 00	Edgar Co., Geo. R. Risser....	5 00
" Miss Mabel Hall...	5 00	" Thos. J. Reed....	2 00
" Sam'l H. Bloom...	5 00	Vermillion Co., C. Tillie Folger	1 00
" Chas. F. Halbe....	5 00	Crawford Co., W. C. Pearce..	15 00
" A. H. Uphof.....	5 00	" " Mrs. W.C.Pearce	10 00
" Lillie A. Deane....	3 00	" " Mr. & Mrs. A. R.	
" Evergreen Park S.S.	3 00	Short.....	10 00
" J. T. Sias.....	2 00	Crawford Co., Eva Wright...	5 00
" Mrs. W. T. Mills..	2 00	" " Lizzie Stanford.	5 00
" L. Le Baron.....	2 00	" " Lucy and Grace	
" Miss Annie Ronda.	1 00	Waters.....	5 00
Kane Co., K. A. Burnell....	10 00	Crawford Co., Barbara Ran-	
Winnebago, L. A. Trowbridge	20 00	dolph.....	1 00
Ogle Co., Jas. D. White.....	10 00	Clay Co., Vitallas Smith.....	1 00
Henry Co., H. T. Lay.....	50 00	Marion Co., Rev. B. Depen-	
" Miss Mary E. Taylor	1 00	brock.....	5 00
Rock Island Co., Rev. H. C. Mar-		Marion Co., D. A. Kell.....	5 00
shall.....	10 00	" " Mrs. C. D. Hills..	3 00
La Salle Co., Rev. S. F. Entorf	2 00	" " Mrs. L. Durand..	3 00
Iroquois Co., Rev. J. W. West	5 00	" " Mrs. W. B. Eagan	1 00
Kankakee Co., Mrs. McKinney	5 00	" " Nellie Scroggs...	1 00
" " Leggtown Union		" " S. W. Wilson....	50
S. S.....	5 00	" " Mrs. C. Landon..	50
McLean Co., H. Augustine....	10 00	" " Libbie Landon....	50
" " Knox P. Taylor.	5 00	" " Mrs. Esther Kell.	50
" " L. A. Vasey.....	5 00	" " E. T. Norton.....	50
" " Robert Means...	1 00	Clinton Co., D. L. Johnpeter..	25
Hancock Co., Robert E. Hall..	5 00	" " Geo Johnpeter...	25
Adams Co., E. F. Humphrey.	5 00	St. Clair Co., E. E. Exter....	1 00
Brown Co., W. F. Holtkamp..	1 00	Washington Co., Mrs. Catherine	
" " Frances Neeland..	1 00	Slade.....	1 50
Cass Co., W. S. Rearick.....	10 00	Jackson Co., R. F. Martin....	2 50
" " Mrs. Robert Fieldon.	5 00	" " W. C. McCormick	2 00
Schuyler Co., R. H. Griffith ..	10 00	" " G. F. Rea.....	2 00
Morgan Co., Prof. H. M. Hamill	50 00	Perry Co., Mrs. J. C. West...	5 00
" " S. D. Masters.....	10 00	" " T. Blanchard and	
" " W. F. Brown.....	5 00	wife.....	5 00
" " A. J. Vilira.....	1 00	Perry Co., J. H. Spilman....	1 00
Christian Co., Leonard Keeler.	5 00	" " Mrs. T. E. Spilman	1 00
" " H. P. Hart.....	5 00	Williamson Co., H. M. Richart	5 00
" " J. N. Waddell.	1 00	Edwards Co., Emily Emerson.	50
Logan Co., H. M. Steidley....	5 00	Hamilton Co., Rev. Wm. J.	
Mason Co., F. W. Isenburgh..	3 00	Hopper.....	1 00
" " David Cox.....	1 00	Wayne Co., Dr. C. T. Taggart	5 00
" " Emily Cates.....	50	White Co., J. N. Bedford....	5 00
Sangamon Co., W. N. Brewer.	10 00	Union Co., Mr. J. W. Stephens	2 00
De Witt Co., W. B. Rundle...	20 00	" " Josie Orth.....	50
Moultrie Co., W. T. Beadles..	3 00	Prof. W. W. White, Xenia, O.	5 00
" " C. C. Beadles...	2 00		

Total from Individuals..... \$1,204 50

Total from Counties..... 7,115 00

Grand Total..... 8,339 50

W. B. JACOBS: I desire to acknowledge the courtesy extended to us on the part of Mr. F. H. Revell of Chicago, who has sent us these large colored pictures to help to decorate the walls of this room. It was the only set he had brought over from England, but he let us have them that Sunday-school workers might see them.

## WEDNESDAY AFTERNOON.

B. F. JACOBS: Mr. President: For want of time the Bible reading this morning by Mr. Trowbridge, was omitted. Brother Knox P. Taylor is not well, and we will therefore have the Bible reading by Mr. Trowbridge, omitting the part that Mr. Taylor would have taken.

## BIBLE READING—PRAYER.

L. A. TROWBRIDGE.

The worker's Bible, dear friends, is a very interesting object. At the top and bottom of each page of our program you will notice those pithy, rich comments upon the verses of scripture. If you have preserved and read the programs and considered those notes, you may wonder where they came from. I wondered until the other day when I discovered that they came from the Bible of one of our foremost workers.

I have not prepared a Bible reading that would be appropriate for this Convention, I am sure, and so I shall not address the Convention as such. I shall simply address you as individual believers, and give you a few minutes with the margin of my Bible and my own heart's experience in connection with it, trusting that the thoughts that have helped me, may possibly help some other believer.

The thoughts which we shall have this afternoon from God's word, cluster around the subject of *prayer*. Some one has said that prayer is a mighty instrument, and no one has yet mastered all its keys. It is possible in the limited time that is allowed us we may be able to reach an octave in this mighty scale. We have eight notes of prayer.

1st. *Encouragement to prayer*. I know nothing better than the passage in Philippians, fourth chapter and sixth verse:

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

"Be careful for nothing." Let me ask the audience to repeat this verse with me. (The audience repeats the verse in unison). This verse has been well summarized thus: anxious for nothing, thankful for anything, prayerful for everything. Let us repeat the summary. (Audience repeats.) I think we had a good illustration of this verse—this habit of going to God for everything—in a recent Sunday-school lesson where Daniel proposed to his three companions a prayer meeting to desire mercies of the God of Heaven touching the great mystery of the king's dream, and of its interpretation.

"Oh what peace we often forfeit  
Oh what needless pain we bear,  
All because we do not carry  
Everything to God in prayer."

2nd. Let us consider one of the *hindrances to prayer*, Psalm sixty-six, 18th verse:

"If I regard iniquity in my heart, the Lord will not hear me."

May I ask you to repeat the passage? (The audience repeats.) *Whatever our heart condemns in us is an effectual hindrance to prayer.* I John, third chapter, verses 20-22.



"For if our heart condemn us, God is greater than our heart, and knoweth all things."

"Beloved if our heart condemn us not, then have we confidence toward God."

"And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight."

A beautiful letter came to our home recently from a lady friend now a missionary in China, who left a class in our own school a few years ago, to take up her work in that land. I quote a few words from her letter: "The least thing in which my heart condemns me is a hindrance to effectual prayer not only, but also to that closer communion with God which is really the greatest blessing in prayer."

3rd. *A relish for prayer.* Psalm forty-two, verses 1, 2.

"As the heart panteth after the water brooks, so panteth my soul after Thee, O God."

"My soul thirsteth for God, for the living God."

Unless we are hungry when we eat, the food does not do us much good. A healthy boy is usually a hungry boy, and vice versa. Good digestion waits on appetite, and so it is with prayer. If we have not a desire for prayer, a relish for prayer, it will not nourish our souls. And so, not from a sense of duty, not to ease our conscience, but with that eager zest and relish for God's presence, so forcibly expressed in this Psalm, let our prayer find expression; may I ask you to repeat that verse. (The audience repeats in unison the first verse.) If it is your privilege to know a friend of varied learning and culture, it is not enough—you cannot enjoy his acquaintance by running in every morning and making a few inquiries about health and exchanging a few common places about the weather; you must sit down with that friend, sit at his feet and commune with him. So God can never be enjoyed by hasty and perfunctory prayer. You remember the story of the little girl who rapped at the study door of her father one time when he was very busy, and he answered the knock and said: "What is it my child? Come in." She came in. "What do you want my child?" "Oh Papa, I don't want anything. I only want to be where you are." That seems to me to express the true spirit of prayer. It is the desire to be where God is; to be with him.

4th. *The language of prayer.* Psalm five, verses 1, 2 and 3.

"Give ear to words, O Lord; consider my meditation."

"Hearken unto the voice of my cry, my King, and my God; for unto Thee will I pray."

"My voice shall Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee and will look up."

Notice the variety of prayer which is here expressed: First, give ear to my words. Second, consider my meditation. Third, hearken unto my cry. Some one has said of meditation that it is prayer in bullion, soon melted and run into holy desires. Meditation is prayer. Then the cry, when we are hard pressed as Peter was when he ejaculated "Lord, help or I perish." My friend, haven't you learned the value of ejaculatory prayer? When you are hard-pressed it doesn't take long to call upon God, and to have him come to your relief. As a mother will run when she hears her child cry so God makes haste to respond to the cries of his children.

5th. *Quoting God's promises as to prayer.* Jeremiah thirty-third chapter and 3rd verse.

"Call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not."

That is a good verse friends, and I hope you will learn it. Let us have it altogether. (The audience repeats in unison.) There are a great many passages of that nature, but time forbids the use of more than this one. You have heard it said that a prayer to God is a reversed promise. I think there is a great deal in that thought. The promises come down to us. On the other side of that promise we may write the word "prayer" and send it back to God. You have had, and I sometimes happen to have a promise in my pocket—(exhibiting a treasury note)—a promise of the United States Government to pay a certain sum of money on presentation of this little piece of paper. The promises of God are certainly just as reliable as that piece of paper, and no one doubts that he will get his gold if he goes to the United States Treasury; so let us present the promises of God to him for redemption with the same assurance with which we would present a \$5.00 note to the Treasury at Washington, saying: "Here Lord, is one of Thy promises that Thou hast issued. It has Thy stamp upon it, and I call for its redemption." Is there a man or a woman here who shall say that God has yet failed to redeem one of His promises?

6th. *A time for prayer.* Psalm five, 3rd verse.

"My voice shall Thou hear in the in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up."

We are always better for the adoption of some fixed lines of life, and as the temptations to negligence are nowhere more subtle and powerful than at our closet doors, it is well to fence this about with the habit of prayer at a stated season. The point to be insisted upon is to have some season, sacredly set apart for prayer on which nothing shall be suffered to intrude, and what better season can be found than in the morning? In the days of the old Roman Empire the gateways of the rich and powerful citizens were thronged by dependents each morning, each bearing a basket and waiting for the daily gift of food. So it is fitting that our Heavenly Father's gateway should witness our daily presence at the opening of each day, awaiting our share of the bread of Heaven to nourish us for the day's responsibilities and trials and burdens and temptations. And not only is a *time* for prayer essential, but a *place* for prayer. Of course every Christian should have his closet. It is not enough even that we have family prayer. There must be a time and a place where we can pour our hearts into the ear of God, where no human ear can listen or overhear. It may be that you cannot find such a place in your own house. I have heard of a sacred place behind a haystack. I have heard of sacred places in a hay-loft, in the barn, in a quiet secluded grove. Somewhere, *somewhere* a devout Christian will find a stated place, as well as a stated time to meet his God, and there is great gain, brethren, I think you all know in having a fixed spot. It may be your closet, some old trunk where you kneel down and have the conscience that you go there in your great need, where you can say: "Thou God that hearest and answerest prayer, Thou didst meet me here at such a time a

few years ago when I was under great pressure, and Thou didst deliver me, and again Thou didst meet me in this same place a few years later when I was in great trial. Now, God, help me in the same old spot." I tell you it gives force and pungency to prayer. Every man must have his Penuel. I trust we do.

7th. *Expectancy in prayer.* Colossians fourth chapter, 2nd verse.

"Continue in prayer, and watch in the same with thanksgiving."

"Continue in prayer, and watch in the same." Ephesians sixth chapter and 18th verse.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

What does it mean that we are to watch in prayer? One puts it that we are to watch with reference to prayer, that is watch before prayer, that it may be set in order, watch during prayer, against unmannerly distraction, watch after prayer, to see what has become of our prayers. How many of us wishing to see a friend, go and ring his door-bell and then leave the door without waiting to see whether the friend responds? How many merchants in your city would order a bill of goods from Chicago and not think it strange if they did not get the goods—never think of them afterward? Are not a good many of our prayers on that principle—prayers uttered and utterly forgotten, not watching for their answers?

8th. *Help of the Holy Spirit in prayer.* Romans eighth chapter 26th and 27th verses.

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

I wish we could get the thought of that passage. Perhaps this will illustrate it: The office of a Greek or Roman Advocate was two-fold, first the Advocate sometimes spoke for his client, but in many cases prepared his client to speak for himself, advising him what points to make, and sometimes writing out his speech in full, which he committed to memory and gave on his own behalf. So the Spirit teaches us what to say in our own behalf. He who searches our hearts knows what is the desire of the Spirit, because he intercedes for the saints according to the will of God." The work of the Spirit is in exciting the heart in times of prayer to break forth in ardent desires to God, whether the words be old or new, and it is most powerful when shown in sighs and groans that cannot be expressed. Our Lord understands the language of these perfectly and likes it best. He knows the operations of the mind of His own spirit. He looks not at the shell of words as men do"

We have then, from a worker's Bible these eight points: first,—we are encouraged to pray; second—consider a hindrance to prayer; third—relish for prayer; fourth—the language of prayer; fifth—quote God's promises in prayer; sixth—stated seasons and places for prayer; seventh—expectancy in prayer; perseverance in prayer; eighth—the help of the Holy Spirit in prayer.

Have you ever heard of the Dead Letter Office? Have you ever

heard of the Dead Prayer Office? "What becomes of all the unanswered letters? Thousands of them find their way to the Dead Letter Office. Some of them never reach the person for whom they are intended because the postage is not paid; some fail because they are directed to the wrong office; some cannot be sent because the address is illegible; and some because the matter enclosed is unmailable. These float through the mails, are examined at different offices, marked 'missent' and finally fall into the Dead Letter Office. Some prayers never reach God because they are not directed to God's office—they are directed to the audience. God's office is not in our neighbor's care, and if we direct our prayers to that point they will certainly go to the Dead Prayer Office. Each of the reasons why letters go to the Dead Letter Office will hold good of unanswered prayers. But no really valuable prayer with a heart's message in it ever failed of reaching its destination or ever failed of receiving an answer."

**THE PRESIDENT:** The next topic on our program is "The Sabbath School Session." First we will have "General Exercises" by W. G. Sherer, of Cook County.

### GENERAL EXERCISES IN THE SABBATH SCHOOL.

W. G. SHERER.

The general exercises in any Sunday-school are in the care of the superintendent of the school. The lesson is the property of the teacher, but the teacher cannot do his duty best unless the superintendent prepares the way for the teaching of the lesson by proper opening exercises, and unless he follows the lesson by suitable closing exercises. So the general exercises in any Sunday-school are important, and should receive careful and studious attention. The superintendent must be familiar with the lesson. He must not go to the school and say, "Our lesson to-day is somewhere in— in— (then he listens to see if he can catch it from the school) Oh! Daniel; yes, somewhere in Daniel." He must go to the Sunday-school knowing the chapter and verse, and must be able to lead his school on the thoughts of the lesson if he would conduct the opening exercises intelligently. The opening exercises are the index finger pointing to the lesson. If the superintendent is wise he will turn a sharp corner at the signal for order. The boys at the beginning of the school are talking about yesterday's ball game, and the girls are talking about last night's amusement. They are thinking and talking about everything else but the Sunday-school lesson. It is the superintendent's business in the first place to turn them around that corner and get their thoughts on the Sunday-school lesson. He must not be rough or rude about it, but he must get them into position to study the lesson, and he can do that best, by attracting their attention either by cords on the piano or organ, or by a single stroke of the bell, so getting order. Then let him raise his hand, and in a few sentences of invocation call upon God to bless every exercise of the school. I would not have that invocation more than three sentences, but I would have it bear upon the lesson, or upon some special event which has interested the minds of the scholars during the week just passed. Let a perfect calm come from

the invocation of God's blessing. Follow the invocation with a song—a familiar one—directed in the line of the lesson. If I should ask you what song you sang in your schools upon the lesson of the last two or three Sundays you would everyone of you say "Dare to be a Daniel." If I did not have that song in the books that I had for general use in the school I would copy it and have it read or read it myself, and have the children join in the chorus.

Then follow with the announcements. Do not let the last thing that the children carry away from the Sunday-school be an announcement about a picnic, or that you are to have a strawberry festival next Thursday, or something of that sort, to drown out all that the teachers have been trying to do. Let them have the notice early, and forget it before the school is over. When ready to read the lesson I would say to the boys, "How many have your own Bibles? Bibles up! Every one who has his own Bible, put it up. Bibles up in your right hands." Then instead of telling them where the lesson is, I say, "Find the lesson boys, be quick; the first one that finds it, let me know." There is education in Bible work right here. It is a little thing, but it is in the general exercises of the school and it helps. You need not tell them what you propose to do—that you propose to make them familiar with the Books of the Bible. Do not always read the lesson the same way. Is that an old saying? Yes, but it needs to be repeated. Turn it around in some way so that the boys will not be able to join in at the right time and be inattentive all through the other exercises. Get them interested by reading three or four verses themselves when the sense requires it, and let the girls read what a certain person said. Let the superintendent read a verse here and there. You must put some variety into it, or the opening exercises will be dead. I would give them a verse to learn every Sunday as a school exercise. I say, "who will first find Isaiah XLI, 13? Let us see who are familiar with it;" or, "who will tell me what it is without looking at it." In our school, at the announcement the words will begin to come. Now someone is ready to read. (The verse was read by someone in the audience.) I will repeat it so that you can all hear it. Isaiah XLI, 13.

"For I, the Lord thy God will hold thy right hand saying unto thee, Fear not I will help thee."

Let all say it. (The audience repeats in concert.) We did not all say it together. That verse will be an anchor to the boys some day, for the time is coming when the boys will want all the anchors they can cling to, to keep them from going aground. Plant an anchor in their hearts every Sunday, and you will have done them a good that will last them as long as life lasts. Give them that verse as an anchor. Isaiah XLI, 13. Will you all say it? (Audience repeats in concert.) That is what nerved Daniel when he came to go into the lions' den. Let the boys repeat it, then the girls, then the teachers; keep at it until it is perfectly learned. Review these verses every week. In a year you will have a large supply.

We have most of our general exercises at the opening. Don't let anything foreign come between the lesson teaching and the going home of the scholars. Let them go with the thoughts of the lesson in their minds. What are you at Sunday-school for? Let them take

the thoughts of the lesson as the last, and the sweetest and the best thing. You have been preparing all the week for that. The general exercises are the setting of that beautiful gem, the lesson, which your teachers have been teaching for a half hour—and if the superintendent does his duty in preparation every exercise directed from the platform will aid in driving home and clinching the lesson of the day.

Another thing—don't let any cast iron rule compel you to have the same exercise on a day when it is hot, that you have some other day when it is cool and pleasant; and don't allow yourself to be tied up to any rule except the Golden Rule. But have just this idea, that next Sunday you will do *the best thing for the lesson of that Sunday* in your general exercises. If you are a good Superintendent, you will arrange your opening and closing exercises so that they will polish up, and round off, and beautify the work that your good, earnest and faithful teachers are trying to do.

That is what you can do in the General Exercises of the Sunday-school.

THE PRESIDENT: The next is "Normal Drills" by the Rev. John Clarke Hill, of Boone County.

### NORMAL DRILLS.

REV. J. C. HILL.

I have fifteen minutes. I want to make every second count one. I feel as we often hear said about almost every subject brought before a Sunday-school Convention, that "this is one of the most important subjects that can be brought before us."

This hour I regard as the summit of our Convention program. All else has reference to the session of the Sunday-school. Everything we say and do here is for the purpose of making that weekly hour one of the highest efficiency. Our constant aim should be to utilize every moment that there will be some substantial gain for every one in the school. In order to do this we must constantly seek to improve on our present methods. We have not yet attained perfection in Sunday-school methods; although the persistency with which some continue in antique ways, seems to indicate that they believe they have reached it. All our methods are evolutions. No progress is made in Sunday-school methods except in the face of opposition. It is not in accordance with the laws of human nature to progress. We instinctively resist change. We cling to what we are accustomed. We call this an age of progress. So it is, but the fellows that are pushing the car, as they wipe the perspiration from their brow, feel like saying that it is an age of opposition to progress. The Church is the most conservative of all the great energies of the world. The Salvation Army is the germ of the ideal church of the future. The Presbyterians were once the Salvation Army, but they got done up in starch and stiffness. Then came the Methodists, and they moved as a great conquering army, but the soldiers seem to be getting tired and want to settle down just as we Presbyterians have done. The Baptists were never much troubled with starch any way! But evidently God intends that He shall have a moving army in this world, and so

in His providence He has set at work the moral forces that have evolved the great Salvation Army that is not only saving souls outside the Church, but I pray God may save the Church from going to sleep. I believe in noise. It keeps people awake if nothing more, and I believe the Salvation Army is teaching the church that we must displace our hum drum with the bass drum! We must join the procession and keep up with it or we will be run over.

The Normal Drill is a decided step in advance, but it takes a deal of pushing to get schools to take that step. In my own County I think I am safe in saying that my own school is the only one that has a Normal Drill.

I. *The need of Normal Drills is undeniable.* When a speaker in urging this progressive step at a County Convention said that "a great many otherwise intelligent Christians do not know in which testament the book of Hezekiah is to be found," one quarter of the Convention wondered what the three quarters laughed at, and some haven't found out yet! Not long ago at a Y. P. S. C. E. meeting a very bright and intelligent young lady was turning up and reading Bible references very smoothly when she said, "Our next reference is in Hosea," and when she felt for the marker she had placed in her Bible at the place where the reference was to be found it was not there, and she at once began to try to find the book of Hosea. She was in a moment covered with shame and confusion. She didn't know where to find it. Hosea was to her as completely lost as are the ten tribes to which he prophesied.

There is a great deal of knowledge that ought to be at the end of the tongue of every Christian with reference to the structure, books, authors, chronology, geography and institutions of the Bible, and we all know that the average intelligence on these things is shamefully below what it ought to be. Can a scholar in our day schools get along without a knowledge of the alphabet, and the four fundamental rules of arithmetic? It would be an absurdity to think of it. Now these things bear almost the same relation to Christian growth that the alphabet does to secular education. It is true a person may be able to enjoy historical incidents without a knowledge of geography. It is true that a Sunday-school scholar can be profited by a Bible lesson with no knowledge of the books, structure or chronology of the Sacred Word, but it is far from the greatest profit. Our aim should be nothing less than the highest grade of excellence, and if a higher grade is to be attained with so little effort as it can be in this, then there should be none who fail in it.

II. But some ask, "*What is a Normal Drill?*" I presume you have all heard Prof. Hamill's ten test questions on the Life of Christ. He has tested audiences all over this country with them, and in a very convincing way showed how very much less we know than we think we do. We only know what we can tell. Those ten questions were a *norm*. Norm is Latin for a carpenter's square. He is the overseer and we come up to him with our work and he tries it with his square, his norm, his ten questions, and he shows us how far we are askew. His square is not a very large one. It did not require a very long line to conform to it. If you did not, you would be *abnormal*. Now the drill that would bring you up to that standard would be a Normal

Drill. The point is this: We must all acknowledge that there is a certain amount of knowledge as to the Bible, its structure, books, chronology and geography that everyone ought to know, and if they don't they are not normal. They are abnormal. The Normal Drill is simply a process by which the abnormal is made normal. A drill suggests mechanical means. It implies constant twirling, boring. It requires the constant application of the calipers and square, and at last the standard is reached.

It is really a supplemental lesson. That was the old name. Such lessons were introduced by some of our church publishing houses about fifteen years ago. I began them then and have since talked them from New York to California, and from Canada to Central America. The necessity for some systematic instruction on these necessary things has always been recognized, but comparatively few have had the grace or grit to pitch in. They were called "Supplemental Lessons," because they provided instruction that was not found in the text of the International Series. And if we simply stuck to the text a child might be thirteen or fourteen before he would know very much about the structure of the Bible, and even that would be simply picked up at haphazard. There was no system. I don't like that name. Normal Drills are supplemental lessons, but the name, supplemental lesson, does not carry any moral weight with it. The name Normal Drill is intended to enforce the fact that every one in a Sunday-school ought to be ashamed of themselves so long as they are abnormal.

The Normal Class for teachers and the Normal Drill for the school are two different things. The Normal Drill aims at a grade of attainment that should be required of all outside of the primary department. The "Normal Class" standard is intended more especially for those of a higher grade. Normal lessons imply study, but a drill secures an immediate result by repetition.

III. *How should the drill be managed?* Aim at a definite thing each Sunday. The reason for some failures is attempting too much. Four facts are enough for a lesson. It may be necessary to give more but four ought to be enough. This will give at least 200 concise facts in a year. I have found it best to formulate in the shape of questions and answers the matter I aim to give in the drill. I just drill these questions and answers into myself and then devise some simple method of fixing them in the eye by means of the blackboard. State your question and give the answer, then ask it and *insist on everybody uniting in the response*. It is a *drill*. Imagine a company of soldiers with only a part obeying the orders of the drill sergeant.

Make both question and answer as short as it is possible. When you put the second question and get the response, go back to the first. Go back constantly. Keep up the idea of drill. Make it lively. Give no time for sluggish thought. Keep the thing twirling. It is hard work to drill, but the result is the attaining of the normal.

There are many courses available, but none so well adapted for drilling as those prepared by Prof. Hamill and published in the *Trumpet Call*. The others are modelled on the idea of "Supplemental Lessons," but his are practical, apt, timely and concise Normal Drills.

IV. *Who should conduct them?* The man who can. A man may make a good all-round Superintendent and may have no special apt-



ness in this direction, but there is usually some one who has a gift in this direction. He may be a teacher or a scholar. It is not necessarily a part of the Superintendent's work any more than the work of reviewing. Get the best man your school can furnish.

V. *Where should the drill come in the program?* Certainly before the lesson. In the ideal Normal Drill there is some connection between it and the lesson. Let the lesson have all the advantage of the drill. It does not take more than five or seven minutes, but put it in somewhere. The standard is not high, but unless it is attained there is an abnormal condition.

VI. Finally, test by an examination every three months. Have pencils for every one and slips of paper. Give, say, ten or twelve questions. Have each one write the numbers from one to twelve on the margin and write at once the answer to the question you ask opposite the number you give to it. When the work is done, go rapidly over all the questions so as to allow opportunity for correction or supply of omissions. Ten minutes is ample time. Let the teachers gather up the papers and hand them to the drill master at the close of the session. Announce the result next Sunday. It is not well to announce the results of each paper. Set the standard low at first. Give the names only of those who answer correctly fifty per cent. This can be increased gradually until at last none will be satisfied until they are perfect.

The Committee on Nominations reported the following names for District Presidents: 1. H. L. Parmelee, Chicago. 2. Dr. C. C. Miller, Marengo. 3. Geo. P. Perry, Sterling. 4. H. T. Lay, Kewanee. 5. John S. Thompson, Lacon. 6. H. M. Wilcox, Onarga. 7. Rev. C. M. Taylor, Princeville. 8. J. D. Arms, Monmouth. 9. G. G. Blunt, Quincy. 10. J. B. Joy, Concord. 11. David Zeigler, Greenview. 12. P. P. Laughlin, Prairie Home. 13. Geo. R. Risser, Paris. 14. W. C. Pearce, Robinson. 15. Chas. E. Hull, Salem. 16. Francis Dressor, Reno. 17. Rev. A. Rhine, Tamaroa. 18. L. D. Barth, Enterprise. 19. W. W. White, Golconda. 20. W. P. Bruner, Metropolis.

Moved and seconded that the report be received and adopted and the gentlemen named therein declared elected. Motion carried unanimously.

B. F. JACOBS: I have a nice thing for you, but before I tell you that, I wish to tell you something else. Mrs. Smith, who is on the platform, has just reported that fifteen persons in this Convention were at Duquoin, and I wish to ask them to give their names and full addresses to me, that we may make a memorandum in this report of the fifteen persons present who were at Duquoin at the Convention of 1868. If any others have come in that were not present when we talked of it this morning we would like their names also.

We find out, on careful examination of the Treasurer's report, that when our debts are paid we are only \$125 in debt, and I move that

we pay it before we go further. How many of you are in favor of it? Everybody that is just clap his hands. (A considerable hand-clapping followed.) Now everyone that clapped his hands put them right in his pocket and pull out a bill. (Laughter.)

An offering was then taken which resulted in gathering \$5.00 in excess of the amount required.

W. B. JACOBS: I have a letter from our beloved brother, T. H. Perrin, who was to speak on the "Teacher's Meeting." He cannot be here, but happily we have here the man whom you are glad to hear on this or any other subject, our beloved Prof. Hamill, who will now speak to you.

### TEACHERS' MEETINGS.

PROF. HAMILL.

I regard the Teachers' Meeting as one of the most important matters connected with the Sunday-school. How many Teachers' Meetings are represented upon the floor of this Convention? Every one of you who is connected with a Teachers' Meeting in your home school please raise your hand. (A number respond.) Quite a number of Teachers' Meetings are represented in this Convention. Upon the tables given by our brother, W. B. Jacobs, it appears in Illinois, as in other States, that only about twenty-five per cent of the entire number of schools have Teachers' Meetings.

I have here a brief outline of a Model teachers' Meeting. I desire that everyone will help me to make this a sort of Normal Drill.

What is the *purpose* of a Teachers' Meeting? It is, first, to train the teachers. It is not an adult Bible class, it is not a number of teachers coming together to study the Bible lesson for the following Sunday. In most places it is that, but it ought not to be so, for every teacher coming to the Teachers' Meeting ought to know something of the lesson before he comes. If Mr. Perrin had occupied this platform he would have told you of a teachers' meeting in Alton where this state of affairs exists.

Secondly, the purpose is not only to train teachers, but to provide teachers. How? By laying hands upon the young people of the church and getting them to become members of the teachers' meeting. Do not embarrass them by giving them something to do, but rather allow them to become honorary members and absorb what they can. I know of a teachers' meeting in a County in Illinois where eighty people meet from week to week, and the majority of the number consists of the young people of the church. By and by the Superintendent, who thus wisely calls into the teachers' meeting the young people of his church, will be helped by these young people taking part in the work of the Sunday-school.

The third purpose of a teachers' meeting is to consider the needs of the Sunday-school. The teachers are like the Cabinet of the President, or the faculty of a College. Where is the place so good as the teachers' meeting to consider the needs of the Sunday-school? Every Sunday-school has its needs and phases, its weak points and its strong points, and the place to consider these is in the teachers' meeting.

For about ten minutes of the sixty I beg of you consider the machinery of your Sunday-schools. Let it be oiled and adjusted at the teachers' meeting, and if for no other reason you ought to have such a meeting. Let matters of music and prayer and the general exercises and all things that pertain to the welfare of the Sunday-school be under the scrutiny of the teachers for ten sharp minutes.

Then the purpose of a teachers' meeting is, first—

THE AUDIENCE: To train teachers.

MR. HAMILL: Second—

THE AUDIENCE: To provide teachers.

MR. HAMILL: And third—

THE AUDIENCE: To consider the needs of a school.

MR. HAMILL: When should the teachers' meeting be held? I think if you are going to have an adult Bible class primarily to study the word of God, you would better meet as quick as you can after the last lesson has been taught. But if the lesson is to be prepared in advance by the teachers, the later in the week you meet the better. Meet in a small room in the church, not in the great auditorium, in a cheerless, cold, badly ventilated church. Rather than do this, meet in some private home. Don't move from one place to another. Let there be one fixed place and time for the holding of the teachers' meeting.

Who shall be members of it? I wish you would indicate those who should be at the teachers' meeting.

THE AUDIENCE: The Superintendent.

MR. HAMILL: My answer is that first of all the Pastor should be there. The Church cannot get along without the Sunday-school. The Pastor needs to be at the teachers' meeting for this is the center and source of strength to the Church. This is the thermometer upon the wall that indicates what the Church is doing. If the Pastor ought to be first, who should be next to him?

THE AUDIENCE: The Superintendent.

MR. HAMILL: And who next?

THE AUDIENCE: Teachers.

MR. HAMILL: Then the Secretary, Treasurer and other officers. Who else? The young people of the church as honorary members of the teachers' meeting.

Who shall lead the teachers' meeting? I think that, ex-officio, the Superintendent of the Sunday-school should be the chairman or presiding officer of the meeting and he alone ought to be responsible for it. I put the question in four or five States recently: "Who is responsible for the failure to have a teachers' meeting?" And then, "Who is responsible for the failure of it after it has begun?" and though I was frowned down many times, I stand upon this platform and insist to-day that if there is not a teachers' meeting it is the Superintendent's fault. He can have one if he will. He cannot shirk the responsibility and put it upon anyone else. If you are here to-day and say you have not a successful Sunday-school it is your fault as Superintendent and I put that burden rightfully upon your conscience.

Who shall be the leader of the lesson study? The man who is to sit in the chair and preside over the meeting ought to be the Superintendent, but the man who is to conduct the lesson study and to look

after methods of teaching and all that, need not necessarily be the Superintendent. Get the best Christian teacher, man or woman, that you can.

Next, as to the program. Get every teacher's name and make a careful record of every teacher's attendance, and also of the officers. Begin with the Pastor's name and let the names be called out one by one and the record kept, and let the report of the teachers' meeting be made to the sessions of the church, to show the faithfulness or unfaithfulness of its servants.

Then, secondly, have a short season of devotion. I beg of you when you conduct a service in reference to the Sunday-school that you make your prayers explicit and specific. Pick out some boy that is giving trouble to the school, and if you believe in prayer make the ten minutes of prayer for him. Pick out some class or department of the Sunday-school that is going to the bad and make that the special subject of prayer. After ten minutes of devotion, then ten minutes of business. Take some phase of the business of the Sunday-school beforehand, and say, "Next Friday night we will discuss the music. Let us see what is the matter with it. Let every teacher come prepared to speak upon that subject." It will make officers and teachers observant watchful and careful. Then take another phase the next time, and so on. Now for the lesson study for forty minutes. This is your real work.

The alphabet of every teachers' meeting ought to be A. B. C. That stands for *All books closed*. You cannot have a good teachers' meeting until the teachers know enough about the lesson to at least introduce the study with the books closed. Then let the leader first of all take up the connection. Where does this lesson stand in relation to the past lessons, and what part of the quarter's or year's scheme of Bible study is it? Fix clearly the connection. The next thing to do is one of the best in the world. Call upon the teachers to re-state, in their own words, the lesson of next Sunday. How many of you can thus state the lesson of last Sunday. After the re-statement of the lesson by this one and that one make an analysis of the lesson. Don't borrow your analysis from the *Sunday School Times* or any other source. I want the teachers of Illinois to make out their own outlines and stand by them and believe in them and work with them. It will make you all students of the Bible indeed.

First then, is the connection, second the re-statement, third analysis. Then comes your illustrations—anything from babbling brook or running stream, from field or flood, from what you see or read, or anything else in the wide world—the world is full of them. Gather them and bring them to the teachers' meeting. Don't say you cannot do it. There is not a teacher here but can get many beautiful illustrations. As you begin to gather illustrations the power to collect them will grow upon you.

Last of all, how to adapt the lesson to the class? Study your class; become familiar with their manner of thought, their habits, their homes, their secret lives, and you will have no trouble with the application.

What is the first step in the lesson study?

THE AUDIENCE: The Connection.

MR. HAMILL: The second?

THE AUDIENCE: Re-statement.

MR. HAMILL: The third?

THE AUDIENCE: Analysis.

MR. HAMILL: The fourth?

THE AUDIENCE: Illustration.

MR. HAMILL: The Fifth?

THE AUDIENCE: Adaptation to the class.

THE PRESIDENT: Our next subject is the "Normal Class."

## THE NORMAL CLASS.

PROF. D. B. PARKINSON.

"Study to show thyself approved unto God,  
A workman that needeth not be ashamed."

The topic assigned me this afternoon is commended as one of the auxiliaries to the Sabbath-school work,—the Normal Class. I do not presume to bring anything new to you. I am here to call attention again to something you already know. The speaker who preceded me has explained what is meant by the term "Normal" in this connection. It is our design that we may reach the Normal conditions within our power, within our reach. We have not attained unto this yet. We have only been reaching out a little at a time. We sometimes think we have made great progress, and the Lord has honored our efforts and opened up the way in a surprising manner to us; yet we are not perfect in our conception of what we have before us, so we are striving in our feeble way to reach out after still better things.

Now look at this side work of ours, the Normal Class, and see if we cannot make the conditions better. The significance of the word "Normal" in this connection—Normal Class—is a class that is reaching out after the perfect way, after perfect knowledge, after perfect methods, and while it is necessary for us to have a Normal class we need Normal supervision; we need Normal machinery. Everything that belongs to this great Sabbath-school work should be Normal in its character. But the work that I am to consider this afternoon is the study as a sort of side issue, a sort of supplementary work. It has been undertaken by men of God; it has been directed by them and great good has come to Sabbath-school work and Evangelistic work all over our land, and yet we, as a people, need to have this presented to us more forcibly in order that our young people and our older people may become more and more acquainted with the Word of God.

First, We should have a Normal subject matter. Much depends upon *the matter* that we present. We cannot expect this class to cover the entire Word of God; we must not grasp too much. We must not discourage those who are feeble, who are just beginning. Second, We must have it in such a way that it is Normal in relation to the conditions as we find them. Any scheme, any plan that brings it within the reach of the masses is better than a plan that puts it too high for those that are to be students in these classes, and we must not expect too much of them. Our time of study is limited, yet by giving a small amount of time this year, next year we can, possibly, work up our people so that we can exact more of them. Third, We

must have Normal results. We must expect a sufficient return for the labor, but not more than we can possibly get. It seems to me that for the Sabbath-school people of our land we have nothing better than has been prepared by our dear Prof. Hamill. I think he has brought within our reach such topics and such advanced work that a boy of fifteen will appreciate and be interested in carrying it forward.

I am aware that there are some serious difficulties in the way, but it should be our purpose to have these difficulties removed. The first hindrance that we find is the lack of good leaders. If we cannot get a good leader let us have an inferior one. It is better for a company of young men and women to get together and study even without a good leader, for the probability is that after a time some who are now so ignorant in regard to these things, will become leaders. Do not give up therefore because you have not a good leader. We are trying to develop leaders, as I understand it. This is one of the objects of these Normal Classes.

I would name as the second hindrance, lack of faithfulness on the part of the people with reference to religious work. We find this difficulty in all our churches, a lack of faithfulness on the part of the people. Let us undertake the work even with that hindrance in the way and see to it that we do our best to make the way as easy as possible. Let us encourage those who are willing to work. Many of us remember how we have been encouraged, when we knew ourselves that we were doing very imperfect work. I call to mind an experience of my own. Pardon me if I refer to it. I was in the northern part of this State, at Aurora, teaching my first class of grown young people. I recognized my weakness, and had I given way to my own feelings in the matter I would have withdrawn from the service. I thought oftentimes I was not doing justice to those who were under my instruction, nor to the church, by filling that place. Upon one occasion the Pastor of the Church put his hand upon my shoulder and said, "God bless you, brother, you are doing a good work for us." That word of encouragement enabled me to do better service the next Sabbath. I mention this simply as showing what can be attained by giving a word of cheer to a struggling mortal.

I will name as a third hindrance, lack of time. That is one of the greatest difficulties we meet in our work. We have but twenty-four hours each day, and only three hundred and sixty-five days in a year. The difficulty is that we have not learned to economize our time. Now, if I were to say but one word more, that word would be, Make a study of the arrangement of your time; work by some sort of a program. I remember several years ago, on the Pacific Coast, listening to a noted Sunday-school worker upon this subject. He was discussing the subject of teachers' meetings. The matter of time came up. He gave this as an illustration: "It was my good fortune on one occasion to go into the street-car with Mr. Wannamaker, of Philadelphia, and instead of sitting down and talking about the weather—hot or cold, or rainy,—instead of talking about trivial affairs, he said, "Bro. Bates, what shall we talk about?" They were to ride two or three miles in a street-car—would have 20 or 25 or 30 minutes. The first thought was, "What shall we talk about?" If we as Christians have our heart upon this work, we will find time. During the past

year it has been my pleasant duty to be associated with one of these Normal Classes. I have been so situated that it has been easy for me to say "Yes" to all who asked me to do something, so I have a multitude of duties placed upon me by my regular work and by the church of which I am a member. They come in on all sides, and this request came last fall, "We need a leader, will you take charge of it?" I thought a moment and said, "I will arrange my business in such a way that I can take time;" and I am glad to say upon this platform that I have not been a loser, but on the other hand, I feel grateful for the opportunity to help a company of young men to prepare themselves for this work. Some of them had never heard of anything of the kind. Some had never undertaken to teach a class. Some knew scarcely anything about preparing themselves for this great work, and in a short time I could readily see that their interest was growing. A young man, a German who could scarcely speak English, came almost every Sabbath with the entire lesson well prepared. I mention this as an illustration of how a little effort on the part of those who are interested may open the way by which others may grow also.

I will mention a few of the results which we may expect. First, a better knowledge of God's Word; that is the object, to become better acquainted with God's Word. We to-day, as workers in God's vineyard, expect to use His Word as the sword of the Spirit. We need to be acquainted with the books of the Bible, its authors and its doctrines.

Another result is, we gain a better ground for future work. As a teacher in the Public School system of this State, I am ready to believe that the best prospect for results is to work with the young. I have faith in the University Extension idea. We get the best results from the labor we give to the young people. So while we do not now have the conditions in our country districts, or even in our towns, which we would like to have, if we prepare our work in this way, the next generation will find the ground in a better condition for a great harvest. That is one of the results I look for—a better ground for the church to work upon, by having our young people better informed in regard to God's work.

I will close by simply referring to some immediate results. The more young people we can get interested in this the better will be our supply for teachers. I dare say there are a great many teachers in this audience who are not being used to their full capacity. Let us help and encourage any undertaking to bring out the latent power of our young people. Glory to God for what is being accomplished by the Epworth League and Christian Endeavor, bringing our young people into active work. Let us who are in a position to encourage and make the way easy for others, so use our influence that those around us may become bright and shining lights in God's kingdom.

## THE HOME DEPARTMENT.

B. F. JACOBS.

Distinguished gentlemen who are Members of Congress hire other people to write their speeches, and then make a motion that they have

leave to print them in the Congressional Record. I will distribute some papers to you and add a few words; and I would like permission to print what I give you in the report of this Convention.

The Home Department of the Sunday-school is for the people who don't go. It has been organized in many parts of our country, and it is increasing the membership of Sunday-schools very materially. In one case it has brought into the membership of a single Sunday-school as many as two hundred persons who were never connected with the school before. The idea is that persons who do not attend school may be enrolled as members of the school, the papers and quarterlies being sent to their homes, they agreeing to devote a half-hour or an hour's study to the lesson each week, and that at least once in three months they shall visit the school if able to do so. One gentleman, a minister, says it has been the greatest help in his church of anything that was ever done. These printed leaflets will give you something of the idea. Let me give you one illustration—a young lady, a telegraph operator, wrote a letter expressing her thanks that she had been enrolled in the Sunday-school of her old home church, and that she was permitted to study her lesson in her office, and she had frequently telegraphed to others, who became associated with her in this Sunday-school study by learning what a benefit it had been to her. More than one hundred traveling railroad men are thus enrolled as members of the Sunday-school, studying their lessons week by week, reporting back to their home schools and sending contributions. Now just try it.

The article to which I refer was written by the originator of "The Home Department Idea," Mr. W. A. Duncan, of New York. It is as follows:

The Home Department is an aggregation of Home Classes, as the Primary Department is of Primary Classes. These classes may consist of (1) Groups of individuals studying alone at different times and places under the direction of a visitor or teacher who shall systematically assist them by oral teaching or correspondence; or (2) The individuals may be grouped as in the regular Sunday-school and taught at the home of the teacher or scholar, or in any suitable room in the neighborhood; or (3) The class may consist of a family with the father or mother as teacher, and this family class may enlarge its membership by inviting others to unite with it in the study of the lessons.

It is not for any one of these classes, but for all, that this department is intended. The time for study should be, if possible on the Sabbath, but must be at least once a week. There is no particular method of teaching or studying, or system of blanks or circulars, or form of pledge or record book. While uniformity of name and method is desirable, yet it is not essential. Printed records and pledges are available, but the regular class book has been largely used in keeping records.

Individual, neighborhood and family classes are neither novel nor new. The feature which distinguishes this form of work from all former methods of Bible study is, that it gives to those who join these Home Classes, whether they belong to an individual, neighborhood or family class, the same relationships and privileges as though they were members of the main department. To all students in Home Classes the main department of the Sunday-school offers all the rights of mem-



bership, such as lesson helps, picture papers, library books and reward cards. An invitation also is given them to attend church services on the Sabbath, and the regular sessions of the church school whenever possible, and to make quarterly reports of study and amount of collections. They are welcomed to all general exercises, such as concerts, quarterly reviews, holiday festivals, picnics and other entertainments. At least once a year, if possible, a social gathering should be held in the church parlors for the special benefit of the members of this department.

This is the distinctively original phase of Sunday-school work which was planned and introduced some ten years ago, and which under different names and with varying methods of form, record and mode, has been largely developed during the last year.

Where it does not seem advisable to organize a regular Home Department, an individual, a family, or a neighborhood class can easily be taken as a foundation and other members and classes added from time to time. Such beginnings, being so easy of operation, do not meet with the objections sometimes offered to plans for larger organizations. We should remember that the object of Sunday-school work is not attendance at any one place, but that men should be led to study the Word of God, and thus to grow in knowledge and in grace.

Home Classes are not intended simply for Christians unable because of family duties, illness, etc., to attend regularly the services of the Sunday-school, nor simply for those who live in parts of the parish too distant to allow attendance in bad weather, nor alone for those who are poor and illiterate and isolated, who live in abandoned farm districts or in the slums of the city. They are intended instead to reach every person in all of these classes in the parish or town, and to offer to every soul an opportunity to study God's Word as it is studied in the International Series, and to give them all honors, privileges and care which the Sunday-school offers to all its members. Especially should they feel at perfect liberty to call upon the Pastor and church officers for such Christian sympathy and aid as circumstances may demand.

A Home Department, organized in an eastern city January first, increased from one hundred to one hundred and twenty-seven the first month and is steadily growing. A clergyman in Vermont has a Sunday-school of this kind, nine miles wide and fifteen miles long, with an enrollment of nearly three hundred students. A large city in the State of New York has a department working with remarkable vigor. Thousands of students are enrolled in different parts of our land, some of them retaining their membership even while traveling in foreign lands.

The Congregational Sunday-school and Publishing Society has been a constant and active leader in this mode of work, and has obtained for it official recognition from the Statistical Secretary of our National Council. The Presbyterian, Baptist and Methodist denominations have also recently adopted this method of work.

(Information and requisites of all kinds for the organization and prosecution of this work can be obtained from the General Secretary, W. B. Jacobs, 148 Madison St., Chicago.)

W. B. JACOBS: I move that the thanks of this Convention be most

heartily extended to the Entertainment Committee and to the good citizens of Centralia for doing what never before has been done since we had a delegated convention, as far as I know. They were asked to entertain five hundred delegates and they have entertained nearly eight hundred.

The motion was seconded and carried.

The Auditing Committee made the following report:

“We the undersigned, appointed to examine and audit the accounts of R. W. Hare, as Treasurer of the Illinois State Sunday-school Association, do hereby certify that we have carefully examined and checked the same, and do find it correct in every particular; and that the total receipts for the year, including the collection taken at this Convention, \$140.56, are

Total Expenditures	-	-	-	-	-	-	\$8,923.56
	-	-	-	-	-	-	8,904.26

Balance on hand	-	-	-	-	\$ 19.30
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W. S. REARICK, GEO. W. MILLER, W. B. RUNDLE,	} } }	Committee.”
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It was moved and seconded that the report of the Auditing Committee be adopted. Motion carried.

The meeting adjourned.

### WEDNESDAY EVENING.

The Convention was led in prayer by Rev. Mr. Harris, of Duquoin.

B. F. JACOBS: For some reason unknown to us, our beloved brother, Rev. Chas. M. Morton, has not arrived, and cannot appear upon this platform to-night. In this emergency the Executive Committee have thought best to ask our beloved sister, Miss Mabel Hall, of Chicago, to speak to us upon Primary Work. It is a very sudden request, as Miss Hall entered the room a moment ago with no expectation of speaking to-night. I have no doubt you will be deeply interested in what she has to say to you upon this subject. She is the Superintendent of the Primary Department of Immanuel Baptist Sunday-school of Chicago.

### WORK AMONG THE LITTLE CHILDREN.

MISS MABEL HALL.

I am glad to speak to you of the work in which I am deeply interested, the work among little children. To us primary teachers is committed the molding not only of our children's lives, but of the Sunday-schools in this State. You and I as we send forth our little ones into what we term the Intermediate Department of our Sunday-schools, send them forth to form the character of these schools. What

we require of them in the Primary Department will be required in the advanced grades, and a school's standard will be kept up if set high in the Primary Department.

Because our primary work is of such vast importance in molding our schools I would say to the Superintendents, "Select the very best teachers God gives you and entrust to them the care of the little ones of your flock." And to the primary teachers, "Because your position is such an important one, study the needs of your school. Carefully consider what is lacking, and begin thus early to instill into the minds of the little ones the principles which you wish to characterize your school." Is your school very irregular in attendance? Begin with the little ones, by a systematic careful plan, encourage regularity and promptness in attendance. Make it one aim of your teaching to secure regularity in that school. Is it that your school fails to give? Then, primary teachers, lay the foundation; teach your children that what they give is given unto God. Teach the Bible verses upon giving. Give yourselves regularly. Tell the children how the money is used and pray for those to whom it is given. Count not the amount given but the number of givers, and insist that every child, as far as lies in his power, shall worship God by giving.

Does your school fall below the standard in home study of the lesson? Do the teachers in the Junior and Senior Departments complain that it is difficult to have the memory verses learned? Then do you begin with the tiny ones, requiring them to memorize the Golden text every Sunday. If your school is too large for you to hear their individual recitations, have an Assistant, who shall be early at the door to hear the recitation of each child and keep accurate record of the same. Make it the aim of your teaching to secure that which is needed in your school.

Our school is situated in a part of the city where we are continually receiving strangers. They are not with us very long before they move to the suburbs and a new set of people come to take their places. We have found one great need to be an open heart, so we sing Sunday after Sunday:

Open the door for the children,  
Tenderly gather them in,  
In from the highways and hedges,  
In from the places of sin.

and having sung thus we ask, "How many have been performing their part this week, how many have been gathering them in?" We frequently count the new scholars, or, as our children call them, "The new fish," and then we thank God for them by a simple prayer, asking that they may learn not only to love us and our Sunday-school, but to love the Lord Jesus Christ, the great Fisherman. Sometimes we sing "Father in Heaven, we thank Thee," and frequently address the the classes thus, "If we bring a new scholar to your class, are you going to show him where to find the lesson? Will you arrange a chair for him and enlarge your circle?" The entire school feels the effect of this exercise.

Primary Teachers, magnify your office, consider to what a high position God has called you, and listen attentively to the voice of the Holy Spirit as He directs the molding of your school.

In many of our smaller schools the opening exercises of the primary department are held jointly with senior departments. If that is necessary—if you are a part of a school so small that you feel it unwise to have a division and take your primary class apart for the opening exercises, win the esteem of the Superintendent so that he will heed your request and make his prayer so simple that little children can understand it. Ask him to use familiar songs in which little children can join. Let them sing the verse of one song and the school sing the chorus. Help them to pray, and enter into the spirit of the opening exercises, thus preparing them for the lesson. During that sacred half hour, while you are teaching God's truth, insist positively upon having these children by yourself. If you can do it in no other way, purchase a screen. You can probably find a large clothes-horse with three or four foldings; cover it with white cotton and on this cotton paste some of the lesson pictures, and in that way shut yourself off in a little corner of the room alone with your children. *You must have them alone.* Little eyes wander, little feet grow weary, and you must place them where they can see nothing but your face and feel nothing but your love, just alone with you and the Holy Spirit.

I have referred to the Lithograph lesson pictures. Let me encourage you by all means to have them. \$1.25 for three months, \$5.00 for the year. They are well worth the money. Use them in such a way as to excite the curiosity of the children all through the lesson.

I was somewhat amused this afternoon when one of our speakers very honestly said that we could have Normal drills every place except in the primary department. *We do* have them in our school. I will show you our plan. In five or six minutes, as we may be able to spare the time, we drill the children thoroughly upon the outline of the Bible, so that when they leave the primary department they are able to understand something of the use of the Bible. We purchased a roll of manila paper like this (exhibiting a chart made of manila paper) and by the aid of our young men who print and paint have made this series of charts.

Who can tell the name of this book? (Holding up a Bible.)

THE AUDIENCE: The Bible.

MISS HALL: There are three names that I wish you especially to remember. It is *The Book*. Let us say it. (The audience repeats in concert with Miss Hall: "It is *The Book*. It is God's Word. It is the Bible.") We find that our first reader is divided into what? "Lessons." This Book is also divided into lessons. The first lessons were written a long while before the other lessons, therefore we say the Book is divided into how many parts? "Two parts." And the part that was written first is very - - "Old." And so we call it the old part. I will give you the big word for it in a moment. And the other part that was written last we call the - - "New."

We call this the Old Testament. You may say it after me. "The Old Testament." And the part that was written later we call - - "The New Testament."

Yes, the old part was written before Jesus was born and the other part after Jesus' birth. And then each part has many lessons, just as our first and second readers have.

To-day we have five very hard names to learn—the names of lessons in that part that was written before Jesus was born. Instead of calling them five *lessons* in the Bible, we will call them five *books* of the Bible. You may repeat.

THE AUDIENCE: Five Books of the Bible.

(Miss Hall then drilled the audience, as if it had been her own class, on the five books of Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel, closing as follows):

Let us review them now. We call them—who can tell me that word?

THE AUDIENCE: Prophets.

MISS HALL: Who can tell me what a prophet is?

THE AUDIENCE: One who tells what is to come.

MISS HALL: Here is a word; let us spell it: M-a-j-o-r—major. How many ever saw a big band of music? You noticed a tall man marching at the head of it, turning a great big ball in his hand as he went along. What do we call that man who leads the band?

THE AUDIENCE: The Major.

MISS HALL: He is the greatest man of the band. That is what the major prophets are, the *greater* ones, the ones who learned most from God and told most about him; the ones who lead the others. Now let us repeat their names: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel. I will leave the chart open next Sunday morning, and the boys and girls who come early may go up to the chart and study it, and then I will see when I open school how many can give the names of the major prophets without looking on the chart. That will do for to-day.

Thus in a very short time the children learn the books of the Bible.

Now as to finding the books. I asked the Lord to give us a good, large Bible for our Primary Department, and He provided in this way: An old lady said to me, "I have my Family Bible packed down in the bottom of my trunk. Do you think you can do any good with it?" "Well," I said, "I have just been asking the Lord for a large Bible"; so she gave hers to me. I sent it to our Primary Room, and every Sunday morning some boy or girl finds the lesson in the Bible. He must know how to find it before he comes to Sunday School, so that he can go up boldly before the school, open the heavy Bible and find the exact place. I think more than one boy by taking part in this exercise is led to think that some day he will be like the man who stands in the pulpit and opens the Bible—a preacher of the Gospel.

How shall we teach children to pray?

How did your mother teach you to pray? Do you remember the quiet eventime when, in your little white gown, you knelt at her knee and slowly repeated after her: "Now I lay me down to sleep; I pray the Lord my soul to keep," repeating line after line, imbibing the reverence in her sweet voice? That is the way we teach our children in the Primary Department. I know of no better way. We sometimes ask, "What do *you* wish to tell the Lord to-day?" In different parts

of the room the little hands are lifted, and as we call name after name, the children respond. One little girl wants to thank the Lord that mamma is well; another wants to thank Him for her new shoes; another wants to ask Him to make her teacher well; another thanks the Lord for the little chairs in our room, because the little feet can touch the floor and she is comfortable; another child thanks Him for Mr. Jacobs; another thanks Him for the whole Sunday School. Thus the incense of praise ascends. As the soft chords from the piano are heard, every little head is bowed, and, as simply as we can, we formulate these requests and make them known unto God, the little ones repeating sentence after sentence as we pray.

We have in our school also the *birthday offerings*. If I should happen to forget it during the opening exercises, some one is sure to come to me during the lesson hour and say, "Miss Hall, I had a birthday," and so the box is called into use and the little ones go up and drop in sometimes pennies, sometimes nickles and *sometimes dimes* for the number of years God has given them. Frequently we stop in the midst of this exercise and say, "Why did you put that penny in there?" and they look up wonderingly, but they are learning to reply, "The penny says, 'Thank God for another year.'" Next we ask what is done with the money, and our children are learning that our money is used to support schools in connection with the McAll Mission. Regularly they mention the fact that we must pray for our French Sunday Schools, and we must pray for our colored Sunday School down South, where one of our teachers has gone. I thought to-day, while sitting in this Convention, we ought to pray for the ones who leave us, and for the smaller Sunday Schools to which they go. We should pray more often for the indifferent scholars, for the sick ones, for the erring ones—make every child know that we want the sinful ones in our Sunday School. A boy arose one morning and asked us to pray that the boy who lived next door to him would stop swearing. We thought just a moment and then said, "What is that song we sing about bringing them in?"

"Out in the desert hear the cry,  
Out on the mountain wild and high;  
Hark! 'tis the Master speaks to thee—  
'Go find my lambs where'er they be.'"

We suggested that the swearing was the "*Baa*" of a little lost lamb needing our shepherd—Jesus. A few weeks later a little girl said to me, as she joyously brought a new scholar for a greeting, "This little girl says bad words." She wanted me to know that she had been seeking for the sinful ones, and I was glad because she had caught the Master's spirit.

You and I cannot remember what our teachers *said* to us when we were little children, though we preserve their loving gifts. My mother has put away in her own Family Bible a little paper hand, given me by my Sunday School teacher when I was four years old. It says, "For Jesus Christ's sake, do all the good you can, to all the people you can, at all the times you can, and as long as ever you can." In the last letter I received from my mother she said, "You do not know it, you have never known it, but your teacher prayed when she

gave you that hand, that you might, for Jesus Christ's sake, do all the good you could." The little hand is yet teaching—I cannot remember her name, or face or one word she said, but the little *song* she taught me I still sing—

"I love the Sunday School, so do I, so do I,  
I love my teacher, too, so do I."

We remember the songs very easily,—so much the more important then that we select songs filled with the gospel of Christ, and that we teach them thoroughly. Let it not be something of which the children catch the tune, but are lost in a sea of metaphors. Mr. Excell in his last book has two primary songs which I think very beautiful. 'There is one—

"I have two little hands to work for Jesus."

And there another which is entitled, "As We Go."

Those two I would recommend you to use in your classes, and there are others which if used frequently will influence the character of your school. We use "Father, we Thank Thee" very frequently.

"Can a little child like me thank the Father fittingly,  
Yes, O, yes, be good and true, patient, kind in all you do,  
Love the Lord and do your part, learn to say with all your heart,  
Father, we thank Thee."

We use the chart in teaching these songs, having the words printed on the chart, using them before the children until they are thoroughly learned. The chart is then turned away to see if they can sing without seeing the words, and thus they carry the Gospel to their homes. I have compiled a song book for my own use, and I think you would find it very helpful in your schools to do likewise. Cut from various books the songs that you think particularly good for little children, and fasten them into a blank book. Have a Children's Day section in the book, a Christmas section, an Easter section, a Thanksgiving section, and so on. It is worth while to pay the price of a book to get a good song for little children. By this plan you have no trouble Sunday morning telling your Assistant in which book to find the songs, neither is the very song you want left at home. You have your little book with you—all the songs together.

But remember: No delightful exercise, no approved method will serve as a substitute for *personal work in every home*. We are to keep our children together by love for each one, by knowing every name; looking into a little face and saying, "You were not here last Sunday, my dear; was mamma sick?" And to another, "Oh! I am so glad you are out again; we missed you last Sunday."

Be early at the door, greet them as they come; visit them when absent; pray for them earnestly morning, noon and night, and may God bless your efforts to lead these little lambs to Himself.

B. F. JACOBS: Miss Hall spoke to you about the birthday offerings in the school of which she is one of the Superintendents. Some of you heard me speak last year and the year before of the work we are trying to do in France, and I wish now to show you one of the rolls like those we send to France, on which the Golden Text and

Titles are printed in the French language. This is the roll for the third quarter, beginning with the first Sunday in July. The lessons are in the Acts of the Apostles, on the Ascension of Christ, the Descent of the Holy Spirit, and so on through. These French texts are printed in this country by the Providence Lithograph Company, and the rolls are sent to France. We have also begun the printing in France of the little cards, containing the titles and Golden Texts, and the questions on the back of the cards are printed in French also. We are sending them now to 200 French Sunday Schools as a gift from Sunday Schools of the United States who wish to contribute. Our Sunday School sends its birthday offerings, which amounted during the last year to \$125, so that we are able to care for five French Sunday Schools. Every school which contributes \$25 has one of the French Sunday Schools assigned to it by name, and receives letters from France. There upon the wall is a picture of Christ at the well of Samaria. I wish to tell you a little story about it. One week last Fall I received letters from 57 French Sunday Schools, and the letters told different stories concerning the work, but one of them told the story of that picture of Christ at the well of Samaria. They give out the little cards, which are fac similes of these "Bible Lesson Pictures." The large pictures, as in our schools, are hung up for the day when the lesson is taught to the schools. The little cards are given out to the scholars, and they are told that if they get twenty good points, as the Frenchmen say—if a scholar has been faithful in attendance and lessons for ten weeks, one of these pictures that has been used some Sundays before will be given to each scholar who has the 20 good points. One little girl who belonged to a family by the name of Mainganeau went home one day with a little card representing this picture of Christ at the well of Samaria. Her papa was one of the weavers in the Gobelin Tapestry Works, and when he saw that picture he said: "My child, if you will be a good girl and get the 20 good points, and bring me home the large picture, I will weave it in tapestry." I got the letter, and I wrote back immediately and asked if it was possible for us to have that picture in America. An English lady who was there and had a great influence in that School wrote back that they would be very glad to have us take it, especially if we would furnish some money to help them complete it, for they were very poor, and he had to do the work at home on a little loom when he was not engaged at work in the Gobelin Works. These "Gobelin Tapestries" are *not sold*. They all belong to the French Government, and are sometimes distributed among the French noblemen or gentle, men of high rank in the Republic. So we sent over the money, and after some weeks of waiting back came the picture in silk tapestry-woven to look exactly like this picture, only as much more beautiful as silk would be more beautiful than these lithographs; and back came the story with it that the father and mother had become deeply interested in the study of that picture, and in the story of that scene, and had been won over to that school by means of this picture. I received a letter the other day from Mr. McAll himself, and he wrote a very beautiful account of one of their girls whose parents had been greatly opposed to the schools, but had been interested in the pictures which the children brought home; and when the little one was taken very



sick she requested that the picture might be hung up by her bed, and she kept telling them about the picture and pointing out the Saviour to them, and it was the means of bringing that father and mother, as well as the dear child to the Saviour.

Some of you are interested in these French schools. Some of you who could not send \$25 have sent \$5, so that five of you have had a French Sunday School assigned to you together.

THE PRESIDENT: It gives me great pleasure, ladies and gentlemen, now to intrduce to you Professor Wilbert W. White, of the United Presbyterian Theological Seminary of Xenia, Ohio, who will speak to you on "The Book We Study."

## THE BOOK WE STUDY.

PROF. WILBERT W. WHITE.

Put no trust in railroad companies. They boast of their ability to bring their trains in on time, yet often a hot box is developed, or a burr is lost and delay is caused. The only word in which we may ever confide is that of God. You never heard of his great train of events ever stopping for a hot box or a broken coupling.

Were I to use the classic language of the street, I would say: "I got left." But the "next train" brought me, and I am glad to greet you. The hour is late and I shall not weary you.

Paul the aged, the battle-scarred, once wrote an affectionate letter to his young friend Timothy, calling him his beloved child. Could we look upon the original manuscript, I suspect we would find the following words underlined:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work."

The Bible has been generally accepted as the greatest book for texts in the world. It is and ever will be the greatest text-book in the world.

This is an age of printing. Books, papers and magazines are scattered broadcast. The *New York World* recently announced that as soon as its new presses could be put into position, it would be possible to print a "World" for every one of the 5,997,853 inhabitants of the Empire State in sixteen hours. Yet of all the vast amount of printed matter offered to the public to-day comparatively little is worth looking at. Comparatively a small number of books are worth reading through once; fewer are worth reading through a second time. Very few volumes are worthy of careful study. There is only one book that is altogether profitable in all its parts, because it is inspired of God. That book is the Bible. Some appear to think that because the Bible is God's book it does not need to be studied. Many worship the Bible as a fetich. They keep it on the parlor table, and think that because it is near them, in some mysterious way its truth will be communicated. Many imagine that all they need to do is to throw the Bible open and read the first verse on which the eye falls.

Because the Bible is God's book is the very reason why we should study it. Men think it worth while to study God in nature. Thousands give their entire lives to scientific investigation of physical and mental phenomena. Much more is the Bible worthy of study. After Job (chap. xxvi) had given a magnificent description of God in nature, he said: "Lo these are but the outskirts of His ways! And how small a whisper do we hear of Him! But the thunder of His mighty deeds who can understand?"

If God's way in sun, and star, and wind, and air, and water, and earth demand so much investigation, how much more does He who made all these challenge our reverent, careful thought! In the Bible we have God revealed. The Book of books is inexhaustible in its richness. I verily believe it presents the most promising field for the investigator. Like the deep sea it contains riches yet unguessed. A prominent professor in an Eastern Theological Seminary is said to have read the New Testament through once every month for the past fifty years, and his testimony is that each reading has brought new truth to the soul.

Happy are we who have opportunity and inclination to study God's Word! A dear friend of mine, an enthusiast in his work of preaching the Gospel, once said to me as we walked along the street: "I hug myself every now and then when I think that it is my life-work to study and teach the Bible." Pardon me if in this presence to-night I thank God that He has led me in the past and brought me to a position where I may give my entire time to the study and teaching of the Word.

I ask you to consider with me three kinds of Bible study, and yet the three are one. In order that we may better understand the subject let us view these different kinds of Bible study with the nineteenth Psalm as a basis.

1. *Scientific Bible Study.*

Probably few know just what is meant by scientific Bible study. The word science has been much abused. We may well exclaim: "O, Science, what outrages have been committed in thy name!" We use the word to-night in its best and truest sense. Were we to undertake a study of the 19th Psalm scientifically, we would consider such questions as the following: Who was the author? What is the date of composition? What is the character of the language and the style of composition? A scientific study of this Psalm would undertake to determine the meaning of each word, clause, and sentence, both in itself and in its relation to the context. The following points are involved in a scientific study of the 19th Psalm:

1. The Psalm itself must be studied. The object is (1) to know what the Psalm says, and (2) to know what it means by what it says. To know what the Psalm says you must go to the Psalm itself. It may be necessary for you to refer to helps to determine what the meaning of some parts is, but the study of the Psalm itself is the all-important thing.

2. The Psalm must be studied historically. This is true of the Bible as a whole. We must recognize the fact that the Bible is not a single book, but a library of books; that it is composed of sixty-six distinct books which were written by different authors at different

times, under different circumstances, in different countries, and in different languages. The Bible is truly the word of God. It is inspired of God, and yet it is also truly the word of man. Jesus is both human and divine; so is the Bible. The combination of these two elements is a mystery. The Bible, then, must be studied from an historical standpoint.

3. The third point involved in a scientific study of the 19th Psalm and of the Bible as a whole is this: It must be studied consecutively. The first verse must first be taken, then the second, then the third, and so on to the end. We could not study the Psalm scientifically and begin with the fourth verse or the seventh verse. What precedes is necessary to a proper understanding of these verses, and must be considered. Scientific Bible study is opposed to detaching sentences from their surroundings and studying them alone.

4. Scientific Bible study involves at least one thing more, viz.: that the Book be studied comprehensively. Each part must be interpreted in the light of the entire book. We needn't enlarge upon this point.

II. The second kind of Bible study of which I shall speak is *Devotional Bible Study*. Were I to read the 19th Psalm in public worship or at family prayers, I would not emphasize the question of authorship, style of composition, date, etc. I would read the Psalm with the thought of refreshing my own soul and the souls of my hearers. I would not approach it in a critical mood, but in a devotional frame of mind for the purpose of gathering strength for my life.

III. A third type of Bible study may be denominated *practical*. This is not so well illustrated by the 19th Psalm as it might be by other portions of Scripture, yet even here are points which may be referred to in a practical way. This Psalm might be referred to in dealing with one who has difficulty in seeing the harmony between Science and Revelation, as in several other ways. When one studies the Bible practically, one goes to it to find material suitable for use in Christian work and life.

It may be proper before proceeding further, to emphasize the fact that the three kinds of Bible study referred to above are only different phases of the same thing. They are really one. The Bible whenever studied properly is studied scientifically, and devotionally, and practically. Yet one or another of these phases may be emphasized according to the end in view at the time.

The distinction between these different kinds of Bible study may be more clearly grasped if we use an illustration or two. Transfer the word study into the department of botany. You go into your garden and study your flowers scientifically. You examine carefully every part, note relations of parts, number, names, size, shape, etc. With greatest care you classify your flowers according to the facts which by careful examination of them you discover. The next day weary from toil, you walk through your garden and are charmed by the sweetness and beauty and your heart goes out in thanksgiving to God the creator of the flowers. Thus you study your flowers devotionally. That same afternoon you gather from those same beds a bouquet for some sick friend. Then are you studying your flowers practically. You may do these three things on three different days, or you may do them all at one time.

The same distinction may be observed in the study of astronomy. You go out at night and note the distances, sizes, movements, etc., of the stars. By so doing you study the heavens scientifically. As you go home from the observatory you wonder at the beauty of the sky, and your thought is expressed perhaps in the words of the Psalmist: "When I consider Thy heavens, the work of Thy fingers; the moon and the stars which Thou hast ordained, then say I, What is man?" Here is a study of the heavens devotionally. On your homeward journey you are guided by the position of the stars. Here is a practical use of the heavens.

As we dismiss this part of our subject, I wish to refer to an old college professor of mine, who has recently passed away, as an embodiment of the scientific, the devotional and the practical. He was a lover of the true. He was constantly in search of truth. The very night in which he died, he took his customary weather observations. When he would be explaining some fact in science to his class his eyes would glisten and he would almost dance for joy. He was a lover of the beautiful and of the good. He was intensely practical in his study. A lover of the true, the beautiful, and the good, he was at the same time scientific, devotional and practical. Thus should we be in our study of the Bible.

I close with four remarks about Bible study.

1. It is not necessary to understand the Bible scientifically in order to derive much benefit from it. Some appear to think that unless all the questions of criticism have been examined and settled, a person can derive little from the Bible. This is a mistake. The fact is that the great majority of people do not understand the critical questions relating to the Bible, nor is this necessary to devotional and practical use of the Word. How many in this audience are familiar with the chemical analysis of the food which they ate to-day? Very few. Yet the food is nourishing to these bodies just the same. Few would insist on waiting for a knowledge of chemistry before eating a delicious peach offered by a friend. The majority of people do not know, and never will know much about the chemical analysis of food, yet all will keep on eating food. So with the Word. It has nourished the souls of thousands who never heard of the Pentateuch Analysis, or of the Second Isaiah, or of the Third Zechariah.

2. Other things being equal the man who possesses a scientific knowledge of the Bible possesses more power than the one who is without it. The botanist gets more out of his garden of flowers than the one who has no knowledge of botany. The devout astronomer has more to praise God for than the one ignorant of the stars in their courses. All should strive to acquire a scientific knowledge of the Word as rapidly as possible.

3. The Bible is the hardest book in the world to study scientifically. Why? One reason is, we are prejudiced in favor of certain expositions. Why have we so many denominations? Partly because of temperament perhaps. It is a noteworthy fact that the denominations are composed chiefly of persons who have been born into them. The children of Baptists are for the most part Baptists. So it is with the others. We have been taught a certain view of the Word from our denominational standpoint, and our prejudices arising from this

cause are in the way of a scientific study of the word. We have pre-conceptions. We look at the Word too much through the colored glasses of denominationalism. I tell you, friends, we must look at the Bible less from our own denominational standpoint. (Applause.) I am glad you applaud that. I see the dawn of better days. Two facts are prominent in Christendom to-day. One is the increasing study of the word itself, and the other is the growing harmony among Christians. I believe that the one is the cause of the other. (Applause.) The second difficulty in the way of studying the Bible scientifically is this: The Bible deals with the life. It gives us facts which we do not relish. A bad man may study astronomy or geology or botany and not be disturbed in his sin. But no one can study the Bible and be bad at heart without having trouble. There is every temptation in the study of the Bible by one who loves not God's law, to distort the meaning and make the word suit the life. People do not like the Bible when they love to do wrong.

4. We must be on guard against a mere scientific study of the Bible. There are those who say the Bible must be studied just like any other book. This is both true and false. If the meaning is that the Bible in order to be understood must be studied, we assent to the proposition. No one can absorb God's truth by carrying a Bible under the arm, any more than one can become an astronomer by walking under the stars. But proper Bible study involves the recognition of an element which does not enter into the study of other books, viz.: The interpretation of the Word by the Spirit of God. There are men in the world who teach the Bible, who at the same time teach it not, because they ignore the Spirit of God. They are blind leaders of blind. The Word is not food to their souls; it is not a law to their lives. They study and teach it professionally. A man should bring to bear on the interpretation of the Bible all that history, and archaeology, and all other sciences can contribute, but he must not forget to lift his eyes to Heaven and say: "Open thou mine eyes that I may behold wondrous things out of Thy law." The student's lamp should be used in the study of the Bible. So should the spirit lamp be used. Both should be on our study tables.

Paul, the aged, the battle-scarred, once wrote an affectionate letter to his friend Timothy. Could we look on the original manuscript I imagine we would find the following words underscored:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth." This Word is the sword of the Spirit. Let us not stop in the midst of the conflict with the enemy to submit it to an analysis for the purpose of determining whether it is true or not. This is a tried weapon. It has been tested by such warriors as Paul, and Luther, and Knox, and in the hands of the noble band of Christian workers to-day it is doing good service. Let each one of us give diligence to show himself approved not unto self or man, but unto God, a workman that needs never to be ashamed, rightly handling the word of truth. (Applause.)

The Convention then sang No. 65, after which the meeting adjourned.

*THURSDAY MORNING.*

The "Early Meeting" at six o'clock was led by Robert E. Hall. It was well attended and the exercises were both interesting and profitable.

The regular session opened at eight o'clock with a "Worker's Conference." Fifteen minutes were spent in a devotional and song service, after which the President introduced the Secretary of Ogle County Sunday School Association, who spoke on

**THE COUNTY CONVENTION—HOW TO INCREASE ITS USEFULNESS.**

J. D. WHITE, OF OGLE COUNTY.

The topic, how to increase the usefulness of our county Sunday School conventions, has been a prominent subject of prayer and thought with our most earnest Sunday School workers for many years.

Therefore I shall not be able to present anything new, but will present some of the old and some of the more recent methods which seem to have in them qualities which, if faithfully used, will help to increase the practical usefulness of our county conventions.

All recognize the fact that great good has come to the Sunday School cause from these conventions and that great progress has been made in organizing and using these in the furtherance of the Sunday School cause.

Until recent years many of our counties were only partially organized, and conventions, if held at all, were planned by a few earnest workers with little support from the great mass of Sunday School attendants. But the need of more thorough organization and of better methods in carrying on our work is now acknowledged and acted upon.

We recognize the fact that we must have a definite purpose in our conventions. We must aim at something.

We must plan to have presented (and answered, if possible) the questions and difficulties which come to the superintendent, teacher and scholar in their home Sunday School work in a practical manner.

What then should be the object and aim of our county conventions or what can we by faithful planning and work accomplish?

The first aim should be to see that every community within the county has a convenient Sunday School. This, as we know, can only be done by the thorough organization of districts and townships. The county which has its district and township organizations will not fail in having a profitable county convention; but here is where most of our failures come in, not many of our counties are thoroughly organized. As this organization is only a means to an end, that is, to bring the Gospel and present it in a faithful, saving manner to all the children and adults in our territory, we must at these conventions emphasize the necessity of better study and better teaching of God's word. To this end we should urge and devise systematic and thorough preparation by superintendents, teachers and scholars.

The Normal Bible Lessons, which have been introduced in most of

our conventions during the last few years by Prof. Hamill, are certainly among the most practical and helpful methods by which to accomplish this result. Certain it is that a great deal that is called teaching is not teaching, in fact, and what we should aim at in our conventions is to instruct in right and practical methods, therefore we should more and more make this normal work a prominent feature in our conventions and urge our delegates to take up the work in their respective localities.

Again "The Loyal Army Movement," inaugurated by Brother Jacobs, and explained in the "Trumpet Call," should receive careful consideration. Wherever its standards have been adopted great results have been accomplished. In my own county this movement is being tried this year in a limited way. We find a difficulty in getting the adult classes in line, but believing it is along this line we can look for great good, we should at our conventions present this movement and urge its adoption.

Perhaps one of the ways to increase the usefulness of our conventions would be to have a larger number of our teachers and scholars have a part on our programs.

Because our pastors are willing and better able to present a topic, and our lay members loth to go on our programs, we are for the most part likely to give the pastors the right of way. By taking part in our programs our workers would feel their responsibility in the Sunday School cause and become zealous in their work.

It should be our aim at these conventions to inspire those in attendance with the importance and opportunity the Sunday School affords for the spread of the Gospel,—with enthusiasm in their home Sunday School work. These conventions should be occasions in which a deeper consecration of heart and life should be sought and obtained.

If we expect profitable county conventions there must be a careful preparation preceding it. We must create an enthusiasm and desire for better work in township or district conventions by personal effort and appeal.

A good township map of the county, showing the location of each Sunday School, will be a help in finding the needy districts.

In my own county of Ogle, while we regret that more faithful work has not been done, we rejoice that we have so many faithful workers, and believe there is a growing interest and desire and effort for better conventions and general Sunday School work. We have divided our county into eight districts, which gives each district officer about three townships. These officers are members of the County Executive Committee, and with the Township Presidents have charge of the township conventions and general Sunday School interests. The county officers, as far as possible, attend and aid in these conventions. This plan has worked well with us, but as in all Sunday School work we must have faithful district officers.

Our motto, "*Faith and Faithfulness*," given by Brother Jacobs, is one certainly needed in our county convention work. We need faithful planning and faithful work by our county and township officers. Let us, fellow Sunday School workers, go home from this convention resolved with God's help to make our home conventions a greater Gospel power.

## THE COUNTY PRESIDENT'S OPPORTUNITIES AND RESPONSIBILITIES.

L. D. BARTH, PRESIDENT OF 18TH DISTRICT.

CHRISTIAN FRIENDS, LADIES AND GENTLEMEN:—You will please excuse the preliminary remarks to my address, but I think I have more responsibility on me than many of my co-workers in this great work. I have superintended one of the largest German Sunday Schools in our part of the State. Also, I am President of Wayne County, and for the last year I have tried to fill the position of District President of the Eighteenth District. I do not wish to say that I represent the German young men of our State, for I am sorry to say that many Germans have not taken the interest in our State Sunday School work that they should.

This morning I feel that we are working for a better interest among all of our people, Germans and Americans. I hope, if any Germans are in our Convention this morning, they will get enthused and take hold of this grand American institution, the Sunday School work.

The future of this grand country depends upon what kind of boys and girls we raise up, and so if we wish it to go forward we must see that our boys and girls grow better. Let us serve our Master with more love and earnestness.

America is a country of opportunities. A little homeless urchin out on the street has the same opportunities for making a man of himself as the young man who lives in a millionaire's home.

When I attended school the professor asked each member of the primary department to write him a letter, and the next day received fifty letters, twenty-eight of which began, "I enjoy the present opportunity." Now, my dear County Presidents, we should all enjoy our opportunity. Many of our County Presidents do not enjoy the opportunity they have of doing some work for the Master. We enjoy that which we love to do. We enjoy that which is true, so I hope every County President in the State of Illinois will work for the Lord and enjoy that opportunity.

One of the opportunities of the County President is to get in the remote districts of his County and look after the Sunday School work. It is no trouble to assist Sunday Schools in the city, where they have help and talent. But out in the country while they have the talent it is not cultivated.

We find throughout Wayne County, and I presume the same is true of other counties, many Sunday School Superintendents do not feel the responsibility that rests upon them in their Sunday School work. I do not care how indifferent a man is, when you cry "fire," *he gets there*. The word responsibility should rest on the County President's conscience like the word fire, and he should just get there. Whenever we can make them feel that they are responsible, there will be more work done than has been done in the past.

The County President is responsible for the Sunday School work in his county. We cannot do too much work for the Lord, but we are responsible for what work we do. I think a great many of us sit



down and plan out a great deal of work which we never put into execution. Dear County Presidents, if you have any plans get out and put them before the people, and let us see what can be done for the Master during the coming year.

The success of our Sunday School work in this State depends a great deal upon what our County Presidents do. It is impossible for our Township Presidents and Secretaries and other officers to do this work without faithfulness on the part of the County President.

We commenced the Sunday School work in our county with thirty-five Sunday Schools. We now have eighty-two. We do not take the honor of saying that we were instrumental in making the increase, but we felt that we were responsible, and that it was our duty to see that there was a Sunday School in every part of Wayne County, and we have tried to have them.

We are responsible not only to our State officers for the success of the Sunday School work, but we are responsible to God for what He has entrusted to our care. If we could get a better co-operation of the parents in this Sunday School work, it would assist a County President a great deal in doing better and more acceptable work. Our young people throughout the State of Illinois work and toil, but they do not get the encouragement that they should from the older people, not even from the pastors. Let us push out our young friends and encourage them.

My prayer is that God will bless the Sunday School work throughout our State, and especially in the Eighteenth District.

## THE WORK OF THE COUNTY SECRETARY.

MRS. A. E. LARKIN, OF KNOX COUNTY.

I have only a few words to say to you on this subject, and I come here only because some years ago I promised the Master that when any call came in His name I would try to respond to it. I think I could much better interest you in answering some questions than in trying to talk to you, but I will speak for a few minutes about the work of the County Secretary.

Our Constitution, defining the duties of the County Secretary, says that he shall keep a record of the proceedings of each meeting, a list of the Sunday School Superintendents, the names and address of each, the number of teachers and scholars, and make a report to each annual meeting. And it should be added: "Do whatever the other officers fail to do."

The Secretary of the County should be in touch with every school in the County, should know its difficulties and should be in sympathy with the hindrances and difficulties connected with each school. It requires several years' work before one can gain this knowledge, but after a few years' service as Secretary, I think, it is not an unreasonable thing to ask that the Secretary be acquainted with nearly every teacher in the county.

The difficult part of the Secretary's work is gathering the statistical reports. Many letters must be written; many days we must wait for answers that never come. Letters must again be written,

and finally in some schools we cannot secure the report without going after it. But by the persistent effort and weary hours we can succeed when we are familiar and acquainted with the work in the County, in getting a correct report, as I know by personal experience. I cannot agree with Brother Exter, who said the work of gathering the reports should be done altogether in the Township Conventions. In many Township Conventions the schools are not all represented, and it would not be a complete report.

If the President of any county is not fulfilling his duties, it is the duty of the Secretary to see what the needs are, and that the work goes on. He must see that someone is trying to awaken an interest. If there is a missionary in the county, the work is largely his to go from school to school and home to home. We have in our county a missionary, have had one for four years, so that the work in the county in which I now am is quite different from the county in which I worked before, where there was no missionary. If there is no missionary in the county it is the duty of the Secretary to assist in organizing schools and encouraging them through the winter season.

I can only give you out of my own experience what I believe to be the work of the Secretary, and I know, Secretaries, that it seems sometimes very hard mechanical work, but it is the Master's work, and there are times when we feel that it is not wholly a mechanical work. I remember very recently, in the county in which I have just begun my work one of the Township Vice Presidents coming to me (whom I had never met except once in the convention) with his sorrows and the trouble in his own home, expecting to get some help and encouragement from me as a Christian fellow worker, and it did me very much good to know that he felt that I was interested in his welfare and in the work in his home, as well as in his township.

We, of course, must look after the financial matters and assist the Treasurer in this work.

In this work, as in all other work, if we succeed we must do hard work, and if we are the Lord's servants we must do many things that are unpleasant, and we must have patience with people.

The Secretary should keep the work of the association he represents before the people of the county. In our county we have an Executive Committee, and it is the duty of the Secretary to report their quarterly meetings. They meet once a quarter to consider the interests of the county, and we report the meetings, and I publish in the daily papers of the city and two weekly papers whatever there is of interest connected with the associational work in our county.

B. F. JACOBS: Do they charge you for the space?

MRS. LARKIN: No, sir. They say they want what is of interest. I went to the editors personally and they said to me, "These are things that are of interest to very many people in the county. We will give you a whole column if you want it."

W. B. JACOBS: I move that the same kind of editors be appointed in every county.

Mr. PEARCE: I move that the Secretaries do that kind of work.

MRS. LARKIN: I do not know how it may be in other counties,

but in our county there are people who will make contributions and feel quite gratified when they see it announced in the papers.

I think the Secretaries should help in all conventions where they are needed in helping to plan the program or in taking a place upon it.

I emphatically believe in writing letters instead of sending mimeograph or circular letters. As a secretary, if you write to the Superintendent of a school and in that letter he recognizes your knowledge of his school, he will know that you are far more interested in it than if he feels that you write that same kind of a letter to every other Superintendent. Not any two schools should receive just the same kind of a letter. This means work, but, as I said before, success requires work. The business in the county should be attended to in a business-like manner. You have heard that said very many times, but I believe that the Secretary must be alive.

I cannot tell you how to do better work, as I should like to, but I can say that if we do this work as for the Lord Jesus we shall succeed. Only He knows the labor and the toil of a County Secretary. Nothing creates an interest like an earnest spirit. There must be personal planning for the county work, so the Secretary must study his county, and the rule that I would give is this: To plan the work, to go at it and to keep at it.

We hope to learn something from this convention about better methods of work and how to do the work, but I think it must come largely with experience, and God's blessed assurance is, that if any lack wisdom and ask Him, He will give liberally. And then, brother Secretaries, we are placed in this work to do it faithfully for the Master, but we need consecrated time and consecrated talent, if it be only one talent, and consecrated energy, and we need to believe that this Association is an organization through which we shall reach the boys and girls in our county who are rushing headlong to destruction. (Applause.)

The following was received in response to a telegram sent to South Dakota Convention:

BROOKINGS, S. Dak., June 16.

*Rev. H. C. Marshall, President Ill. State S. S. Convention:*

South Dakota re-echoes your fraternal greeting. Read 2 Thes. 2:13-17. "But we are bound to give thanks alway to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth: whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work."

CHAS. E. BAKER.

## COUNTY S. S. CONFERENCES—VALUE AND METHODS.

GEORGE W. MILLER, OF EDGAR COUNTY.

I wish to start into this subject backwards—instead of speaking first of the value, I want to speak first of the method of Sunday School Conferences.

*The purpose of a Sunday School Conference*, as we have learned by two years' experience in Edgar County is, first to ascertain the exact condition of every school, of every township and of every superintendent in our county. Next, if there are schools to re-organize, we wish to find the corpses of Sunday Schools that have been buried for months, or perhaps for years. Another purpose of our conference is to allot to every man and woman his and her place and work. Another point is that we may come in contact, one with the other, and that the spirit of our God may send us out to methodically work throughout Edgar County.

Next, *who is wanted* at the Conference? You would expect a Sunday School man to say "everybody," but I will not say that. These are the persons we want, and go after: First, every Township President in the county, and there are fifteen. Next, we want our Superintendents there, and we want our Secretaries there. We do not care if the entire public remain at home after we have these; rather, they are invited to remain at home.

*When and where* should that conference be held? When? In our county we think the month of March is the best month. It is before the crops are put in, and our farmers have more leisure time than probably in any other month of the year. Therefore, the early part of March, when the mud is knee deep in Edgar County, we want our conferences. Where? We prefer to have them at the county seat, for that is the central location of our county, and therefore easier to reach from all points.

*How to secure a good attendance.* I will tell you how we tried to secure attendance. In the first week of January we began to write letters. If we commence in January to correspond with our Superintendents we are liable by the middle of February to have an answer from some of them. We commence corresponding with every Township President in the month of January, and after having repeated this correspondence time and again, we finally have an answer from all of them. We urge upon them the great necessity of being with us. We urge them to lay aside everything else and to come.

Two years ago in March we had thirteen out of fifteen Township Presidents present, and it snowed and blew all night; it fairly blew them in. Some came on horseback, which shows they were interested. And we had about forty Superintendents. In our last conference, held March, 1892, the same per cent. was there.

*What do we do at the conference?* We commence by calling for a brief report from every Township President, and the County President asks them questions appertaining to their work. We first ask: How many schools are there in your township? Sometimes our County Secretary has to tell the Township President that particular fact. Then we ask: How many schools in your township are evergreen? and thus

we ascertain the exact condition of each township and of every school. In a brief time we have the number of schools in our county, and the name and address of each Superintendent.

We next have some one, whose whole heart is in the work, present such an appeal to the Township Presidents and other workers that their hearts will be set on fire; that they will go away from the conference with an earnest desire to do the Master's work, build up our schools and do their whole duty. In the evening we have public addresses in one of our churches to which the general public is invited.

Now as to the results. Oh, County Presidents and Secretaries, I wish you could know the results; I wish you could see, as I have seen as I go through the county, the wonderful results of the Sunday School Conference held early in the spring. The first impressions made are these: The Township Presidents go away with their hearts warm with the work. They go away with an intelligent idea of what they are to do and how to do it. We find we have reached the point where we have laid the burden upon each individual Township Worker. In the townships there is a uniformity of work; there is method and system in the work, and God can use methodical, systematic work.

In our last March conference we made out a list of township conventions, when each would be held and who would participate in it.

W. B. JACOBS: While the rest of us were at dinner Brother Miller and the township officers were putting in their time making arrangements for their township work.

MR. MILLER: We have a little card that I carry in my vest pocket all the while that will show me where I am wanted during the entire season, where R. A. Bristol is to go, and where our District President, George R. Risser, is to go. There is no guess-work as to what we expect to do, who expects to do it, and when it is to be done. It is positively shown on that piece of paper, and it is positively going to be worked out. As I have said, this systematic, methodical way of arranging matters leads to better work.

In our conferences we discuss the programs for our township meetings. First of all, in making out our program, we leave everything off that does not absolutely pertain to Sunday School work. Let your sermons go by for some other time, and let your declamations go for all time, and stick absolutely to Sunday School work. This promise we get from the President of every township. (Applause.) Next we see positively that the Normal work and the Sunday School Loyal Army work shall be presented in every township in Edgar County. In that way the Sunday School Army work has been brought into contact with every Sunday School worker so far as they would attend our conventions. Instead of giving twenty minutes to a speaker, cut them down to fifteen, and if they are not done in that time shut them off. I carry in this book a printed program of every township convention to be held in Edgar County.

Another result is that the old township picnic is forever put under our feet (applause), and never shall, if we can help it, be presented to the public again.

The next point is to bring the people to a devotional frame of mind by a good earnest Bible reading, by a man who understands how

to lead a devotional exercise. Then the hearts of the people are prepared for the work before them.

I cannot tell you the value of these conferences to Edgar County; I cannot tell you the better grade of work that is being accomplished. Brother County Presidents, I think sometimes it is our fault that the Township Presidents do not know what good Sunday School work is, for we do not know ourselves; and if we do not know we cannot tell it. The people *want* better Sunday School work; they are after it and adopt it just as soon as you present it to them in an intelligent manner. The American people always want the best!

THE PRESIDENT: The next subject is "County Normal Institutes," by George F. Righter, of Douglas County.

### COUNTY NORMAL INSTITUTES.

GEORGE F. RIGHTER.

It was in the Sunday School that I received the instruction which brought me to a knowledge of the way of salvation. In the Sunday School I received Christian training which gave me the determination and purpose of a life that bears me on to the goal of higher attainments—awakening in me greater desires, causing a realization of broader possibilities in this Christian life. And in one of these institutes conducted by our Brother Hamill, less than two years ago, I was born of the Sunday School spirit. Since that time, whatever advancement I have made is along the line of work as planned and published in our State organ, the best medium of Sunday School education I know of, the "TRUMPET CALL."

The benefits of institute work are shown by the progress and development of our schools, which are now reaching a higher standard and advancing more rapidly day by day.

We have to-day more live schools, and a greater number of qualified workers, and better Sunday School work, than we have ever known before. Many minds heretofore latent have been stimulated into life and activity by Prof. Hamill's simple, comprehensive plan of Bible study. Our workers are beginning to realize their ability to grasp and secure for themselves that which they have so much needed and desired, viz., a more thorough knowledge of God's Word. Thus they are brought into a deeper realization of what should be the result of their own lives. By this means, purposes and aims are born which produce practical results along the line of better Sunday School work. The work done by our brethren in these Normal Institutes continually bears fruit, for new recruits are constantly springing up. Their work will not return unto them void, for each man's work shall be made manifest, and he shall receive a reward.

Our remaining needs will soon be discovered, and with the preparation already made, each need will be supplied. As this advance movement is growing on every hand, and the comparison of the old and the new is seen, soon will be heard the cry from Macedonia, "Come over and help us."

In our county we have yet some districts which have not come in contact with the spirit and purpose of this movement, nor with the plans of our officers. But the day is near when the old methods will

be as the reap-hook which has been replaced by the self-binder, for the old plans are being rapidly replaced by improved methods. If one asks what Edison is doing, behold, the product of his mind and genius may talk back to us; so, if we stand idly by, asking what Jacobs and Hamill are doing, behold, friends, a thousand faces reveal the work of their hands, the inspiration of which has brought you and me and many others together from every part of this great State. This, my brethren, is but one of the many results of the work done through the County Normal Institutes, and so soon as the children of these institutes rise up in their might, and the power of the Spirit, then will the "gathering of the harvest be." We see on every hand greater desires for a more thorough understanding of the Bible; a greater realization of personal responsibility, and to-day greater sacrifices are being made, both of time and money, than were ever known before. Never before was the injunction, "Go ye into all the world, teaching all nations," so extensively obeyed as at the present time.

The work of the future is of still greater importance than that of the past. The standard of excellence is continually advancing, more effectual work is being accomplished, and better qualifications are demanded on every hand. The work done by our brethren in our districts and counties is revealing the gold and silver which may be coined and used as a circulating medium throughout the less favored portions of our State. Already there are many spirited laborers in the field, who realize the importance of the work and cannot rest until it has been completed. Demands are springing up on every hand for instruction in the better way, and this foretokens the coming of a brighter day. As a green bay tree overshadows and yet is nourished by the wells of living water springing up in desert places, such results are growing out of these timely institutes. The hope now is that our faithful workers and qualified teachers will ever labor in preparing the minds of the children for receiving the truths of redemption, and in training the young converts of the Sunday School in the ways of righteousness, building them up in a holier faith.

A continuation of the prosperity already gained can only be maintained by the faithful local work which is now being secured through the agency of our county institutes, and when this systematic plan of studying the Bible, and of conducting the affairs of the Sunday School, shall have accomplished that whereunto it was sent, we may see the glory and beauty of Christian character shine out as the brightness of the sun.

To-day, then, let us go to our work, for to-morrow we go to our reward.

The following telegram was received from Mr. Reynolds:

COLORADO SPRINGS, Col.

Your telegram received. Read Eph. 3:14-16. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

Colorado Convention sends greeting, One hundred twenty-sixth Psalm, third verse: "The Lord hath done great things for us; whereof we are glad."

WILLIAM REYNOLDS.

## THE WORK BEFORE US.

W. B. JACOBS.

I like the illustration Brother Righter used. The work of Prof. Hamill is like the coining of the golden eagles or the silver dollars of our country. If they lie in the mint they are of no value to the people. Money must become a circulating medium in order to benefit the people of the land. So it is with our Legion of Honor Normal Lessons. This golden coin which has been minted by this State Association, through the Director of the Mint, Prof. Hamill, should be put into circulation throughout every county in our State.

The work before us is to meet the crying demands of the young people growing up in our midst. They are not satisfied with things as they are and as they used to be. They are not satisfied at the slow pace at which we have been moving. They are not satisfied to see a man who is worth a hundred thousand dollars giving almost nothing to God's work. The boys and girls have an idea of the things that are right—that a man with money ought to give money; that a man or woman who names the name of Christ ought to work for Christ. I never saw a young person yet who believed in half-hearted Christianity. The fact is, the stumbling blocks in the way of the young people of our land, of the Sunday Schools especially, are the men and women who, while they name the name of Christ, in their works and lips deny him.

I have addressed thousands of young people in the State of Illinois and I never yet have spoken to them along the line of better Sunday School work without having many come up at the close of the meeting and say, "God bless you, that is what we want." They are hungering for better things, they are not satisfied with the old things which we have had. I am not speaking of the old Book. They are not tired of the Book; that is an evergreen tree, a tree whose leaves are for the healing of the nations, which bringeth forth its fruit every month and every week and every day; it is an ever springing fountain whose waters are always fresh and pure. But they become tired of the old methods; unless we keep on the upward trend, unless our eyes are lifted and our feet are walking in the King's highway, we shall not meet the needs of these young people.

I wish to call your attention to the 29th chapter of the first book of Chronicles, and suggest my idea of its application to us.

It is the story of David calling the people together at the close of his reign and committing into their hands the building of the Temple of the Lord. Take this for the analysis of the chapter: "A Great Undertaking: A Noble Example: A Searching Question: A Joyful Response."

The Undertaking was the building of the Temple of the Lord.

The Noble Example was that of King David who, after he told the people of the stores he had set apart from the revenues of his kingdom, added: "*I of my own self have given thus and thus.*" It is admitted that the money which King David gave personally to the building of the temple was equal to ten millions of dollars. He did not tell his people to do something, and then hoard his own fortune. He did not satisfy himself with what he had done in the name of his



nation, but out of his own private resources he had laid by this great store consecrated to God.

The Searching Question he asks is in the fifth verse of this chapter: "Who then is there among you who is willing to consecrate his services this day to the Lord?" Such a noble example calls for a following. David knew well that his efforts would not build that temple, and, after setting them the example and telling them of the great work before them, he asked them to take a personal interest in the matter. The Joyful Response is found in the ninth and succeeding verses where it tells how the people responded to the call of their king and leader.

Now the application: We are building temples for the Lord more glorious and more valuable than that great temple at Jerusalem, the temple of human character. Tens of thousands of these temples of the Lord are to be built this coming year in the State of Illinois. The Lord God dwelleth not in temples made with hands, but the high and holy One that inhabiteth eternity dwells also in the heart of the meek and lowly. God is looking for an opportunity to bless his people. I have often thought of the story told of King Asa by the prophet as he went out to meet him. I refer to the prophet's message to the king:

"For the eyes of the Lord run to and fro throughout the earth, to show Himself strong in behalf of him whose heart is perfect before Him." God is looking for an opportunity to help people. The eyes of the Lord run to and fro through the earth and He says: Where is the man that will let Me help him; where is the man that will let Me manifest my strength through him? The eyes of the Lord run to and fro through the earth to show Himself strong in behalf of him whose heart is sincere. You may never have any great position in the work. It matters not, brethren, whether we be up here or down there, if in any sense of the word your heart is sincere before God, if you want to undertake better things before Him, then the Lord is watching for the opportunity to help you and to make His strength known through your weakness. I wish to press that question home to you. In a little while we are going back to our homes. What shall be the result of this convention? Enthusiastic hearts; feelings stirred. Is that all? Brethren, if we go down from this convention without a purpose of heart, it will be our condemnation instead of our joy that we have been here.

The question which David asked of the people is pertinent: "Who then *among you* is willing *this day* to consecrate *his service* unto the Lord?" There are plenty of people who are willing to consecrate other people's services! We have a congress that is willing to vote millions of dollars of *other people's money* every year to every conceivable object that can be brought before them. During the war Artemus Ward was willing, he said, to sacrifice all his wife's relations for the good of his country. There are plenty of people like our congressmen; plenty of people like Artemus Ward; they are willing to sacrifice other people's time and money to the service of the Lord. But that is not the question. The question is, who then is willing to consecrate *his service* this day unto the Lord? I cannot do much, you say. Well, *do what you can*. People say: If I had a million I

would make things boom. Well, you haven't a million, and if you go on the way you are doing you never will have. The question is, What are you going to do with the ten dollars, or the hundred dollars which you have got? Not what you would do if you had a million or a hundred thousand, but what are you going to do with the revenue of that little farm, or that little business, or that small salary of yours? Are you willing to consecrate *this* to the Lord? You say, if I could talk like some men I would be glad to speak with people. Very likely the people are thankful that there are not many who talk as some men do, and they may be thankful that *you* cannot. But what are you going to do with the talent God has given you? You could not go down the street in a presidential year without hearing scores of distinguished politicians on dry goods boxes on the corners talking of the virtues of Cleveland or Harrison, or whoever the candidates may be. How enthusiastic they are; how eloquent they are; how they can tell you every phase of the tariff question, and of every other question that is before us. They know more in a minute in a political year than they ever did before in their lives. How is it that their tongues are so glib? They have become interested in politics, and when a man becomes interested in anything, if he has a tongue he can use it. We are excusing ourselves under a false pretense. The reason we cannot speak with more loving earnestness for the God whom we profess to serve is that our thoughts are not upon His Book, nor is our time given to its study, nor our night watches to its meditation.

May God help us to remember that we are in this world for one thing, and that is *to make known the gracious salvation that is in Jesus Christ to others*, to build up His work in our midst.

Just one word as to the meaning of the word "consecrate." Look brethren, in your Bibles, when you get home, at the xxix. chapter of First Chronicles, and fifth verse, and at all other places in the Old Testament where the word "consecrate" is used and you will find in the margin, "fill his hand." Who, then, among you is willing to *fill his hand* this day for the Lord? Do you give the Lord a full hand? Do you fill your hand when you go to His house. Oh, brethren, how empty our hands are; how empty our lives are. The question before us as we go back to our work is, Shall we offer our God a service full handed, and full hearted, and full of love? Shall we count any sacrifice not a privilege for His name? Let us fix our eyes upon that glad day when, our work ended, we shall hear our King say, "Well done." Then no sacrifice we have ever made will seem too great, no service will seem too much, no gift will seem too large. When once our eyes behold the glorious kingdom which now we are privileged to help establish on the earth, we shall rejoice that the King of Kings has permitted us to make some sacrifice and to put forth some effort in His Name. Great are our obligations, brethren; great should be our love. Great are our privileges and opportunities; great should be our joy. Let us then each one *consecrate his service this day unto the Lord*. Let us fill our hands, and fill our hearts, and fill our lives with loving and faithful service to our King.

## BIBLE READING

BY PROFESSOR WILBERT W. WHITE.

I will ask you to read with me a few verses of the eighteenth chapter of the Prophecy of Jeremiah:

"The word which came to Jeremiah from the Lord saying, arise and go down to the potter's house and there I will cause thee to hear my words. Then I went down to the potter's house, and behold he wrought a work on the wheels and the vessel that he made of clay was marred in the hands of the potter, so he made it again another vessel as seemed good to the potter to make it. Then the word of the Lord came to me saying, Oh house of Israel, cannot I do with you as this potter, saith the Lord."

Now, there are a great many people who use this passage to show that God does just as He pleases with people, and yet they add the idea that He does it without reference to their character or nature. God deals with men according to their doings. He deals with men as free agents. God is sovereign and yet He does not deal in an arbitrary manner with men.

Note what the following verses say:

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down and to destroy it.

"If that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them.

"And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it.

"If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

That is the principle upon which God deals with nations. I want you to keep those verses in mind as we study the book of Nahum

The brook in the mouth of the poet says, "Men may come, and men may go, but I go on forever." The preacher in Ecclesiastes says: "One generation cometh, and another generation goeth, but the earth abideth forever." Neither the poet nor the preacher has stated what is absolutely true. The mightiest rivers on the globe shall cease to flow to the sea; the earth and the things that are therein shall pass away; only God is eternal.

The transient character of things of earth is most forcibly witnessed to by the rise and fall of the mighty empires of the past, from the time of Nimrod the mighty hunter, the beginning of whose kingdom was Babel, and who built Nineveh. Not even a Napoleon can found an empire that will be without end. There is only one King whose throne is fixed high and glorious, whose kingdom shall never have an end. It is that same son of David who humbled himself and became obedient even unto death, yea, the death of the cross; wherefore God highly exalted him and gave unto him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

In the year 1842 two men, one an Englishman and the other a

Frenchman, began to examine some artificial mounds in the valley of the river Tigris opposite the present Mosul. (From this town's name our word muslin is derived, that being the place where muslin was first made.) Since those two men began to dig in these two artificial hills there have been brought to the world, and there are coming still, wonderful records of a past and decayed civilization. On the banks of the Tigris, opposite the present Mosul, the capital of the Assyrians once stood in its glory; its name was Nineveh. On one of the cylinders dug up from the buried ruins was written the following which has been deciphered by the scholars of the present century; and before reading, let me say that the discovery of the key to the reading of the cuneiform inscriptions on the tables dug up from the ruins of Nineveh and Babylon may be rightly regarded as one of the most brilliant discoveries of this most brilliant scientific century. I wish I had time this morning to go into an explanation of that discovery. Sennacherib—that man who shut up Hezekiah in Jerusalem, like a bird in a cage, using his own figure concerning him; on whose army there was sent by the Lord on that memorable night the terrible disaster of the destruction of one hundred and eighty-five thousand of his soldiers so that the king fled in dismay to his own land—this Sennacherib, of the eighth century before Christ, on a cylinder, which has been found and translated since many of you were born, wrote the following words concerning Nineveh: "The lofty city; the darling city of Ishtar, where all the precious things of the gods and goddesses are kept; the tarrying spot; the place eternal, where every kind of work of art, all that is precious and beautiful is gathered; where, time out of mind, the kings, the ancestors of my fathers, exercised rule over Assyria and received the annual tribute of princes from the four quarters of the globe." The inscriptions give the succession of Assyrian kings up to the year of 1450 B.C. and kings were spoken of before that time. So it has been claimed by scholars that Assyria was in existence before the twentieth century, B.C. The chronology of Assyria has been connected with ours by means of an eclipse which occurred June 15th, 763, B.C. They may run back as far as they please and forward as far as they please and they will find that God always comes in on time. The history of the Assyrians and of Nineveh from the year 900 to 650 B.C. is best known.

In the ninth century before Christ, Jonah, the prophet, went to this city, having been sent by God. You are all acquainted with the history. Turn, if you please, to the third chapter of Jonah and the third verse and read it. In the last verse of Jonah you read God's answer to the prophet when he found fault with God for repenting of the evil which he promised to send upon Nineveh: "Shall I not have pity on Nineveh, the great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

In a word, I imagine that the city of Nineveh was very much like the city of Chicago. I do not speak with reference to morals now; I speak with reference to situation and arrangement. It was full of parks; it was extended over a vast amount of territory; so that when Jonah speaks of going a three day's journey, perhaps he refers to the distance around the city.

Jonah went to this place and preached against it, the people repented of their violence, and God put off their punishment, and he would have put it off for good had they remained penitent.

I suppose we know less about Nahum than about any of the minor prophets. The word Nahum means "consolation." It is interesting that the word Capernaum means city of Nahum. If you put an "h" in the latter part of it, you have "Capernahum."

The theme of the book of Nahum is annihilation. It is suggestive to know that a man whose name is "consolation" talks about annihilation. It would have suited Jonah to have given Nahum's prophecy. Jonah was not pleased with God repenting of the evil. God does not repent of the evil in Nahum; he announces the evil concerning this very wicked city. So I have written in my book under "Nahum," "annihilation." Notice how this theme is developed in the book. First is a declaration of this destruction; second, a description of this destruction; third, a review of this destruction. Where, then, is consolation? Why is it that there is a man talking about that city of Nineveh away off from Jerusalem and that this book is in the Bible? It is because of the relation of Nineveh to Jerusalem. When the prophet declares the destruction of Nineveh, he brings consolation to the Jews who were under the power of Nineveh.

I want to read this book, friends, but before doing so permit me to say a word or two about the style of Nahum. In my note-book the first thing I have written down on the page assigned to style is: First chapter, graphic; second chapter, very graphic; third chapter, very, very graphic. The following represents the opinion of leading scholars: "We may observe that the book of Nahum furnishes us one of the finest examples of the Hebrew prophetic literature. Nahum occupies a high place in the first rank of Hebrew literature. In proof of this it is only necessary to refer to his prophecy and to the description of the siege of Nineveh in the second chapter. His style is clear and uninvolved. In grandeur of style, intense energy in elevation of sentiment and rapid transition and in a certain completeness of representation, Nahum stands, if not the very first, near the very first of the Hebrew prophets. He describes the fate of that vast city in images which human imagination or human language has never surpassed. Of all the prophets he is one who in dignity and force approaches most near to Isaiah."

It is strange that the people of God are not more interested in this book of Nahum than they are, if all this is true about it. Let us look at it.

"The burden of Nineveh. The book of the vision of Nahum the Elkoshite."

After this brief introduction the prophet proceeds at once to a discussion of his theme. He first gives a description of God, and if you have your pencils in your hands and are not afraid to mark your Bibles, put down in connection with the second verse, Jonah 4:2, and when you have time, read the passages and note the difference.

The Professor at this point began to read and comment upon the book of Nahum. He afterward gave some useful suggestions along the line of book and chapter study. The hour was full of interest and

the book of Nahum stood out as never before in the minds of many of the hearers.

On motion of B. F. Jacobs, a committee consisting of R. H. Griffith of Rushville, J. W. Welch of Rock Island, Rev. R. A. Brown of Monmouth, John C. Gholson of Cairo, and Rev. J. F. Robinson of Kankakee, was appointed to prepare suitable resolutions expressing the appreciation of the Illinois State Sunday School Convention to the citizens of Centralia, of the great services rendered by them.

The Committee submitted the following report, which was heartily adopted:

The Illinois State Sunday School Association, now met in the city of Centralia for their thirty-fourth annual session, desire to express their hearty appreciation and warm thankfulness to the good people of this beautiful city for their abundant hospitality and the bountiful provision made for the comfort and entertainment of their guests. Gathered here from the northern limits of this great State, as well as from the center and the south, after a succession of floods, cyclones and cold and chilling rains, we have found here not only a warm sun and a heated atmosphere, but warm hearts, hospitable homes and a cordial welcome, that has scattered the clouds and made us unmindful of the heat. The incoming trains were met by ready committees, the nimble pages were waiting at the depots, and our generous hosts waited far in the night for their tardy guests. Asked to entertain 500 of us, they have taken us in 800 strong, and none of us have been sent empty away. Silver and gold we cannot leave them, but we leave them the gratitude of our hearts, pleasant memories and our earnest prayer that this Convention may prove a blessing to them, as it has been an inspiration to us.

We return our thanks to the Committee of Arrangements for the admirable plans they have made for the convention, with this fine building, crowded as it has been through nearly all the sessions; with its fine ventilation, its comfortable chairs and its splendid light; to the Committee of Entertainment, for their unwearied efforts in our behalf; to the ushers and pages, for their constant attention, and to the press of Centralia, for their excellent reports of the Convention and numerous courtesies shown to the delegates.

Our thanks are due to the railroads of Illinois, that have, almost without exception, granted us reduced rates to this Convention, and especially to the Jacksonville Southeastern Railroad, which gave us a special train on Monday, with half fare, and from some points less than half fare, and to their special agent who accompanied the train.

We desire to testify our renewed indebtedness to our beloved brother, E. O. Excell, who so grandly led us in song, and has so generously supplied us with books for our use. We thank God who has given us in Illinois this inspired master of our singers to fill so nobly the place made vacant by those whom God in his Providence has removed from us. Our thanks are also due to the ladies who have presided at the piano and organ, and to the young gentlemen, especially Master Edwin A. Tufts, who have added so much to the richness of the music by their skill with the cornet.

Above all, and beyond all, we give thanks to God, who has gathered us here in safety, who has given the workers a mind to work in this vineyard, who has spared the lives of our officers and who has inspired His people with a liberal heart so that they have been led to devise liberal things and make increased gifts, that the battle may be advanced all along the line and this year come to be, we trust, a year of renewed advancement and greater spiritual prosperity in our beloved State than we have ever known before.

R. H. GRIFFITH, Chairman.

JOHN W. WELCH,

JOHN F. ROBINSON,

R. A. BROWN,

JOHN A. GHOLSON.

Resolutions of thanks were also voted to T. P. Hamm, D. W. Andrews and their co-laborers, the Misses Cunningham, Cogswell and Caskey, for their earnest, faithful and persistent efforts in behalf of weary and hungry delegates.

## YOUNG PEOPLE'S SOCIETIES AND SUNDAY SCHOOL WORK.

C. B. HOLDREGE, OF MC LAIN COUNTY.

MR. PRESIDENT AND DEAR CHRISTIAN FRIENDS: It gives me great pleasure to stand here to-day in the name of the young people of our land—the earnest young Christians who are banded together for Christ and the church.

As Mr. Jacobs has said, I especially represent the Society of Christian Endeavor, but I am sure my heart is warm for those who are in the Epworth League and in the Baptist Union and in all young people's societies, for we have but one object, to work for our common Master, our Lord and Savior, Jesus Christ. Many of us will gather in a few days in the city of New York at a great convention. It is expected that fully twenty-five thousand earnest young Christians of our land will be there, and many of them will assemble afterward at the city of Detroit at the meeting of the Baptist Y. P. Union. I am sure there will come from these great meetings influences that will be felt throughout all the land. In the last decade we have witnessed a wonderful uprising of the young people, and this growth has been due to the great blessing which God has bestowed upon those who have been in charge of the work, inspiring the hearts of the young people to work for Christ and the church.

The rise of the Christian Endeavor Society occurred in 1881 in the city of Portland, and the organizer of the society was *Rev. Dr. Clark*, whose earnest words of wisdom have guided us, so that we have been led onward and kept true to Christ and His cause, with but one object in view, to be co-laborers for the upbuilding of the kingdom of our Lord and Savior, Jesus Christ.

The question before us at this hour is, How can this body of youth, this Spartan band of earnest workers for the Lord Jesus Christ, be utilized in the work of the Sunday School. How may our efforts in the work of the Sabbath School help to improve it? Something has already been said in this connection on the subject of house

to house visitation, and I am sure the young people of our societies will be glad to enter into that work. Give them a specified portion of the district or city to look after, something definite that they can do. This will meet with a hearty response on the part of all Young People societies. I say to the Superintendents of these Sunday Schools: *Believe in your young people*; ask them to do something; ask them to labor with you for the increase of the membership of the Sabbath School and show confidence in them, and they will be only too glad to aid you. Ask them to look up the absent scholars, in case the teacher is not able to do this, and they will be glad to do their part in looking after them, and also in looking after the parents of the children who attend Sabbath School.

One society that I have in mind has served tea to the officers and teachers of the Sunday School, and thus became acquainted with them. They talked over the work together and so have become enlisted in the work of building up the Sunday School, in strengthening it in all its departments.

In some societies a small sum of ten cents a week is pledged by each member for the library of the school. You may think this is a very small matter, but I am sure that the library is a very important part of the Sabbath School.

These young people can be used in forming a chorus choir, and in many ways can assist in harvest festivals and other S. S. exercises.

A Superintendent should feel that the young people are with him heart and soul in all the work that pertains to the upbuilding of the Sabbath School.

In almost every school there are vacancies caused by some of the scholars dropping out, and these young people are just the ones to look after that. Perhaps the teacher is busy and cannot, or lazy and will not visit the scholars. Take the names and addresses of all absent scholars and divide them up among the young people and let them see why they have stayed away. This little attention paid to them will renew their loyalty to the school.

I will read to you the pledge of the Society of Christian Endeavor which I have no doubt is familiar to many of you:

#### ACTIVE MEMBER'S PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour, and that, just as far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Signed .....

Date .....

Residence .....



Young people so thoroughly pledged to the Lord Jesus Christ as this, will prove loyal helpers in Sunday School work.

In that remarkable book of Dr. Holland's, "Letters to Young People," he closes the chapter to young men on the reasonableness of religion with these beautiful words: "I shall see you sometime. We are none of us to live very long; but if we act the manly part we are sent here to act, and are true to ourselves, we shall sometime be gathered into a great kingdom, whose throne will be occupied by the Founder of our religion. During some golden hour of that cloudless day, sitting or straying upon some heavenly hill, watching, upon the far stretching plains the hosts of God's redeemed, or marking the shadow of an angel's flight across the mirrored river of life, I shall say something about these words to you; I shall look you in the face as I say it and if you are moved to emotion of gratitude or gratification, and if you should happen to tell me that they made you better, I should press your hand, and if I could keep from weeping it would be more than I can do now."

Dear friends in the Sunday School, an influence is going out from your life. By giving the young persons something to do you will help them onward; you will do something which, when we are gathered into that great kingdom whose builder and maker is God, when we meet each other and grasp hands, will, as Dr. Holland says, give us a joy no words can tell. As we are working together in the Lord's kingdom we are giving to each other something that will make us all better and truer and holier and nobler.

Now, dear young friends, let us live for God; let us give Him the best there is in us; not merely what little time we have left from our other duties, but the best of our time and our effort; let us put heart into our work and into our service, and the Lord Himself will crown us at the last.

Garibaldi, when he was recruiting among the Piedmontese youth, called upon the young men to enlist in his army. They asked him what he had to offer, and he answered them: Hardship, peril, hunger, thirst, want, suffering and death, but *victory!* The boys threw up their hats and enlisted under Garibaldi's banner. It was victory they were after, and they were willing to enlist so long as victory might crown their efforts. We, who are young people, and all who are interested in the Lord's Kingdom in any way, are sure that He will give us the victory. He has promised it, and His promises never fail. (Applause.)

## THE SUNDAY SCHOOL FIELD DAY.

W. G. SHERER, OF COOK COUNTY.

There is a little bit of underbrush we will clear away first by telling what Field Day is *not*. It is not intended to drive the Sunday School picnic out of the field. It is not a gathering together of any one religious denomination. It is not a day for athletic games, as a college or university field day is. It is not anything but a *Sunday School patriotic day*. Make as much out of that as you can. It is a day when, if we can, we will get together all of the religious denominations, and we will have them say by their participation in the exer-

cises of that day that they are believers in the Bible and defenders of the flag. We believe in the Sunday School field day because it takes the boys and girls of the Sunday School age and instructs them still further in their duties to the Bible and to the flag. We propose, by every means which we know how to use, on this Sunday School field day to call attention to these two features. Others may in time be added; but, for the present, these are the two things. We propose to say to the boys—and have them distinctly understand it—that, if they participate in Field Day, they have no business at any time to stand away from the Bible and refuse to support it whenever it stands in peril. We propose, also, to say to the boys: If you go to the Field Day, you stand by the flag; you take that flag on your shoulder and in your hand, and ever thereafter it is your flag to defend.

Field Day is the Fourth of July with the gunpowder left out and the Bible put in. It is Decoration Day with the tears and flowers left out and the flag put in. We propose that the Bible and the flag shall occupy the eye not only of the Sunday School people on that day, but the eye of the public. The people shall see in this public demonstration the strength of the Sunday School hosts. When you gather together in your separate Sunday Schools and Churches, you have a little coterie and a little body of your own and you know what you are doing; but you do not know what a mighty army is behind you and with you and about you in the same movement. And you never will know until we have some such display of power as we have seen for two years in the city of Chicago, for many years in Brooklyn, and for a few years in St. Louis. If you are going to Chicago on the 28th of June of this year (as you are all hereby invited to do), you will see, in Lincoln Park, on the North Side, about forty Sunday Schools; you will see, in Douglas Park on the West Side, about sixty Sunday Schools; and in Washington Park on the South Side, at least one hundred Sunday Schools. We expect on that day to have a parade in which not less than fifty thousand people who stand under the American flag with their feet planted on a firm trust in God's Word, will take part, revealing to themselves and to a Godless city of a million and a quarter the powers which array themselves on the side of the Bible and the flag. And we will show to the Godless hundreds of thousands that we are there for a purpose, and let those who look on make of it whatever they will. (Applause.) If they can see behind that demonstration any suggestion of anything else, let them see it. We propose to suggest something else to them.

A very brief description of what we have done for the last two years will give you the best idea of Field Day. So far as Chicago is concerned, it started two years ago with twenty schools on the South Side. In celebrating our first Field Day, we went to Jackson Park as individuals or as schools or as families; anyway to get to the park. We did not, as an association, undertake to transport them, but we all got there—twenty schools. We found it was an immense undertaking to provide for four or five thousand people in the park and see that there was no confusion, as everything was new and untried. The boys and girls did what they pleased; they rowed in the boats; played baseball, tennis, foot-ball and everything else that they could think of, until noon. We had a cannon which gave all the signals. We began

the day with twenty guns, one for each school, about nine o'clock in the morning. Let the boys hear the cannon one day beside the Fourth of July; it won't hurt them. We had that much gunpowder in it, and the boys enjoyed it. We gave a signal at twelve o'clock for all to gather at their headquarters to dinner. Before they got away from the dinner we gave the signal for a parade, and we had a parade in which three or four thousand people participated. The South Side was the only side to celebrate a Field Day that year. Last year, first the North Side and then the West Side came into it, and we had a total of about one hundred and fifty schools celebrating. Note the growth on the South Side in three years: The first year twenty; the second year sixty-three; the third year, so far, without any special effort being made, we have ninety schools pledged to go into this Field Day movement. There are two hundred schools on the South Side altogether; a great many of them are of denominations which are hard to reach and hard to bring into our work, because they do not speak our language fluently; but they are coming in and we will reach the forty or fifty schools which they compose. It is hard to find as many schools as I can count on my fingers that are first-class schools on the South Side that are not going into this movement. Perhaps some of the best schools are out, but the schools who are informed about the meaning of the Field Day movement are coming into it. When they understand what it is, they want it and can't get enough of it. And so we think it will be with you when you are as thoroughly informed as you will be when you see the papers which we publish every week, and which are here for distribution. In the afternoon, the committee on program undertake to entertain the children. The first year we had some speeches and day fireworks. They are balloons and figures of all sorts of animals that are sent by a bomb straight up into the air, the bomb explodes and the figures inflate. We set off these fireworks from a little island in Jackson Park. There were ten thousand people looking at those fireworks. Then we had the parade and it was worth going miles to see—four or five thousand children, the four-year olds in front with the American flag, and banners denoting their allegiance to the flag and to the Bible.

Time would fail me to give you all the particulars in regard to this Field Day movement, but you certainly will catch the idea of it from what has been said in regard to its single aim.

The first year we assessed all the schools fifteen cents per head in order to defray the expenses, music, program, fireworks and all that. The second year we assessed the South Side schools at ten cents per capita. Early this year we resolved that we would give to the South Side schools a Field Day without any expense. We got up a concert at the Auditorium. We engaged the Auditorium at a total expense including music and the expense of printing of \$1,000, and we gathered children from eighty-three Sunday Schools to sing in the chorus. We sang such songs as you sing every Sunday. We did not attempt to do operatic music or anything else. We had a total of about twelve hundred children, and you would travel a great many miles to see them, if you knew how well they looked. They sat in a position relatively back of me as I stand now and the audience was gathered in front. The children were arranged on the platform: a row of

girls in red dresses; just back of them a row of girls in white dresses and so on to the back of the platform, except off in one corner where we had two hundred girls in blue dresses and sprinkled among them were girls in white dresses. Do I need to tell you what that represented? What was it?

THE AUDIENCE: It was the American flag.

MR. SHERER: And you would have remembered that sight just as long as you lived had you seen it. Suggestion: Go home and do it yourselves in your own county. You can do it.

The result of this concert, leaving out for the moment the financial matter, was this: almost every school whose girls participated in the concert went home and voted unanimously that they wanted to go into Field Day. We did not tell them that that was what we hoped they would do, but we congratulate ourselves that it stirred up all the people on the South Side and in the city of Chicago in regard to the Field Day business. It took on a new dignity and a new grandeur from that moment. Incidentally, we made about fifteen hundred dollars, which was what we were after. Not less than five thousand people attended; every gallery was full and there were people standing thick in the aisles. The man who built the Auditorium and who sees everything that goes on there, was so well pleased that he took upon himself to get several special reporters and have them present on the occasion.

You may say that this is not in the line of Sunday School work—not in the line of teaching the truths of the Bible. It does teach the truth of the Bible and love and reverence for it. It also teaches allegiance to the flag. If there is anything in that out of the line of proper Sunday School work I am here to-day to learn it. I think it is directly in the line. It is coming out from ourselves as individual churches and schools and standing up for the world to look at us and see whether we are a puny dwarf in strength, or a giant, able to do something for ourselves and for the world.

I can do no more in speaking about this Field Day matter than to leave it just where the Executive Committee has left it, to commend it to your consideration. It will help to build up the schools in city, or town or country district. It is the testimony of many Superintendents that their schools are better, more interesting and larger since they went into the Field Day movement. So I ask you to take these features of this matter home with you, and, if it is too late in the season to put them into operation this year, go next year to some park in your neighborhood, and go with every school in your town, and celebrate this day. Make it the same day we have in Chicago, or make it any day, only make it a Bible and flag day. (Applause).

E. B. SMITH: The Field Day is like everything else that is good for anything; it is something that requires self-sacrifice and hard work. I want to say, as one who came into the Field Day last year and knows something about its effect upon the Chicago schools, Mr. Sherer has not told you all about it. The fact is that Field Day in Chicago is very largely *Sherer himself*, and I think you ought to know it. If you want to do anything that is worth doing you have got to put some life into it; and the Sunday School work or any other work

that has got somebody's life poured right into it in the way of self-sacrifice is the only kind of an institution that you can get any life out of. There is a good deal of life in the Field Day in Chicago because Mr. Sherer and Mr. Burhans and Mr. Benham, who have gone into it and ably assisted Mr. Sherer in the work, have worked in a way that very few people understand; have taken the best time from their business and put it into the great general organization which has done so much to bring Christian workers of Chicago together and to emphasize the Sunday School work in Chicago, and to reveal its value to many who do not know much about it.

Now, just a word about two or three things in the way of detail. If you have a Field Day, get your individual schools to do as much as you can in the way of preparing special drill companies of boys and girls, and taking as much pride as possible in the march. Having lived many years of my earlier life in the country, I know that this idea of Field Day is not entirely new among people in country places where they have been in the habit of having a union picnic and where a great many schools in a neighborhood join together. The Field Day is just that, only it is a great deal larger. It is a Field Day, and not a day for speeches. I remember very well in my boyhood riding through the hot sun on an Illinois prairie four or five miles to a picnic, and having to sit there for two hours in the morning and hear speeches made by the neighborhood clergymen, then get our dinner and go back for as much more in the afternoon, and then go home. We do not do that way in Chicago. We go into the field to have a good time and we do not think there is any occasion to do any more speaking to the children; so when Field Day comes we do not bore them in that way. I am reminded of a story: I was in Freeport one time last fall and was told, by a lady, of a little girl whom she knew who was about to be whipped. The little girl seemed to have had some experience along that line before, and when she got up stairs she asked her mamma if she might pray. She said she might. The little girl knelt down and she said: "Oh, Lord Jesus, if you ever intend to do anything for little girls, now is your chance." (Laughter.) I say to you, if you believe this Field Day, this general organization of the Christian workers, is a good thing, *now is your chance*. Go right home and organize a Field Day movement, and I have no doubt the time will come within five years when we will have one great Field Day for the whole State of Illinois; when it will be a holiday for the State; when every man, woman and child in this State will know that the Sunday School is here and that it is a vital, living force, an army that is marching on to victory. (Applause.)

W. B. JACOBS: I wish to say one thing about Field Day in the city of Joliet. They tried it last year; the Sunday Schools got together; they marched through the streets of the city, and the Rev. James Lewis, pastor of the Central Presbyterian Church of Joliet and a conservative kind of a man, says: "Nothing ever stirred our community religiously before as they were stirred on the Sunday School Field Day." And you will find the same thing if you will go forward. Somebody must lead in this thing and the children are willing to follow. In this way you can have the Sunday School recognized at its true worth.

## THURSDAY AFTERNOON.

After a cornet solo, "Away, Away to the Mountain's Brow," admirably rendered by Master Edwin Tufts, the Boys' Brigade, composed of the Pages of the Convention and Master Tufts, marched up the center aisle, at which time the audience rose in mass and saluted "Young America" by the waving of handkerchiefs and hats.

The Brigade was formed in two lines upon the platform and was addressed by B. F. Jacobs as follows:

## ADDRESS TO THE PAGES.

B. F. JACOBS.

BOYS AND YOUNG GENTLEMEN: I have been requested to speak to you on behalf of the Executive Committee and of the Illinois State Sunday School Convention, and to express to you our grateful appreciation of the very great service you have rendered this Convention. I wish I knew every one of you by name and had your photograph; but as I do not know all your names, I will speak to you as a company, and each one of you will please receive it for yourself.

I suppose I need not tell you that the greatest thing on earth is a boy (applause)—except a girl. (Laughter.) And these boys know that a boy does not amount to much except he gets a good girl (laughter) and vice versa.

I think these boys afford a very good illustration and example for Sunday School workers.

In the first place they *volunteer* to do the service they have performed. It is a great deal better to be a volunteer than to be drafted into any kind of service. But if you are not a volunteer you had better be blown to Heaven by the gales and the fresh winds than to be dragged along by the current of sorrow and trouble.

*Second.* I assume that the names of these boys are all known to our secretaries. It is my opinion that any one who is going to do any work should have his name put down and his place assigned. We will see that the names of these boys are printed in the State report and have a copy of it mailed to each one of you, and I advise you to keep that book, not to lose or let go of it. And if I were you I would get the report of the Illinois State Convention from 1892 right along; for I say to every one of you that I would not take a hundred dollars apiece for the twelve reports that I have bound of these conventions since 1880. If you take care of these reports year by year you will have one of the best Sunday School libraries in the world.

*Third.* These boys were prepared beforehand for their work; that is a good thing for every Sunday School teacher and officer. They have been instructed in their duties. To know how to work, one must be in some measure prepared for it.

*Fourth.* These boys have all been badged—they have been marked so that every one may be able to identify them. It is one of the greatest things in Christian life to wear Christ's badge outside. It will keep you from a thousand temptations wherever you go, whether

it is on your farm, in your office or in the political convention. I have known men to stand amid the fiercest temptations, and others would not ask them to do wrong because of their well-known Christian character. Boys, it is one of the greatest safeguards in this life to be known as a Christian boy, and I hope you are Christians.

*Fifth.* These boys have learned to wait for opportunities. I found them at five o'clock in the morning waiting for the Chicago train to come in. People that are going to do any good in this world must be on the lookout for trains before they arrive, watching for an opportunity to do good. They say that the worms were not wise in getting up so early in the morning, because they were caught by the birds; but what about the birds? It is a great thing to be ready for work. They not only watched for the train, but they watched for the men and women which the train brought them. We ought to watch for an opportunity in order that we may get hold of the men and women and boys and girls whom the opportunity presents to our hand.

*Sixth.* When the train arrived and the men and women got off, these boys were ready to point the way where they should go. That ought to be every Christian's privilege in Illinois; to point the man that comes to your hand on the way to Heaven. I went to Cincinnati to attend a meeting in that great city some time ago, and I stopped at a hotel. The meeting was to be held in the Baptist Church, and the Baptist Church is located on Wesley street. I think if there is a good place anywhere in the world for a Baptist Church it is on Wesley street, don't you? (laughter) and I think wherever there is a Wesley street there ought to be a Baptist Church on it, don't you? (Laughter.) They belong together, and what God has joined together don't let bigotry and sectarianism put apart. (Applause.) As I was a stranger, I stepped to one of the porters, for they were about the best-looking men in the house and I thought they knew, and asked him if he could tell me where Wesley street was. He said to me, "Do you want to find Wesley street?" I said, "Yes, that's what I want to find." "Well, sir," said he, "you had better look in the directory." And I said, "All right. I will look in the directory." And when I looked there I couldn't tell—a Chicago man can't tell by a Cincinnati directory exactly where he is, you know. (Laughter.) So I thought I would try again, and I went to a big Irish porter who stood there, and said to him, "Can you tell me where Wesley street is?" He says, "Is it Wesley strate ye be afther wantin'?" Says I, "'Tis that same." "Well," says he, "if ye want to foind Wesley strate, ye'd betther ask some wan what knows." Says I, "That's what I was thinking." I tell you what it is, there are hundreds of boys and girls and men and women in this country to-day that can't find the way to Heaven by asking some people who pretend to be Christians ("Amen"); because they don't know. If you are a Sunday School teacher there is one thing you want to know, and that is the way to Heaven and how to point others there. When we had the Sunday School Convention in Chicago a man got up a little bit of a book, which he headed, "Where to go and how to go it." Now I think that ought to be a model for us boys, don't you? (laughter) where to go and how to go; where a boy is going and how he is going to get there.

*Seventh.* The next thing I find out about these boys is that they not only proposed to point the way, but they were willing to help carry a package, and that is what a good many Sunday School Christians are not willing to do. Paul says, bear ye one another's burdens, and so fulfill the law of Christ. I found a splendid illustration of a boy that was willing to help carry my bag. If there is anything in this world that is wanted just now it is somebody to help carry the bags. I am not speaking now of Mr. Judas, but I am speaking of people who are willing to put their hands to help lift the burdens that are too hard for other people to bear. Don't you think that is right, boys?

THE BOYS: Yes, sir.

MR. JACOBS: Well, I am glad you do. I am glad you have two hands, one to help yourselves and one to help somebody else. I remember a boy that was turning a big wheel, and he had to turn that wheel all day; it was pretty hard work, you know. A man came up to him and says, "Don't you ever get tired?" Says he, "Yes, sir, I do." Says the man, "What do you do when you get tired?" Says the boy, "I take the other hand." "Well," said he, "what are you turning the wheel for?" He didn't say he was turning it for fifty cents a day—that is what some people are working for. He says, "*I am turning the wheel for my mother.*" That boy may turn a wheel in Heaven to keep the eternal machinery going. And that is just what all these boys ought to be doing. Boys, you want to turn wheels for your mothers and your sisters and sweethearts. We want to turn wheels to help other boys who live in Illinois and other states, wherever they are, and to help other girls, too.

*Eighth.* I found when we got to this convention that these boys were passing the water, and what a mercy it has been to this convention to have these water carriers around. That is just what we are—water carriers—carriers of the water of everlasting life. That is our business; to carry around the water. Do you remember when you went to the old district school? How many of you ever went to a district school, or did you all graduate at some college? All the district school people who are not ashamed of it just hold up their hands. (Hands up.) You remember the stove was right in the middle of the house—the most important thing we had, where we used to go up and thaw out the ink. You remember the big bench that went all around the school, and where the water pail sat and the tin cup that sat up from the floor like a strawberry box, with the bottom up, pretty well. (Laughter.) You know we used to go and get the water—boys don't have to go out and get water now. I thought one of the chief luxuries of going to school was to pass around water. I used to like to go and get the water with another boy. You know it always took two boys to carry the water, because if only one went he couldn't spill part of it onto the other boy's trousers. (Laughter.) And then we had to pass around the water with one little cup and such a row of boys and girls. I asked the boys in our school one day how we could water so many people with such a little cup. One of them scratched his head a while and said, "*You kept on dipping.*" Sunday School teachers, that is what these boys have been doing; they have gone



back to the fountain, dipped up a fresh supply, and returned again and again with water always cool, always refreshing. That is what Sunday School teachers want to do. We are passing around water. Don't carry the same water every week; don't carry next Sunday what little you had left in the pail last week. Go to the fountain and get a fresh supply, and come with a cool, refreshing draught next Sunday, for every boy and girl in the State of Illinois.

Then I found that these boys were around with fans. Somebody asked at a primary school what a fan was, and a little girl said it was the thing that you brushed the warm off with. (Laughter.) That is what I thought. Here they are, refreshing us inside and refreshing us outside—good for everything. Think of all the things that a boy is good for. What is a Sunday School convention without boys? It would be an egregious failure, wouldn't it? be nothing at all without boys. What would the country be without boys, and without girls, for that matter? All I have said about boys would apply to girls.

But, boys, I want to say a word to you; you will never amount to anything without Sunday Schools and Sunday School conventions. What is a boy good for without a Sunday School convention? Not much. You need the convention and the convention is for you. That is what we are here for.

Perhaps you think that the work is all done and that there is not any chance for boys now. A man drove me in the country this noon a little way out here, and he said, "Mr. Jacobs, we have just begun the cultivation in Southern Illinois for a fruit crop." That is all right. You can get just as many dollars for a car of high grade fruit as you can for a car of low grade vegetables. Boys, we are just getting the State ready for you to cultivate it in every department.

I hope you boys read the history of Illinois; I hope you know about the men that were here two hundred years ago. Some of them came across the ocean and helped us. I hope you have read of the first Governor of Illinois and of one of our generals, General Shields, who was in the Mexican war, and those men that fell in the Mexican war. Did you ever hear of Lincoln?

THE BOYS: Yes, sir.

MR. JACOBS: Did you ever hear of General Logan?

THE BOYS: Yes, sir.

MR. JACOBS: Did you ever hear of General Palmer, now United States Senator?

THE BOYS: Yes, sir.

MR. JACOBS: Have you ever heard of a man by the name of Grant?

THE BOYS: Yes, sir.

MR. JACOBS: Don't think they have done it all. There is plenty of things for boys to do yet in Illinois. In the city of Chicago, boys, a man—a colored man—was once sold at auction for twenty-five cents. Did you know that? That is part of the history of Illinois. He was sold on the northwest corner of the City Hall Square, the corner of Randolph and La Salle streets, at public auction for twenty-five cents. He was sold when the Fugitive Slave Law was in force, when a col-

ored man had to prove his right to be free or else be sent to jail, and after he had been in jail for a given length of time, if he did not have any money, he was put up at public auction and sold for his jail charges. This is the land of liberty, you know—perhaps you haven't found it out. This man was arrested, and he was asked to prove that he was free, and as he could not prove that, he was locked up, and as he had no money he was to be sold for his jail charges. Some man found out on Saturday night that he was to be sold Monday morning, and some of the men worked Saturday night and may be a part of Sunday printing some bills calling attention to the fact that a man was to be sold on the public square. When the time came for the sale there was a great crowd there, and when the Sheriff saw all the men of Chicago there he began to apologize. When he put the man up for sale no one bid. He tried it again and again, and finally Mahlon B. Ogden, one of the rich men of Illinois, bid him off for twenty-five cents. Then Mr. Ogden turned to the colored man and said, "I have bought you, it seems."

"Yes, sir."

"You are now obliged to obey me?"

"Yes, sir."

"I command you," said Mr. Ogden, "to go wherever you please and stay there." (Applause.)

Boys, we have got on quite a ways since then, but there is plenty of more things for a boy to discover and there is plenty of more things for a boy to do. We wish you boys to grow up and take our places and do a great deal better than we have done; some one of you to be President of the State Sunday School Association, another one to be General Secretary, another be Chairman of the Executive Committee, and the rest of you be speakers at the convention. But you must never forget that the work you have done here is the kind of work you must do always. Whether you come to be President of the United States or the head of a college, your business is to help others and do all the good you can.

Now, I wish to thank every one of you, for all that you have done for us, and I would like to shake hands with you in the name of the convention. All of the convention that will shake hands with the boys when I shake, hold up your hands and shake. (To which the audience complied with great earnestness.)

Mr. Jacobs then shook hands with each one of the boys and gave to each some word of encouragement or expression of praise.

The convention, by request of Miss Hall, then sang a song.

## PRIMARY CLASS WORK.

MISS MABEL HALL, OF CHICAGO.

Mr. W. B. Jacobs has asked me to give this afternoon the lesson on the Messiah's Kingdom, from the seventy-second Psalm.

The lesson ought to be the all important idea of every Sunday School session, the one thing for which we come together; and therefore, as has been stated regarding the other departments of the school, the opening exercises in a primary department should help in the teaching of the lesson—the prayer turning the thoughts of the children toward the lesson, every suggestion made by the teacher helping the lesson which is to be taught. After the opening exercises, have the children rise and sing, that they may be rested while listening to God's truth. Vary the exercises, so that the little ones can change position.

As to the *plan* of teaching the lesson. There may be some young teacher present who desires very greatly to teach acceptably to the Lord. She may listen attentively, then say, "But what am I going to do with the next lesson? How shall I teach the Book of Acts?" I will tell you what has been of assistance to me. I take God's Word *alone*, and I read that lesson over, asking God by the help of his Spirit to open my mind that I may understand what it means and find the one purpose for which it was written; I seek, in other words, the central truth of that lesson and try to have it sink down into my own heart. Sometimes it is very difficult to find it and state it in a way simple enough for little people to understand—a central truth. A Bible class teacher may travel all around a subject and provoke discussion about something in relation to the lesson, but we in the primary class know that our children are capable of receiving but one lesson in the twenty minutes, and if we intend to send them home with some clear thought, it must be clear to our own minds. Therefore I say, in preparing a lesson *search for the central truth* and bring all your illustrations, object lessons and songs to bear upon that one point. Our Lord Jesus in His teaching used symbols again and again. I have scarcely time to turn with you to the thirteenth chapter of Matthew and have you underline in your Bibles the different symbols, objects, comparisons which Jesus used to bring the truth He wished to teach before the minds of the people to whom He spoke. You and I must follow His example. Froebel says,

"Easily may a symbol teach  
What thy reason cannot reach."

Therefore, after finding the central truth, the thing which I believe God wishes me to teach, I search for some symbol as a means of presenting that truth to my children. Sometimes we have to think a good while; sometimes we have to pray night and day for it; but search here and there and talk with one and another about it—it *must be found*. If God has made you a teacher of little children He has put you there to study your lessons and to give to them the very best of your talent. You must think it out.

"If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not."

Having found your symbol, you next plan to develop from the symbol the spiritual truth which you wish to teach. Begin with your symbol; then lead to the spiritual truth; and last, and most delicate of all, make your personal application of that spiritual truth.

Primary teachers, make a note of these things. I know they will help you just as they have helped me. Central truth; symbol; spiritual truth from the symbol; personal application of the spiritual truth.

There are some suggestions in teaching a lesson, aside from planning it, which I would like to give you. In the first place, begin with something that the children know. You have heard it again and again, but it bears repetition. Have I found the real point in this lesson? Have I a symbol by which to teach this lesson? Have I thought out my personal application of this lesson? Now, what have I to begin with, which the children can understand?

Never tell a class anything you can get them to tell you. Of course you know this, yet I repeat it. Do not tell them one word of the story that you can get them in any manner to tell you. Question it out of them just as carefully as you can. You may not be able, when you begin that plan, to finish your lesson; but, if you are not, you have led out that class in such a way that at the next lesson you teach they will respond more quickly to you and you will be making them think. It is worth while to make boys and girls think, for, when they go home, they ask mother and father questions which make them think. Now you may try to be the children and I will try to be the teacher.

I am glad so many are present this morning. I have put up on the board something for you to see. What is it? "A crown."

What is the crown for? "To wear."

Who wears it? "Kings."

We learn about kings in the Bible. What is a king? "A ruler."

A boy says a king is a ruler. Let us put it down on the black-board. Spell king for me. "K—I—N—G."

And what does a king do? "He rules."

A king rules. Whom does he rule? "The people."

Then what must the people do? "Obey."

And the king must be— "Obeyed."

Kings, all over the earth, who have people whom they rule and who must obey them, have to do something else. What is it? "Command."

Yes, but they have something else to do? "Care for their people."

The kings who rule and who must be obeyed must care for those who obey them. Tell me of some ruler whom you know. Who is the ruler in this primary room? "The Teacher."

The teacher is the ruler here. Who is the ruler out in the big room? "The Superintendent."

What if the Superintendent tells the Teacher that she must do a thing? "She should do it."

He is ruler; he is king over the Sunday School. Who is king over the day school? "The Teacher."

There is a teacher in each room who is king over that room and if the teacher says, "Books must go," then the books must go.

If she says, "Pencils on the desk," they must go there.

Now, who is king in all the rooms over the whole school? "The Principal."

Then the teachers have to obey the Principal, and if the Principal says, "You must dismiss your children at a quarter of twelve," the teacher must obey.

Even though she wants to keep them a whole quarter of an hour longer, she has to obey, for the Principal is king over the school house.

Then in Sunday School on Sunday the Superintendent is king, and Monday from nine until four, and Tuesday and Wednesday and Thursday and Friday, who is king from nine till four? "The Principal."

And under the Principal, the teacher.

Now we go home, and Saturday all day long we do not have school. We are home all day. Then Monday, Tuesday, Wednesday, Thursday and Friday after four o'clock, I wonder who is king? Mamma and Papa.

Yes, they rule together. If mamma says hats have to be hung on the nail back of the door, she must be obeyed.

If mamma says you have to be on time at breakfast, you must get up early, for mamma and papa together are kings in the home all the day, and there they must be obeyed.

One Saturday afternoon papa was down town to business and mamma had gone out to take a little cake that she had baked to a sick friend, and a boy was left all alone—not all alone either, the baby was left there and mamma told him to be sure to take care of the baby. He was busy about his own work, when outside he heard a peculiar noise, a whistle. Whom do you suppose it was? Why, it was another boy. You know how they whistle. Oh, how he wanted to go. The boys were going off for some fun and he wanted to go—he just wanted to go all over; and yet mamma had said he *must not go*.

Mamma was not there. There was no one there to *make* him do anything. He was alone. What was he to do?

Who is ruler now, who says what is to be done?

That very boy, isn't he? That very boy is king, all alone—he is the king. And he says, I must mind my mother, and he stays right there. And I can see that king when the baby cries! I can see him just tip the cradle and sing: "All night, all night the angels are looking on me." But he is king, taking care of the little baby while mamma is gone. We have found a number of kings. Let us name them.

The Teacher in the Sunday School, and the Superintendent.

In the day school we have found Teachers and Principal.

And at the home we have found Papa and Mamma and the boy himself.

The boy is king over himself. In a large city they have a man who rules, not only the ward where your school is but the whole city. What do you write on an envelope under the name of the city?

We have a ruler over this whole State, and another ruler over all our States together. How many of you know what we call the ruler over this whole country? The President.

A President is what we call our ruler. In Sunday School we have heard of some rulers over countries who were called *Kings*. Tell me of one. "David."

David is one—he is the very one I had in my mind. He was king a long while, not only over his own home, over a whole school house and over a large city, but, boys, he had a whole country, ever so many people. We never saw so many people as David had to rule over; as many as had to obey him, and whom he had to care for.

When he was getting to be an old man, David thought he was going away and he would have to give up his kingdom; and he was troubled about it. What do people who love God do when they are in trouble? "Pray."

And David knelt down and began to pray. He told the Lord he must have a king that could do what they needed to have done. And do you know what he wanted the king to be? Suppose David had lived in Centralia. What kind of a king would he want, what kind of a ruler? "Temperance."

Oh, I guess he would. He would want a ruler that would not have any "Saloons."

That is the kind of a ruler he would want—a ruler who would do right—a ruler who would have no saloons, but would shut up every one of them.

And then, oh you don't know, boys and girls, about the things that are in the big cities—about the theatres that are open, where they would like to get our boys and girls for Sunday afternoons. The ruler he would want would shut up all these theatres. And another thing. I don't know as you know about the little Italian boys and girls that go up and down our streets all day selling papers and playing little music boxes—never learning anything about our arithmetics and geographies and reading books—we do not know anything about their trials. I think he would want a king who would put those boys and girls to—"Work."

No, he would not, my boys. If we had a good king he would put them to school, and he would send them to Sunday School.

Oh, wouldn't we like a king here that would do just right; that would take all the boys and all the girls that are learning to steal and are learning to say bad words and would teach them to do just right.

That is the kind of a king David wanted. *One who would always do right.*

I do not think he would like to go into any home and find a little girl who said: "I cannot go to Sunday School, 'cause I an't got no shoes. Papa spends his money in the saloon."

David asked another thing. Let us see if we would pray the same way.

We want a ruler who would not only do right in Centralia but a king who would do right *everywhere*.

We want a king who shall rule everywhere. I wonder if you can remember a big word. How many like to learn a new big word?

(Many hands up.)

I will put the word down that means everywhere. Let us spell it. U-n-i-v-e-r-s-a-l-l-y. What does it mean? "Everywhere."

David prayed for a king who would do right everywhere.

Did any of you ever see a blind boy? Did you ever go to a blind asylum? Have you ever seen a crazy person? We need a king who will take care of the sick people and the blind people and the lame people and the crazy people. We need a king who is a loving king with a great big heart.

David prayed for a king who would *do right*, and would reign *universally*, and *lovingly*.

And he wanted a king who would never get old, and who would never have to give up his kingdom to another. I am going to put down a word for that—not forever, but *evermore*. Say it. What does it mean? “Forever.”

That is the very kind of a king *we* want. Boys, have you ever heard of such a king? Well I do not know of any king who rules over the whole world; over this country, and England, and Germany, and France; I do not know of any king who rules the whole of the world, universally, rightly, loving, and who will rule forever.

Who prayed for such a king? *David*.

Who is the most loving person of whom you ever heard? *Jesus*.

Who was it that David prayed for? “The Messiah.”

A little girl says the big word that is in the name of the lesson—the Messiah. Let us say it. *The Messiah*.

Now do you know the other name of the one who is coming by and by. We don’t know what day; we do not know what hour; but we know he is coming. The king is coming from above. He is called the Messiah and is the most loving person we know. Who is it? “The Lord Jesus Christ.”

David prayed for him, so you may pray for him. Here we have a crown. And now we have no one to wear the universal crown. But *then* we shall have some one. Who is it to be? “Jesus.”

Yes, he is the one you would like to have rule universally. In your homes. In your Sunday School. In your day school. Every day and everywhere.

Do you really want him for your king? If you had a crown would you place it on *his* head?

If you are sure about it, we will carve his name on this crown. Now, I guess we will put the rest up here. He will rule rightly. (*R* for rightly).

Have you ever heard the song—does mamma sing it at home? “No more heart pangs and sorrow when Jesus comes?”

The little boys and girls who have no shoes now won’t have to cry when Jesus comes. When He is king He will rule *Rightly*.

The time is surely coming. “All joy and peace and gladness when Jesus comes.” We want Him to rule universally. (*U* for universally.)

We want Him to rule—oh, He will rule—what is the rest of it? (*L* for lovingly.)

And we want Him to rule? (*E* for evermore.)

When is He coming? Does any one know? No, not exactly. But every one thinks *he is coming soon*.

Soon will He rule everybody, and the boy that sits across the aisle from you and won’t come to Sunday School will have to bow to Jesus when He comes. Our Golden Text says, *All kings shall bow down before Him*.

The kings in the home who do not pray now, the kings in the school house who do not read God's Word now, the kings in the Sunday School who now teach God's Word, all must bow down before Him then; they will have to. But, boys, we don't want to be *made* to bow, do we? No, we rather bow down our hearts because we love Him. It is a good thing to be a friend of the king. Get ready for him, boys, and when he comes you will say, *This is my friend*. It is my Jesus who has come; it is my friend. I have heard from the colored boys and girls across the big blue sea. Do some of our older boys and girls know in what country they live? "Africa."

Yes, that is right. Africa. Over in that great country there are thousands of boys and girls who never heard our King's name. Could they love Him if they never heard of Him? Could they bow down their hearts before Him if they never heard of Him? No, they cannot!

As we put our pennies into the little envelopes to-day, let us pray, Lord, bless my penny and may it help take a teacher who shall tell these colored boys and girls about the King who is coming, the loving King, and get them ready before He comes, for "all kings shall bow down before Him, and all nations shall serve Him."

My boy, you are a king. And girls, not kings, but queens, are you. When are you going to bow down to this King? Will you wait until He comes, or will you stay after school with Miss Hall to-day, bow down your knee and ask Jesus to be your King, to help you obey Him all the week? If you obey this loving King, He will care for you.

Boys and girls, Miss Hall has Jesus for her King, and she loves Him. It is worth while being one for whom He cares. She wants every one of her boys and girls now to bow down the knee and now to serve Him. When He comes let us be His friends. Sing, "All Hail the Power of Jesus' Name."

The audience then sang, "All Hail the Power of Jesus' Name."

On motion, duly seconded, the question of the time and place for holding the next annual meeting was referred to the Executive Committee with power to act.

## TEMPERANCE WORK IN THE SABBATH SCHOOL.

MISS LUCY PAGE GASTON, OF MARSHALL COUNTY.

I find myself in a condition to-day that is suggestive of one who lived in very narrow quarters once, no other than the historic personage who lived in a shoe; because I have a fashion of claiming all the boys and girls in the State of Illinois; so you can see something of the responsibility that I feel is on my hands and in my heart. Many times in the two years that I have been in this State temperance work I have reported the possibilities which lie in this all-conquering army of Sunday School workers. I come before you to-day with no highly fashioned address, but with a plea and with some practical plans which I believe you may introduce into your home Sunday Schools.

The miner delves down deep into the earth, bears toil and hard-



ship for the sake of the treasure that is there hidden. He counts not his toil, he counts not his hardship, if there shall be a good amount of the precious metal as a result of his work. Sunday School workers, there is a mine not very deep down in every heart which contains two precious jewels, gems which, if properly set, will shine forever in the Kingdom of Heaven. And we are working to find the gems; then to polish them and fit them for the Heavenly setting. I have noticed two things since I have been in the convention; one is the great desire to reach the boys, those who are not in the Sunday School. Another problem that is concerning me more than the first one is, what to do with the boys and girls that we have in the Sunday School—with the seven to ten million that are in the Sunday Schools of our land to-day. We have in our younger classes several millions of boys and girls, and as I visit the primary classes my heart is touched as I see these easily impressed children. But when I look in that Sunday School for those who occupied these places ten and twelve years ago, in many cases they are not in the Sunday School. Where are the boys that have been having this training—the boys that have been in our Sunday Schools during the last ten years? Friends, you know that multitudes of them have gone out and become victims to the saloons and to kindred places of vice. The boys are going out every year from our Sunday Schools and many of them are headed straight for the saloons; and as I go into the schools I listen, and oftentimes in vain, for the special words of warning, and of pleading for this temperance work.

It seems to me if the Sunday School is not the place for temperance teaching that it would be hard to find the place. What are our Sunday Schools for if not for the salvation of the boys and girls; and if a great number of these boys and girls are destroyed through lack of knowledge of this great evil of intemperance, why not make a special point to destroy that evil, to enlist the boys and girls on the right side of this question? There is a story that is current in the Orient of an old Arab Sheik who was about to leave a young Prince of whom he thought a great deal and he was anxious to leave upon that young prince's heart a lesson. So he wrote out a list of crimes and asked that young man to choose the crime which seemed to him the least loathsome. This young man in looking over the list passed over "murder," "loss of virtue" and other crimes with a shudder and choose intemperance as being that which seemed to be the least hurtful and loathsome. The wise old Sheik said to him: "You have chosen that which will bring all the rest." And so, friends, though you may give these tender vines in your care the culture that they need to make them strong and beautiful, if there is a worm at the root, all of your work will be of none effect. Why not make a special effort to destroy the destroyer of that which is choicest and best in our midst? Suppose you had a beautiful vine which you were anxious to have trained up to give cooling shade during the warm days of summer. Would you leave that beautiful vine to trail upon the ground without culture and training when it was young? Oh no, friends, you would train its tender little tendrils up, and would give it the bent that it should have.

So, if we expect these boys and girls to grow up strong and

true temperance men and women, we must give them this prop, this attention that they need—this strong string of total abstinence.

I believe this temperance work is that which will help more than anything else in holding the boys and girls. Can you imagine a boy who has taken a stand for temperance leaving the Sunday School and choosing his companions among the idle, the vicious, the intemperate? I cannot. And although many of our boys and girls may not be converted in the tender years of childhood in our Sunday School—if we fail in accomplishing that, let us at least have them founded upon the rock of total abstinence. In every Sabbath School there should be a roll of honor pledge, a wall pledge, and upon that roll of honor should be the name of the Pastor, of the Superintendent, of the teachers and the adult members, as well as the names of the boys and the girls. I had a letter a short time ago from one of our most devoted and earnest White Ribboners. She had tried in a certain place to get the triple pledge which we recommend in our Sunday School work introduced in a certain school. A majority of the teachers were temperance people. There was one teacher in that school, a deacon of the church, who asked to see the pledge. He looked at it and he saw that cider was included in that pledge, and he began to use his influence against it and defeated its introduction into the school. I say, shame upon any one who professes to be a temperance man who, because he likes sweet cider is not willing to give it up. And, as she said in the letter, while they have no saloons in that town, the boys are going to destruction by dozens by the cider road. Sometimes one high in authority is a tobacco user. Our triple pledge includes strong drink, tobacco and profanity. As I have gone through the State, and told of the plan for the introduction of the pledge in the Sunday School, I have been met many times with this plea: Our Superintendent is a tobacco user. Well, what if he is, friends; he ought not to be and I believe that the introduction of the triple pledge into our Sunday Schools will bring many a tobacco using Christian to thinking.

Will you pardon just a word of personal experience: I went into one of the large cities of this State and in the largest school was a Superintendent (well known to many of you) who was an inveterate tobacco user. He has spent, he said, nearly five thousand dollars in the last sixteen years for the filthy weed, and he said, "I have made repeated efforts to stop; and it is a physical impossibility." I said to him, "Brother Peters (and he said I might use his name) I would stop it if I had to resort to the Keley cure." I spoke in his Sunday School on Sunday, and on Monday he met me and said, "I have decided to stop using tobacco, and two weeks from yesterday we are going to have a temperance celebration in our school, celebrating my victory over the tobacco habit. I am going to try so much as in me lies to undo the great harm that I have done the boys in this city." (Applause). I was in the city for two weeks; went through all the public schools, and spoke in every Sunday School, and I was present at this temperance celebration, and such a talk as that brother gave. One brother, who was a lover of the filthy weed and who could not understand his having given it up said, "Brother Peters, you have made a great mistake in burning the bridge behind you as you have by hav-

ing this meeting," and that noble man said, "That is just what I wanted to do." And his wife said to me a week or two ago, "My husband has not touched tobacco since you were here."

In another school there was a tobacco-using Superintendent; I knew it from the conversation I had with him, and I said, "I speak on tobacco in my talk to the Sunday Schools," and he said, "That is all right. I am ashamed that I am a slave to the filthy weed." I believe that a great many who began this filthy and ungodly habit before the white light of God's truth shown down upon the tobacco question as it does to-day will, through this agitation come to see as they ought to see on this question, and cease to be a stumbling block in the way of those for whose salvation they are working.

Friend, do you know about our temperance literature? Do you know how many leaves there are for the healing of the nation. And why not on Temperance Day in the Sunday School have some strong stirring addresses on this subject and have some of those leaflets to send home to the fathers and the mothers through the children? We have the promise that a little child shall lead them and when we have the little children in our hands I think we ought never to send them home without sending something which that home needs of this kind.

I will read to you the pledge which we recommend to the Sunday School: "Trusting in God's help, I solemnly promise to abstain from the use of alcoholic drinks, including wine, beer and cider; from the use of tobacco in any form, and profanity." There is a place for the signature of the child, underneath which is written: "May God help you keep this pledge which makes you a member of the Loyal Temperance Legion of the United States of America." I wear the badge, our childrens' badge of the Loyal Temperance Legion. There should be no objection to the boys and girls, who have taken this pledge in the Sunday School, wearing their badges and showing their colors.

The plan I propose is to secure these pledge cards before Temperance Day, and on Temperance Day find how many boys and girls wish to sign the pledge. Then let those who wish to sign the pledge take it home, get the consent of their parents, bring it back, sign it and then have the Superintendent affix his signature, with a prayer to God to help that boy or that girl keep it. Let this list be copied from the cards upon the Roll of Honor Wall Pledge, and give this beautiful little folding card to the children. We have "certificates of membership" of the Loyal Temperance Legion. In our home we have a certificate of a Band of Hope which Rev. William Tracy, whose name is loved by the Sunday School workers of Illinois, gave to my brother when he was a boy, when his feet were treading the perilous path which every boy's feet must tread. I will tell you a little latter in my talk about the work which Brother Tracy did with his Sunday School boys; but right here I want to tell you of something which I think was an inspiration coming from God to Miss Anna Gordon, the President of the Loyal Temperance Legion of the world. Upon these red, white and blue cards is written the triple pledge with a place underneath for the signature. You see they are punctured so they can be linked together, and an effort is being made to secure the signature of

every temperance boy and girl in this country and in the whole world, and the temperance department of the World's Fair is to be decorated with the temperance autograph chain—the children's pledge chain, and each nation is to have cards of its own national colors. And I believe there will not be in all that wonderful exhibit anything which will compare with this autograph in uniqueness and in meaning.

Now, friends, I want you to go home to your Sunday Schools and introduce this plan; get the wall pledge, then have those whose names are there sign these cards to be used in the World's Fair.

There is a great danger in the misuse of the pledge, and greater danger from not using it at all. You do not want to pledge the children on their first enthusiasm; but you should have the matter carefully considered; have it talked over at home and be sure that the children know what they are doing, and that they mean, God helping them, to keep this solemn pledge.

These cards can be secured at our temperance headquarters in the new Temperance Temple in Chicago. They cost ten cents for a package of thirty, or three packages for twenty-five cents. The wall pledge costs twenty-five cents only.

I want to give you some words which I came across within a few days; they mean much more than I could say; they come from no less a source than Rev. Dr. Worden of Philadelphia who was speaking upon the subject of organized work in the Sunday School. He says, "Temperance is not something foreign to christian work; it is essentially a part of it: Temperance work is not something external to the church." I think sometimes it is thought that we temperance workers are in a field by ourselves; but we are not. It must not be left to outside organizations or outside people to do; but the church must do it. Temperance is an essential and practical element in the Sunday School.

Now, how can this work be done in the Sunday School? By having a temperance society in every church, and with the very simplest organization. It should embrace the entire school and not merely a few who would form a temperance band. Plan it so that the whole school should at stated intervals be turned into a temperance society. This can be done on Temperance Day and very delightful exercises can be introduced. This morning when I heard that inspiring talk on Sunday School Field Day and saw how nearly those plans are just what we are attempting in the juvenile temperance organization, it seemed to me a great mistake would be made in not emphasizing the temperance work along with patriotism. Friends, we need patriotism, and I am glad to-day to say that the Woman's Christian Temperance Association was the first organization to take up the work of having a flag upon every school house. We believe in, it but we believe that temperance is needed quite as much, possibly more even than patriotism.

Now I wish to give you a little idea of what can be done in the Sunday School class, and I will speak of the class which Rev. William Tracy, at one time State President of the Illinois Association, had. Pastor of a church as he was, he concluded that his greatest field of usefulness was a certain class of troublesome boys. He took them; he invited them to his study and in some of those meetings he organized them as a temperance society. Of all those boys, I know of but one

who has even been a tobacco-user; and one of those boys—the one that to me is the dearest boy in all the world, my own brother—at the age of fifteen came to me and said, “I want to join the church next Sunday, the last Sunday that Brother Tracy is here.” We had been very much worried about him, and I said to him, “Why, brother, when were you converted?” “Oh,” he said, “One night up in Mr. Tracy’s study at one of our boys’ meetings.” I tell you, friends, I look at that little frail certificate of membership and I thank God for the work which Brother Tracy did for those boys. And I think that any teacher of a Sunday School class has a wonderful opportunity to do effective work outside of the Sunday School by getting the boys and girls together and enlisting them in temperance work.

In my own experience, I had a class of the worst boys in the Sunday School. I believe I get the inspiration for my work from my success with that class of boys—troublesome, noisy, just the kind of boys that are hard to get along with, but I got hold of their hearts. I invited them to my home. I was with them every Monday evening during that fall and winter till I went away from home; and those boys look back to those days and hours as among their happiest. I always had something for them to eat, friends; sometimes apples, sometimes pop-corn balls, sometimes sandwiches, and one boy went home and said, “Mother, it just seems as though we never have anything that is as good to eat as what we get at our Monday evenings at Miss Gaston’s.” It was very little trouble and expense for the grand results I got from it. One day in our temperance hall on the last regular meeting I was ever able to have with those boys, the President said, “Boys, Miss Gaston has been praying for us long enough; now let us pray for ourselves.” And there, in the gathering dusk in that upper room, I knelt with those twelve or fifteen boys about me and in a few earnest words I commended them to the God above. Then I said, “Now, Ora, lead in prayer.” Then Will and Frank and John and every one of the boys followed in brief, boyish manner. In my memory there is no hour as sacred as that hour, and one of those boys said to me on one of my visits at home, “Miss Gaston, it is so much easier to be good when you are in town.” But, friends, I think every Sunday School teacher ought to have just that influence over the class. Some teachers scold and censure them and find fault with them, and do everything but love our boys. You must take them right into your hearts, and do those things which boys like to have done for them.

May I just give you what H. Clay Trumbull, the editor of the “Sunday School Times,” says about the Cold Water Army to which he belonged when he was a boy. He says: “It was forty-six years ago that I became a member of the Cold Water Army, which had its companies in most of the towns and villages of my native State. It was by means of the special training which I received as a member of that army that my personal influence and habits in the line of total abstinence became fixed and abiding, and subsequently proved, under God, a means of my preservation from utter ruin.”

On motion, duly seconded, it was unanimously voted as the expression of this Convention that all Sunday Schools in the State of Illinois be faithful in the presentation of the subject of temperance.

After singing the Doxology, the meeting adjourned.

*THURSDAY EVENING.*

After the praise service, led by Prof. Excell, the Rev. Mr. Brown, of Monmouth, led in prayer.

THE PRESIDENT: We now have the pleasure of introducing to you the Field Secretary of the Gospel Temperance League, who will speak of that work.

**THE GOSPEL TEMPERANCE LEAGUE.**

E. L. MORSE.

Those whose words are silver and whose thoughts are golden never uttered a more eloquent passage than this: "If we work upon marble it will perish; if we work upon brass time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds— if we imbue them with just principles, with the fear of God and love of our fellow men, we engrave upon these tablets something that will brighten to all eternity." And so to-night, as I come to represent gospel temperance before the State Sunday School Convention of Illinois, and look into the faces of Teachers, Superintendents and Officers who have under their instruction the youth of our great commonwealth, I feel that I am dealing with a subject of prime importance both to the Church and to the State. And I can emphasize nothing that is grander than this important element of building up character, implanting Christian principle in the hearts of the youth, laying a foundation for their future usefulness both to the Church and the Nation.

The Gospel Temperance League grew out of a revival held in 1887 in Chicago. Mr. D. L. Moody called to his aid Francis Murphy, and they together held revival services continually for about three months. The converts and workers united into an organization which was christened by Mr. Moody "The Gospel Temperance League."

On a fly leaf of Mr. Moody's Bible are written these lines:

"Do all the good you can  
To all the people you can  
In all the ways you can  
As long as ever you can."

Mr. Moody, by following this great thought in his life work, has revolutionized the evangelistic work of Christendom. And if the Church of God would imbibe the same principle and do all they possibly can in all the ways they can as long as ever they can to save all the people they can from the evil of intemperance our highest expectations would soon be realized, and a tide of gospel sentiment and of triumphant temperance sentiment would conquer the prejudices of the world. What stands in our way to-day more than anything else is prejudice. Let us stand together upon this platform; let us lay aside the trivial divisions of sentiment, and be willing to lay this great thought upon our conscience, willing to work all the time everywhere among all manner of people, taking our message to the uttermost parts of the world and embracing in it the missionary influence that has made Christianity such a tremendous power upon the face of the earth.

For nearly four years I have worked in the city of Chicago, and have walked up and down its streets by day and by night. Thousands of young men stream in and out of saloon doors for the only purpose of gratifying the appetite of drink, a great army yearly marching down to drunkard's graves. One day I entered a barber shop on Archer Avenue, Chicago. The barber's little son, about two years old, was scampering around the room. I love children, and while the father was busy I took the child in my arms, and as I held him in my arms I looked into those clear blue eyes which mirrored the innocent, spotless soul within, and I thought of the bright future that was before him, the comfort he would be to his parents in their old age; of the home he would make happy and of the bright prospect of future joy and happiness before him. The little fellow went out and I followed him. I overtook him and put my hand upon his head and said, "My boy, where are you going?" His baby voice answered, "I is dest doin to det a pint of beer. I is dest doin to det a pint of beer." And then I looked a few rods ahead of him and saw the open door of the saloon. Those baby words have been ringing in my ears ever since.

I see standing before me two young men, the very picture of health. Their experiences in life make them almost equal in their circumstances and surroundings. They have all the joys, encouragements and help that wealth and loving parents can bring. One goes out into the world and we are glad to crown him as a noble young man, such as we would have for a model for our young men to follow. The steps of the other go down the decline that leads to ruin. As he looks upon the future he realizes that step by step he has gone down, and at each step some one has given him a kick. But, warned by loving friends, he takes courage. He renews his enthusiasm. He wakes to the thought that he himself might be a man. He resolves to sign the pledge and keep it—and he succeeds. The last words that John B. Gough spoke from a lecture platform were these, "Young man, keep your record clean." And if John B. Gough to-night could step from his home beyond, his eloquent lips would repeat that memorable passage, "Young man, keep your record clean." (Applause.)

THE PRESIDENT: We will now hear from Mr. E. B. Smith, Superintendent of the Armour Mission Sunday School, Chicago, on the Boys' Brigade.

## THE BOYS' BRIGADE.

EDWIN BURRITT SMITH.

The Boys' Brigade movement started some seven or eight years ago in Scotland, and has gone forward in the various Sunday Schools of that country until there are now more than twenty thousand thoroughly drilled boys connected with the Sunday Schools in Scotland. It has only been started in this country within the last two years. There is already a very slack national organization which was organized at San Francisco for the purpose of shaping the work and establishing a uniform pledge for the boys. What I personally know about the work is in connection with it at Armour Mission. We started it

about ten months ago. Our Boys' Battalion, as we call it, for we have five companies, has not been fully developed; we have not our uniforms yet, but they are being manufactured, and we expect to have them for Field Day. We employ a young man who is competent to drill boys, and is also an active, earnest Christian man. The boys pay his salary of \$15 a week by weekly contributions from each boy of from five to fifty cents. It is a condition of membership to sign a pledge not to use intoxicants or tobacco in any form; not to use profane or indecent language; promising regular attendance at the Sunday School, and to promote good conduct in younger boys. The Boys' Battalion seeks to reach boys from twelve to twenty years of age. Boys younger than that are sometimes organized into "baby" companies without any expectation of having uniforms until they are twelve. During the last six months we have received into our battalion about one hundred and eighty-five boys, about one hundred and sixty-five of whom are drilled sufficiently well to receive uniforms. They have drilled at least once a week, and they have been very faithful to the organization. They have been faithful in attendance at Sunday School, and we had last Sunday more boys present in the Sunday School than girls. Our total average attendance the past year has been fourteen hundred and fifty-two.

The boys who go into this organization are the hardest to reach and hold in any other way; who, unless they have remarkably good teachers, are not apt to stay in the Sunday Schools very long.

One of the features of the organization is that it is largely evangelistic, and no man who is not a Christian has any business whatever to drill the boys or take charge of the work. The leader has remarkable opportunities for personal work among the boys. Of the one hundred and eighty-five boys who are regular members, all but twenty have been converted within the last ten months.

Some of the advantages of the work may be briefly stated: The boys have to be clean and straight at least once a week. Their uniforms need not be elaborate. The boys drill once a week and they are under orders from one to two hours and have to obey. The result of this is that when the boys are told to do anything, they do it at once; the spirit of obedience is cultivated by means of this drill. By means of this pledge the boys faithfully promise not to do some things which boys are very apt to do. And we thus bring the whole moral weight of the organization in support of every boy in meeting and resisting temptation. This is an especially valuable thing in a neighborhood like ours, where there are a good many saloons and rough and bad boys. A single boy finds it difficult to stand alone in carrying out the instructions which he has had in the Sunday School. But if he belongs to the crack organization of the neighborhood, which every boy who is not in it admires and respects, and it is known that he does belong to it, at once a large field of temptation is removed from him. As an illustration of this: One of our boys, when asked if he had been using any beer (it was known that he had been in the habit of drinking before) said, "No." Before he joined the Battalion his mother often used to send him for a pail of beer, which they drank at home, but since he joined the battalion his mother did not send him for it any more, and they did not have any more beer in the house.



His mother knew that he had promised not to drink beer, so she did not put it in his way. This Battalion unites the boys and helps them to resist temptation along these lines.

Some of the older boys, to the number of about fifty, have organized a "Philip and Andrew" committee, and they have a prayer meeting every Sunday morning before church. It is of frequent occurrence to have at least forty boys present Sunday morning, each one of them taking part in the service. These boys expect to have club rooms and reading rooms, etc., in the Fall, which will be supported by the contribution of the boys and their friends. As a result of this the young ladies of the Mission have got up a somewhat similar organization which they call the "Mary and Martha Sisterhood." They have already got a flat, for which they pay \$50 a month, and have a Secretary. They have cooking classes and various classes. It is going to become a great center of useful work and influence among the girls in that neighborhood. One of the pledges of the boys in this organization is that they will assist the Pastor in carrying forward his work, and do all they can to build up the work of the church and school. The boys are ready to carry around notices, and they have organized a committee to raise funds by personal solicitation. The boys are largely working boys and they have contributed considerable. Through their efforts they have raised enough money to print tickets of invitation to the evening service, and they go out on the street and hand them to passers by, inviting them to the service. And they do whatever the Pastor and Superintendent has for them to do in connection with the school. In this way they become identified with the work and feel that they are helping actively to carry it forward. You have heard the story of Dr. Schaufler, of Cleveland. As he was passing near one of the missions under his control on a very stormy night, he met a small boy pressing his way in the direction of the mission. Dr. S. asked him where he was going. The boy said he was going to a certain one of the missions near there. He asked him if it was not a pretty stormy night to go to the meeting. The boy says, "No, I have got to be there, I am part of the concern." If you can get your boys to feel that they are part of the concern, you have aroused an interest in the work that you could get in no other way. Our boys feel that Armour Mission is theirs; that its work is their work; that they are responsible for a large part of the work. They will appear on Field Day more than one hundred and sixty strong in a well organized battalion. Within a year they will be better drilled, to march in the great processions that may take place in connection with the World's Fair.

One little boy told me a while ago that a larger boy said to him: "I wouldn't be seen going to Armour Mission." He says: "I told him about the brigade—that they were organizing a brigade there and that the older boys could get into it." And he says, "Don't you think the very next Sunday he was here." That is just the way it affects the boys; it is something the boys all like.

All of the services connected with the Brigade are religious services. There is much in it that stimulates the boy and makes him feel that he is a part of the concern, and he soon takes a part in the active work of the school and the church.

The Boys' Brigade is easily organized and easily carried forward in small places, and even in country places. You can make a successful boys' company out of from twenty to thirty boys of from twelve to twenty years. It interests, apparently, the older boys as much as it does the younger ones, and I believe it is the means of reaching and incorporating the boys into our work in an active way. I believe you will find in any school that a well organized and well drilled company of boys with a sufficient equipment is a very valuable aid in carrying forward the work.

We are paying \$12 apiece for two hundred uniforms. In the great political campaigns they get some sort of a uniform for much less than that, but you want to get something that has some prominent feature about it.

This would be a magnificent drill hall for a Boy's Brigade in this town. It is much better than anything we are able to get. You do not need a very large room, and you do not need a very large amount of money.

I commend the Boy's Brigade to you for what it is worth. We believe it is going to prove a very valuable aid in reaching our boys and making them feel that the concern cannot get along without them. I am satisfied that Christian boys as well as others will take to it like ducks to the water, and it will do them good. It is always best to have a lot of Christian boys in to start with. (Applause.)

W. B. JACOBS: The Rev. Mr. Russell, pastor of Armour Mission, told me two things which I think Mr. Smith has not mentioned. One of them is that ninety-five out of a hundred of these boys used tobacco before they joined this brigade, and they have given it up. The other thing he said is that he did not think it was absolutely necessary to have anything except a cap and a belt for a uniform.

### CLOSING WORDS.

THE PRESIDENT: We have now come to the last topic, and we ask for brief remarks growing out of the inspiration and enthusiasm of this meeting.

MR. MORSE: I have got a new inspiration for my work from what I have learned here.

L. L. GUYER, of Peoria County: I have been in this work for nearly sixty years, and I propose to stay in it as long as I can travel to the church and the Sunday School.

REV. MR. CURT, of Nashville: My interest in the work for boys has been intensified by that object lesson of the boys on the platform. We do not pay enough attention to our boys. My purpose is with God's help to go out and work more for the boys than I ever have in the past.

MR. BLOOM, of Chicago: If I cannot go home now and do better work in my school and the neighborhood than I have been doing it will not be the fault of this convention.

MR. BREED, Saline Co.: This is the first State Convention that I have been privileged to attend, and I have learned many things since I

have been here which it is my purpose to carry home to my county and use in my work there.

MR. HOWARD, Christian County: I came here to see the primary work outlined by Miss Hall, of Chicago, and I have been amply repaid. I think that the enthusiasm and zeal which I have caught in this convention will last me until we meet again.

MR. RAY, Jackson County: I am here as a representative from our township, and I want to say we are not all dead down there. We have one of the finest Sunday Schools in Southern Illinois. This is the first State Convention I have attended, and I have caught the inspiration, and think I can go home and be of more use to my school and to the inhabitants of my little village than I have been in the past.

MR. BLAKE, Wayne County: I came here with a narrow view of the Sunday School work, and I go away with a broad view of it. I came here discouraged; I go away encouraged, and with a resolve to try to make my work more useful and more practical.

MISS. TAYLOR, Henry County: I thank God for this convention; many good ideas have come to me.

C. W. HUDSON, Lake County: I have been converted to these methods. I have got a Normal Lesson outline, and I am going back to Lake County to stir them up tremendously.

A Delegate from St. Clair County: All I can say is, I have got it, and I propose, God helping me, to go back to St. Clair County and do better work.

P. P. LOUGHLIN, Shelby County: I just want to say that these great privileges bring upon us great responsibility. We want to carry these things home with us and put them into practical work.

MR. HUFF, Vermillion County: I have got all the enthusiasm I can carry. I am fired with zeal for the Sabbath School work.

MR. PEARCE: I was warm before I came here, but I have been warmed up warmer since I have been here, and I go away hot. If I am correctly informed it was in this city that one of the leading Sunday School workers of the world said, "The eyes of the world are upon Illinois, the Mississippi River Valley is the battle ground of the Lord, and here is where the final victory will be won." I trust that the resolve is in my heart that this year I will help to bring about this prophecy, and help win some of the Master's victories in this grand old commonwealth of Illinois.

B. F. JACOBS: I would like to speak a word of warning: If you think that the enthusiasm that you have received here will last long you are mistaken. One of the greatest calamities that has befallen the Sunday Schools in the United States is thin enthusiasm. Enthusiasm is a good thing—you must have enthusiasm in your work, but you must have something that is far better than enthusiasm—you must have the basis from which all genuine enthusiasm springs, and that basis is *the Word of God*. If you are going to do any better work it will be because you study the Bible more patiently and lovingly and thoroughly than you have in the year that is past, and that you undertake to put that study into practical work every day. I would give

more for one Superintendent or Teacher who goes from this convention to make an effort to lead one person into a better life and better work than for all the speeches that will be made next Sunday in your Sunday Schools. The lesson you get from a thorough study of God's Word will last you to-day and next week and forever. I have been in a great many Sunday School conventions—a great many good ones—and have enjoyed a great many very precious meetings, but I declare here, for the honor of God, that I have had more solid comfort and more blessing in my own room with my Bible than I have ever received in a Sunday School convention. That is the fountain; that is the place to get your strength. Some people talk about an hour's preparation. Six hours of study is none too much for teaching thirty minutes; and a Superintendent needs seven days' study for one hour and a half's superintendence of the school. That is the foundation, and the higher and broader the building is the deeper that foundation must be.

I have another word of warning to you. Some of you are going from this convention to meet with temptation and trial. God has never had a servant whom He has used unless He has tested him; God has never had a servant that has come to great blessing and power unless the trial has been repeated again and again. It is a great thing for God to have servants that He can trust. In a great meeting, one man said the reason why God does not subject more of us to trial is, that He cannot trust us in the trial. You know how He tried those men in Babylon. Think of them. Three men went into a fiery furnace. I wonder, if God wished to test any of us, if we could stand such trial. When that trial came they went into the furnace. Nebuchadnezzar came and stood before the furnace and said: "Didn't we put three men in here?" "Yes." "Well," he said, "I see four men in there now, and one of them looks as if he was a son of the gods." Morehouse said: "They put the lambs into the furnace, and the shepherd went in to take care of them." Nebuchadnezzar called the men of Babylon and said: "Look in there and see those men." Then he brought them out before all that people to show the loving care of God.

We often pray that we may escape temptation; that we may have the trials to which we are subjected removed from us. I suppose Paul knew how to pray, and he prayed three times to have the thorn in the flesh taken away from him. If he knew so well how to pray, would not one prayer suffice? What was it the Lord said to him? I have often tried to put it into plain, simple English so I could understand it better. Some of you men, I doubt not, in your boyhood have had thorns in your feet, and you know what it is to run one in; you may have had a chillblain or something of that kind. You know the result of that—we generally limped a little. I don't know what Paul's thorn in the flesh was—some people think it was the loss of his eyesight. No matter what it was. I can hear the Lord say: "What is it you want, Paul?" "Why," says he, "I want to get this thorn pulled out." "But I never promised to pull thorns out. You cannot find a place in the Bible where I promise to pull thorns out." "Didn't you say that?" "No." "What did you say?" "Oh, I said I would make my grace sufficient for you so that if you had a thorn in

your foot you could get along with it." He says: "Paul, if I should keep you from getting a thorn in your foot, then the world would say that is the reason why you joined the church, just to keep from having a thorn in your foot, and they would all rush up like a flock of sheep in the meadow." If you have a thorn in the foot, you go limping along, (and if you look through a pair of heavenly spectacles next Sunday you will see a great many people limping, and if you have got a looking glass in your pocket you will find you are first). What makes you limp? "Got a thorn in my foot." Does everybody limp that has a thorn? No. Here are some men in a fiery furnace. That was a pretty sharp trial. They didn't limp. When Nebuchadnezzar called those men to look, he said: "This is the reason, He has His arm around them." And He will put His arm around *you* and you will not limp even with a thorn in your foot. So Paul said, "Oh, I understand it now. I will glory in my infirmity, that the power of Christ may rest upon me."

Last Sunday I was talking to my boys and girls about the lions. We had some pictures on the blackboard, or rather marks. I made a circle around the letter "L" to stand for the lions and a "D" in the middle to stand for Daniel. I drew a line between Daniel and the lions and put down there the words, "The Lord with him"; so that right between Daniel and the lions came the Lord himself. Then I asked why it was the lions did not get at him. One little fellow said, "They could not reach him." Says I, "What is the matter?" "He could not get through the Lord." If there are lions, and you were in the center and the Lord is round about you, you remember that verse? "The angel of the Lord encampeth around about the righteous." Suppose we were to put down in the place of those lions some of the kind that we have to meet with now. We turn to that chapter in Peter where it says that the devil like a roaring lion goeth about seeking whom he may devour. Better look around Centralia; you may find some of them here. I said, "Let us put down something that is like lions." One boy said, "Put down *trouble*." I replied, "That is quite like a roaring lion, and a great many people look as if they had been eaten by him. What is another?" Another boy said, "Temptation." So we put that down; then I wrote a word myself, and that was "death." We put down these three and had Daniel in the middle of them—in the middle of trouble, in the middle of temptation and in the midst of death. Do you remember David when he took care of his father's sheep, he said, "There came a lion and a bear out of the woods and I went after him and when he rose up against me I caught him by the beard and I smote him and I slew him and I delivered that lamb out of the paw of the lion and out of the paw of the bear." Now David was a little picture of Jesus Christ. *He* is the one who fought the lion. He came to destroy death and him that hath the power of death, that is the devil, and to deliver them who all their lifetime through fear of death have been subject to bondage. Did you ever think about that? That is Christ's business down here. Did you ever think that Christ never took away anyone's husband or brother or children or friend; that He is not the author of death, but He is the destroyer of death. You know how it was when they were there with the Ruler's daughter; you remember how it was when He stood in front of Lazarus. Look at the tenth chapter of John where it tells

about the good Shepherd, and the eleventh chapter of John where it tells about the lion that came when the Shepherd was away for a little while and took one of the Lord's own sheep and carried him off to his den, and they sent for Jesus and they said to the Lord, "If you had been here, my brother had not died." Of course no one ever died or will die where Jesus is, and if you are with him you will live forevermore. And He came and stood right there in front of that den of lions where one of his lambs had been carried. Do you remember what He said? "He calleth his own sheep by name and leadeth them out." And He said, "Lazarus, come forth," and he that was dead came forth. It is said he called Lazarus by name lest all the dead should have arisen, for if he had not circumscribed the resurrection by limiting it to Lazarus, he would have emptied all the sepulchres of the ages, as he will do in the hour when he comes back and speaks the word of power. You can see that great ruler looking down into that lions' den and crying, "Oh, Daniel, is thy God in whom thou trusteth able to deliver thee?" That is what this world wants to know. I heard a man say, as I was passing by a saloon to-day, that there was no eternal life and no God, and that the ministers and these preachers had made all the bad people there ever was in the world. Have they? I remember a man who did not believe in God and the Bible asking if there had ever been a single ray of light cast into the dark chasm of the dead. The Son of God brought life and immortality to light in the Gospel.

A lady wrote me the other day from Alabama wanting a home in Chicago during the Exposition. Chauncey Depew has already secured eleven rooms in the Auditorium for 1893. There is going to be a greater Exposition. Have you got a room there? Is your name down? Is there a place assigned for you? That is what we are here for. The God that we believe and lovingly serve is not only able to deliver us, but, blessed be His name for evermore, He hath delivered us, every one with His word. Brethren, this word of the ever living God will give you something to go out on that will last you, not only to the next convention but till we meet at the right hand of the Savior. If there is one of you here to-night that is not a child of God let me invite you to Christ. Give me your hand. A thousand people almost have shaken my hand in Centralia here. I am very grateful for your love; I am very thankful for your good wishes; you have been so kind and tender to us. But I want to ask you one more question, Won't you let us introduce you to Jesus Christ? Give me your hand, brother; I want to put it in the hand of the Savior. Give me your hand, brother. Young man, give me your hand a minute, for Christ. Take Him now; you need not leave the room; you need not get out of your seat. There is no myth about this matter. I tell you, I would not exchange the experience that my brother William and myself had, as we took the two little boys of our dying brother by the hand, as we took Charley and Willie, and the little fellows looked up into my face and into his face, as their papa called them around him and said, "I have done all I could for you. I wish I could have done more. I wish I could have lived to have educated my sons; but," said he "I commit you to God." And he went over the story of his own conversion and of his own experience, and said, "I can leave you no richer

legacy than that." I tell you, friends, I would not exchange that for all there is this side of Heaven. There is nothing else of any value; there is nothing else of any importance; there is nothing else to be compared with that. And, as we go out with the light of Jesus Christ in our souls, let us go out to represent Him; let us go out to try to persuade men to love Him; let us go out to trust in him.

And may His matchless grace be sufficient for each one of you in the trials that you meet; and may His almighty power bring every one of us to the marriage supper of the Lamb through Jesus Christ our Lord. Amen.

THE PRESIDENT: We have come now to the closing moment of our convention, and we shall soon have to say the word of farewell, the good by to the kind friends who have so generously and hospitably entertained us. We shall carry with us the kindest recollection of all in this city and community who have been so kind and thoughtful to us. When we began this convention, and when I was called to preside over your deliberations, it was with great hesitancy and with much fear that I entered upon the duties. But now, at this closing moment, I look back with pleasure, for it has been a privilege and a delight as I have watched and guided your deliberations and listened to all the discussions; and as then I suggested that we take the motto that was given to us by our Secretary, so now again I urge upon every delegate and worker who has been in attendance upon this convention and listened to these admirable papers and addresses and suggestions that have been presented and made, that you take that motto with you as you return to your homes, *Faith and Faithfulness*, and make it your motto in all your work of the coming year. Faith and faithfulness in what? Why, in the great work in which you are engaged, faith and faithfulness in Him and in the service of Him whose name stands above every name, the name of Jesus Christ. And, with faith in Him, and faithfulness to Him, we go to our respective fields of labor, to tell and to sing the old, old story of His everlasting love; then it will not be in vain that we have met here and communed together and counseled together; then the enthusiasm that we have caught will not be for a day or for a week, but it will continue with us until the end of the year, and Jesus' name will stand higher in our schools and in our State than it stands to-day.

So, my friends, I trust that this will be the purpose—the firm and the determined purpose—of every Christian worker here to-night; and as we go, singing and telling that old story, let us never forget to hold out the gracious promise of mercy and invitation of love, as it has been held out so forcibly here to-night by our good Brother Jacobs, inviting the erring and sinful, and pleading with them, in love and in tenderness, to accept our Lord Jesus Christ and enlist under His banner.

And may the blessing of God and His grace and wisdom give understanding and skill to every Sabbath School worker, teacher, superintendent and officer, whether it be township, county, district or State officer, here this evening.

After prayer by Mr. Breed, of Saline Co., the benediction was pronounced by the President and the convention adjourned sine die.

## APPENDIX A.

### LEGION OF HONOR GRADUATES.

DURING YEAR ENDING JUNE 1, 1892.

#### CISNE.

John W. Vandever,  
Daisy Armstrong,  
George Vanfossen,  
Ella Steele,  
O. A. Towns,  
Mrs. Jessie Bailey,  
Belle Calvin.  
Susan Morris,  
Anna G. Stevens,  
W. H. Mix,  
Nellie Milner,  
W. D. Deselms,  
Emery Morris,  
Ora Dobbs,  
F. D. McKittrick,  
Lou Dobbs,  
Hattie Morris,  
Melissa Owens,  
Ampehus Milner,  
Spencer Decker,  
Charlie Colvin,  
John Mix,  
Willie Yarnell,  
Florence Murphy,  
Wm. Brown,  
C. T. Taggart.

#### ATWOOD.

G. F. Righter,  
Lydia Biggs,  
Walter Tryon,  
Marguerite Wrightman,  
Bertie Atwell,  
Ethel White,  
J. H. Abrams,  
L. M. Leavitt,  
E. B. Brooks,  
Mrs. Mattie Fisk,  
Nora Leachman,  
Edith Wrightman,  
J. H. Moss,  
Mrs. Mary E. Flickinger,  
Maude Easton,  
William White.

#### ALBION.

W. E. Smith,  
Morris Colyer.

#### STERLING.

Gertrude Eyster,  
Mattie Barrett,  
Mrs. S. S. Kerr,  
J. E. Phillips,  
Mrs. F. Cochrane,  
Rev. Mr. Gates,  
John A. Reed,  
Mrs. Geo. Perry,  
Mary Milnes,  
Grace Klostermann,  
J. Francis Reed,  
Leah Sprinkle,  
I. M. Phillips,  
Mrs. I. M. Phillips,  
F. R. Stoddard,  
L. S. Kaughman,  
Amos Ebersole,  
Geo. P. Perry.

#### MOREA.

M. A. Magill,  
Mary Fox,  
Fannie Wheeler,  
T. H. Cunningham,  
Isaac Fort,  
Geo. H. Durst,  
Abba A. Kent,  
W. R. Templeton,  
Carrie Lockhart,  
John Lockhart,  
Jacob Durst.

#### MACKINAW.

J. D. Myers,  
Linda Lutz,  
John Judy,  
H. J. Preterdaugh,  
Mrs. Mary Campbell,  
Mrs. Etta Preterbaugh,  
Mrs. Iola Peordon,  
Maggie McKee.

#### HUTSONVILLE.

Willie McNutt,  
Mrs. Jane Holmes,  
Bruce McNutt,  
J. M. McNutt,  
Mrs. Sarah Starks,

Mrs. John Bishop,  
Mrs. Mattie Cook,  
A. J. Page.

#### SHERIDAN.

Cora Bower,  
Mary Rockwood,  
Mrs. Henry Moser,  
Mrs. August Girolt,  
Libbie Bastian,  
Ella Bastian,  
Eliza Bernard,  
Millie Rowe,  
Lila Rowe,  
Sadie Carey,  
August Girolt,  
Henry Moser,  
Minnie Rockwood.

#### MINIER.

Belle Briggs,  
Ella Praeterbaugh,  
Minnie Miner,  
Jennie Briggs.

#### LILLY.

Mrs. Mary Smith,  
Mrs. D. B. Smith,  
Kate B. Smith,  
Maggie Smith,  
Lizzie S. Smith.

#### PENFIELD.

Mabry Dorr,  
Julia Keyes,  
Belle Keyes.

#### INGRAHAM.

Emily Jones,  
Kate Gerking,  
Geo. Gerking.

#### MARSHALL.

Mrs. J. W. Graham,  
Mrs. Nellie Smith,  
Mrs. A. B. Mathews,  
Mrs. Harry Janney,  
Jane Schofield,  
Gertrude Shaw,  
A. L. Ross.



## ANNAPOLIS.

Adolphus Guyer,  
Y. C. Kennedy,  
Mattie Kennedy,  
Isabel Guyer,  
Emily Guyer.

## WOBURN.

S. C. Vaughn,  
W. E. White,  
Jno. McCracken,  
W. Grant Gum,  
Belle Scates,  
Sarah Davis,  
I. H. Hanning.

## ZANESVILLE.

Mrs. Mary Rodgers,  
Mrs. Sallie Rodgers.

## HAMMOND.

M. J. Harrington,

James Berrick,  
Anna Quick.

## HARRISBURG.

Alice Ralston,  
Anna Ralston,  
Lelle Howell,  
Mrs. Gertrude Abney,  
Mrs. Jessie Gamble,  
D. N. Anderson,  
D. W. Gamble,  
Willie McGuire.

## GALATIA.

D. T. Upchurch,  
Randall P. Jones,  
Mrs. S. D. Carr,  
J. D. C. Carr.

## PALMYRA.

Mrs. C. A. Strate,  
Hattie King,  
Nellie Ditson,

Stella I. Strate,  
Orra S. B. Strate,  
Rose Steidley,  
Mrs. Hattie A. Farmer,  
Myrtle Robertson,  
Hattie Allmond,  
Ida S. Chiles,  
Asa L. Ditson,  
Wm. N. Searcy,  
Joseph B. Duncan.

## CARMÍ.

M. W. Spencer,  
D. L. Boyd,  
Miss Ina Anderson,  
Mrs. Belle Lehman,  
Mrs. Ira Reeves,  
Thomas J. Parkhurst  
Miss Jane Craw,  
Miss Sarah Young,  
A. M. Crozier,  
Will Rhein.

Mrs. W. F. Crafts, New York.  
Virginia McQueen, Carbondale, Ill.  
Harvey Crozier, Carmi, Ill.

Minnie Gay, Rosemond, Ill.  
Mrs. C. L. Wood, Hamburg, Ill.  
Mrs. A. Merrick, Mt. Erie, Ill.

Francis Neeland, Mound Station, Ill.

## GRADUATES OF 1892 OF THE CHRISTIAN CH. NORMAL COURSE.

[Under order of State Convention at Danville, recognizing equally all Normal graduates and courses.]

Mrs. E. Cruisenberry,  
Mrs. Ellen E. Hoare,  
Mrs. Leonora M. Wells,  
Mrs. Maria O. Wyrick,  
Ella R. Frame,  
Mary V. McKee,  
Flora M. Wells,  
E. B. Lloyd,  
Lilly Teaford,

Mary Hedrick,  
Ava Walton,  
Mattie Hall,  
Clara Sanderson,  
Linnie Sanderson,  
Elsie B. Cassell,  
Emma C. Burtis,  
Minnie J. Moulton,  
Nellie Bradley,

Mrs. Mary L. Peoples,  
Geo. H. Stanton,  
William E. Spicer,  
W. Ernest Knott,  
W. S. Johnson,  
Dora F. Givens,  
Charlemagne Morris,  
Lewis E. Sturges.

## ILLINOIS LEGION OF HONOR.

*Classes Organized during year ending June 1, 1892.*

NO.	CLASS.	DIST.	LEADER.	NO IN CLASS
1	Chicago.....	1	Margaret Koch.....	19
2	Gardner.....	1	Frank Stull.....	2
3	Harvey.....	1	Rufus Ricker.....	18
4	Grand Crossing.....	1	A. E. Field.....	13
5	Joliet.....	1	H. J. White.....	25
6	Chicago.....	1	Howard Russell.....	44
7	La Grange.....	1	H. W. Thurston.....	28
8	Park Ridge.....	1	Frank B. White.....	
9	Norwood Park.....	1	C. L. Kletzing.....	
10	Palatine.....	1	Miss Mary Hichock.....	
11	Barrington.....	1	H. Harnden.....	
12	Oak Glenn.....	1	J. Christian.....	
13	Des Plaines.....	1	Mrs. Col. Talcott.....	
14	Plattville.....	2	Mrs. Anna Howell.....	3
15	Rockford.....	2	George Smith.....	16
16	Genoa.....	2	J. H. Nichols.....	13
17	Sycamore.....	2	Lillie Scott.....	2

CLASS	PLACE	DIST.	LEADER	NO IN CLASS
18	Blaine....	2	Y. R. Selterfield.....	16
19	Sterling.....	3	George Perry.....	38
10	Forreston.....	3	Edwin Bollman.....	11
11	Warren.....	3	S. E. Bedell.....	4
22	Milledgeville.....	3	Rev. James Davis.....	36
23	Knoxville.....	4	Miss Kittie Long.....	11
24	Altona.....	4	J. E. Thompson.....	5
25	Atkinson.....	4	Paul Ransom.....	18
26	Sheridan.....	5	Rev. H. Moser.....	31
27	Roberts.....	6	Eula Beights.....	11
28	Gibson City.....	6	C. C. Rowleson.....	19
29	Minier.....	7	George W. Minier.....	7
20	Bartlett.....	7	J. C. Carr.....	16
21	Lilly.....	7	Miss Minnie Gay.....	16
32	Deer Creek.....	7	A. H. De La Gardi.....	20
33	Mackinaw.....	7	J. Fred Jones.....	21
34	Oquawka.....	8	Mrs. Florence Patterson.....	17
35	Mound Station.....	9	R. H. Neeland.....	15
36	Beverly.....	9	Delia Bigelow.....	15
37	La Prairie.....	9	C. H. Bacon.....	25
38	Beardstown.....	9	W. D. Epler.....	7
39	Palmyra.....	10	Mrs. C. A. Strate.....	17
30	Pierson.....	12	A. B. Chambers.....	22
31	Hammond.....	12	L. M. Leavitt.....	3
42	Prairie Home.....	12	P. P. Laughlin.....	10
43	Atwood.....	12	G. F. Righter.....	20
44	Zanesville.....	13	Perry York.....	10
45	Palermo.....	13	Ella Rinehart.....	18
46	Edgar.....	13	Mrs. M. F. Ault.....	7
47	Penfield.....	13	G. W. Hadden.....	10
48	Charleston.....	13	Murray Stone.....	17
49	Garrett.....	13	Edwin Brooks.....	13
40	Rossville.....	13	Rev. J. W. Mann.....	13
41	Marshall.....	13	L. S. Kilborn.....	45
52	Neoga.....	13	F. M. Swengel.....	60
53	Annapolis.....	14	Adolphus Guyer.....	5
54	Morea.....	14	M. A. Magill.....	11
55	Morea.....	14	Geo. H. Durst.....	12
56	West York.....	14	T. J. Wheeler.....	9
57	Robinson.....	14	Miss Grace Waters.....	11
58	Hutsonville.....	14	J. M. McNutt.....	8
59	Palestine.....	14	J. H. Read.....	28
50	Robinson.....	14	A. W. James.....	13
51	Ingraham.....	15	William Gharst.....	5
62	Kinmundy.....	15	W. Y. Brannum.....	8
63	Salem.....	15	W. L. Whisnant.....	12
64	Woburn.....	16	W. E. White.....	11
65	Rentchler.....	16	Sussie Henry.....	12
66	East St. Louis.....	16	Len Batz.....	9
67	Dudleyville.....	16	A. S. Maxey.....	18
68	Carbondale.....	17	D. B. Parkinson.....	16
69	Albion.....	18	Morris Colyer.....	10
60	Carmi.....	18	Harvey Crozier.....	15
61	Cisne.....	18	C. T. Taggart.....	34
72	Harrisburgh.....	19	D. W. Gamble.....	30
73	Galatia.....	19	R. P. Jones.....	18
74	Carrier Mills.....	19	Stephen Breed.....	8
75	Dongola.....	20	W. S. Meisenheimer.....	10

## INDIVIDUAL STUDENTS.

PLACE	DISTRICT	PLACE	DISTRICT
Salem.....	15	Mt. Erie.....	18
Normal.....	6	Hamburg.....	10
Mound Station.....	9	Arcadia.....	10

## APPENDIX "B."

## LOCAL COMMITTEES AT CENTRALIA.

*General Chairman.* - - - S. A. FRAZIER.  
*General Secretary,* - - - REV. S. E. DAVIES.  
*Corresponding Secretary,* - - - REV. A. T. STONE.

## Executive Committee.

S. A. FRAZIER, Ch'n.	REV. P. C. BURHANS, Sec.
Wm. Keown.	W. T. Mathis.
S. L. Dwight.	T. H. Robertson.
	F. Kohl.
	H. T. Cunningham.
	R. J. Young.

## Soliciting Committee.

MISS GERTRUDE CUNNINGHAM, Ch'n.	MISS ALPHA WELDON, Sec.
Mrs. S. S. Andrews.	Mrs. H. H. Henderson.
Mrs. J. W. Dickerson.	Mrs. Mary Mathis.
Mrs. M. C. Andrews.	Mrs. S. H. Hubbard.
Miss Elsie Tufts.	Miss May Hubbard.
	Mrs. C. B. Ullyette.
	Mrs. Alice Ingram.
	Miss Jeanie Severns.

## Reception and Entertainment.

J. S. HOBBS, Ch'n.	T. P. HAMM, Sec.
D. W. Andrews.	Miss Eunice Cogswell.
Wm. Keown.	Miss Lizzie Caskey.
Miss Carrie Perrine.	H. T. Cunningham.
Miss Gertrude Cunningham	S. Andrews.
	G. B. Weldon.
	H. H. Mathis.
	R. J. Young.
	Albert Skipworth.
	W. R. Beebe.

## Music.

MRS. J. B. SANDERS, Ch'n.	Rev. S. E. Davies.	Miss Cora Rowe.
Miss Della Louis.	Rev. R. J. Brewer.	Mrs. Lillian B. Egger.

## Decoration.

MISS LYDIA CHARLTON, Ch'n.	MISS BERTIE BORN, Sec'y.
Miss Mary Rickards.	Mrs. A. E. Quick.
Miss Blanche Baltzell.	Mrs. Georgetta Henson.

## Committee on Ushers.

	H. D. BUCK, Chairman.	
Miss Dollie Johnson.	R. J. Young.	S. A. Frazier.
Miss Sadie Elrod.	D. O. Edridge.	E. D. Fitzgerald.

## PAGES AT CENTRALIA.

Dwight Haussler,	Floyd Church,
Fred Condit,	Jimmy Willard,
Clement Condit,	John Taylor,
Theodore Church,	Clarence Thomas,
Kirk Andrews,	Amos Burhans,
George Pittenger,	Jessa Williams,
Rob Haussler,	Fred McCullogh,
Charlie Fowler,	Frank Maddux,
Harry Fowler,	Mark Watson,
Charlie Sargeant,	Clyde Anderson,
Jimmy VanPatten,	Fred Willard,
John Cairns,	Founty Nichols,
Tad Parkinson,	Eddie Adams,
Deaver Brinton,	Ross Correll,
Julius Bohn,	Percy Condit,
Charley Lawrence,	John Hallam,
John McNeelly,	Frank Leffel,
Roscoe Beasley,	Charley Wiley,
John McFarland,	Burt Baltzell,

## APPENDIX C.

## Delegates to the Convention at Centralia,

JUNE 14, 15, 16, 1892.

**FIRST DISTRICT.****COOK COUNTY.**

Rev. L. B. Albert.....	Chicago
L. D. Atwater.....	"
G. W. Barnett.....	"
S. H. Bloom.....	"
Miss Mary I. Bragg.....	"
Geo. M. Cook.....	"
Miss Annie Culton.....	"
E. O. Excell.....	"
Chas. F. Halbe.....	"
Miss Mabel Hall.....	"
W. I. Hudson.....	"
B. F. Jacobs.....	"
W. B. Jacobs.....	"
Miss L. Le Baron.....	"
Mrs. E. McFadden.....	"
H. L. Parmelee.....	"
Miss A. Ronda.....	"
W. G. Sherer.....	"
Mrs. W. G. Sherer.....	"
E. B. Smith.....	"
A. H. Uphof.....	"
Miss Evelyn Wilhoit.....	"
Mrs. J. Kitendaugh.....	Dunning
John J. Huck.....	Evanston
J. T. Sias.....	Evergreen Park
T. B. Standen.....	Evergreen Park
Miss Lilla A. Deane.....	Kenwood
Mrs. Walter T. Mills.....	Oak Park
Rev. A. L. Morse.....	Ravenswood

**DU PAGE COUNTY.**

Rev. F. F. Pearse ....	Turner Junction
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**GRUNDY COUNTY.**

Amanda Edmunds.....	Gardner
J. N. Woods.....	"
Mrs. M. E. Mowkle.....	Mazon

**LAKE COUNTY.**

C. W. Hudson.....	Waukegan
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**SECOND DISTRICT.****BOONE COUNTY.**

Rev. J. C. Hill.....	Belvidere
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**KANE COUNTY.**

K. A. Burnell.....	Aurora
Miss Mary Mitchell.....	Elgin

**MC HENRY COUNTY.**

D. A. Watts.....	Lawrence
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**WINNEBAGO COUNTY.**

Ida L. Allen.....	Rockford
F. H. Smith.....	"
L. A. Trowbridge.....	"
C. S. Winn.....	"
Miss Mabel Youngs.....	"

**THIRD DISTRICT.****LEE COUNTY.**

Mrs. C. S. Miller.....	Amboy
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**OGLE COUNTY.**

J. D. White.....	Stillman Valley
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**STEPHENSON COUNTY.**

Henry Richart.....	Cedarville
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**WHITESIDE COUNTY.**

J. P. Overholser.....	Sterling
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**FOURTH DISTRICT.****HENRY COUNTY.**

J. E. Patrick.....	Galva
J. M. Hartley.....	Geneseo
H. T. Lay.....	Kewanee
Miss Mary E. Taylor.....	"

**KNOX COUNTY.**

J. A. Little.....	Douglas
Mrs. A. E. Larkin.....	Galesburg

**ROCK ISLAND COUNTY.**

J. K. Groom.....	Moline
Rev. H. C. Marshall.....	Rock Island
E. B. McKown.....	"
J. W. Welch.....	"

**STARK COUNTY.**

A. S. Thompson.....	Bradford
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**FIFTH DISTRICT.****LA SALLE COUNTY.**

Rev. S. F. Entorf... ..	Mendota
Cyrus J. Franks.....	"
Mattie B. Price.....	"
C. W. A. Lindeman.....	Ottawa
August Girolt.....	Sheridan
Rev. H. Moser.....	Sheridan

**MARSHALL COUNTY.**

Lucy Page Gaston.....	Lacon
A. J. Athy.....	Sparland

**SIXTH DISTRICT.****FORD COUNTY.**

Louis A. Buchner.....Gibson City  
O. H. Damon....."  
Lida McAgeal....."  
J. G. Saxton....."  
Olive Sivulling....."

**IROQUOIS COUNTY.**

M. B. Gifford.....Crescent  
Mrs. L. K. Gifford....."  
Rev. J. W. West.....Gilman  
H. M. Wilcox.....Onarga  
W. B. Fleager.....Sheldon  
Mrs. W. B. Fleager....."  
O. F. Gray.....Thawville

**KANKAKEE COUNTY.**

Minnie E. Bally.....Bonfield  
Mrs. D. W. Francis....."  
Mrs. J. B. Deselm.....Kankakee  
Mrs. K. S. McKinney....."  
Mrs. Dr. Phelps....."  
Rev. John F. Robinson.....Momence  
Daniel Day.....Waldron

**MCLEAN COUNTY.**

Miss Sally Porter.....Bloomington  
Mrs. Ella Price....."  
C. F. Shinkle....."  
Dr. G. D. Sitherwood....."  
Knox P. Taylor....."  
T. J. Storey.....Ellsworth  
L. A. Vasey.....Le Roy  
Rev. J. M. West....."  
Rev. J. Terborgh.....McLean  
H. Augustine.....Normal  
L. Ferre....."  
F. A. Miller....."  
Robt. Means.....Saybrook  
B. F. Heller.....Towanda

**SEVENTH DISTRICT.****FULTON COUNTY.**

G. W. Beer.....Ellisville  
Leona David.....Ipava  
Miss Millie Barrett.....Lewiston  
Miss Bessie Ufford....."  
W. H. Phillips.....Vermont

**PEORIA COUNTY.**

L. L. Guyer.....Brimfield  
J. H. Parks.....Dunlap  
Mrs. J. H. Parks....."  
Miss Nellie Frye.....Peoria  
Rev. E. T. Munro....."  
P. M. Nelson.....Princeville  
Mrs. Geo. Rowcliffe....."

**TAZEWELL COUNTY.**

Chas. Hinners.....Hopedale  
H. M. Smith....."  
Rev. J. W. Miller.....Morton

**WOODFORD COUNTY.**

Rev. J. W. Fager.....El Paso  
Rev. L. B. Dye.....Minonk  
Mrs. L. B. Dye....."  
A. L. Ingle.....Washburn

**EIGHTH DISTRICT.****HANCOCK COUNTY.**

Robt E. Hall.....Hamilton

**HENDERSON COUNTY.**

Rev. R. H. McHenry.....Biggsville

**WARREN COUNTY.**

Rev. R. A. Brown.....Monmouth  
D. W. Hare....."  
J. H. McMillan....."  
Hugh R. Moffatt....."

**NINTH DISTRICT.****ADAMS COUNTY.**

G. G. Blunt.....Quincy  
E. F. Humphreys....."

**BROWN COUNTY.**

Geo. Fields.....Versailles

**CASS COUNTY.**

W. S. Rearick.....Ashland  
Mrs. W. S. Rearick....."  
Philip Kuhl.....Beardstown  
Wm. Ainsworth.....Chandlerville  
Mrs. M. G. Fieldon....."  
J. J. Bergen.....Virginia

**PIKE COUNTY.**

Mrs. Abbie Allen.....Griggsville  
Mrs. Lizzie McAlister....."  
Miss Lizzie Stone....."  
Miss Minnie Peters.....Summer Hill  
Miss Estelle Williams.....Time

**SCHUYLER COUNTY.**

R. H. Griffith.....Rushville

**TENTH DISTRICT.****CALHOUN COUNTY.**

C. L. Wood.....Hamburg  
Mrs. C. L. Wood....."  
J. W. Becker.....Hardin

**GREENE COUNTY.**

U. S. Pinkerton.....Berdan  
E. W. Painter.....Carrollton  
S. E. Shannon.....Daum  
A. E. Wilson.....Eldred  
Geo. Painter.....White Hall

**MACOUPIN COUNTY.**

Rev. W. W. Theobald.....Atwater  
W. B. Davis.....Carlinville  
Mrs. W. B. Harris.....Chesterfield

## MORGAN COUNTY.

A. C. Rice.....	Arnold
J. B. Joy.....	Concord
A. M. Ayres, Jr.....	Jacksonville
E. Blackburn.....	"
Mrs. E. Blackburn.....	"
W. F. Brown.....	"
Mrs. W. F. Brown.....	"
Rev. H. M. Hamill.....	"
J. R. Harker.....	"
E. N. Pires.....	"
Mrs. L. M. Sanford.....	"
J. W. Smith.....	"
A. J. Viera.....	"
Archie Kingsley.....	Murrayville
R. Robertson.....	Orleans
Q. O. Whisnant.....	Waverley
Rev. S. A. Glasgow.....	Woodson

## SCOTT COUNTY.

Lou Hardrick.....	Merritt
Miss Edna Hawk.....	"
Wm. Voorhees.....	"
Rev. A. M. Ayres.....	Winchester

## ELEVENTH DISTRICT.

## CHRISTIAN COUNTY.

H. P. Hart.....	Bolivia
G. W. Depue.....	Easton
Rev. A. J. Ives.....	Edinburg
Rev. Chas. Laycock.....	"
E. D. Powers.....	"
B. A. Turner.....	"
Cora Bickerbike.....	Millersville
Maud Okey.....	"
Rev. L. Keeler.....	Morrisonville
W. N. Morrison.....	Pana
Gertrude Stanum.....	"
Eldridge Bond.....	Taylorville
Maud Simpson.....	"
J. N. Waddell.....	Taylorville

## LOGAN COUNTY.

H. M. Steidley.....	Lincoln
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## MASON COUNTY.

Mrs. B. M. Stevenson.....	Kilbourn
F. W. Isenburg.....	Manito
Miss Lilla A. Cook.....	Mason City
J. L. Hastings.....	"
Mrs. S. M. Miller.....	"
Miss Maggie Saffee.....	"
Mrs. E. V. Kidd.....	Natrona
A. J. Cates.....	Teheran
Mrs. A. J. Cates.....	"
David Cox.....	"

## MENARD COUNTY.

A. H. Rankin.....	Athens
F. H. Rankin.....	"
Mrs. S. T. Hurst.....	Greenview
Miss Sallie Sprouse.....	"

Mrs. Joel Clark.....	Petersburg
Mrs. N. B. Gum.....	"
C. T. Lewis.....	"
Mrs. Norma Masters.....	"
Robt. Thompson.....	"
Mrs. E. A. Wadsworth.....	Tallula
J. H. Elrood.....	Tice

## MONTGOMERY COUNTY.

Otho Troutman.....	Chapman
Miss Jessie Allen.....	Fillmore
Augusta Lewery.....	"
Mrs. W. F. Spruill.....	Hillsboro
E. W. Strain.....	"

## SANGAMON COUNTY.

W. M. Brewer.....	Springfield
Rev. P. C. Cooper.....	"

## TWELFTH DISTRICT.

## DE WITT COUNTY.

W. B. Rundle.....	Clinton
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## MACON COUNTY.

J. R. Gorin.....	Decatur
S. W. Leffingwell.....	"

## PIATT COUNTY.

Miss Grace Barnell.....	Cerro Gorda
Miss Ida Frydenger.....	"
Rev. M. Crews.....	Mansfield

## SHELBY COUNTY.

C. L. Smith.....	Henton
T. D. Shay.....	Moweaqua
Miss Mamie Broden.....	Prairie Home
Miss Clara Laughlin.....	"
Miss Lulu Laughlin.....	"
P. P. Laughlin.....	"
Wm. McBurney.....	"
Mary E. Crint.....	Shelbyville
Jno. J. Miller.....	"
W. J. Snyder.....	"
Miss Hattie Homregous.....	Stewartson
Chas. Eiler.....	Tower Hill
T. C. Eiler.....	"

## THIRTEENTH DISTRICT.

## CHAMPAIGN COUNTY.

W. H. Coffman.....	Champaign
Miss Kate Keys.....	"
Mrs. H. J. Leidendecker.....	"
Mrs. C. Sheppard.....	"
Frank Wilcox.....	"
Rev. C. N. Wilder.....	"
G. Susdorf.....	Dewey
Philip Schaeffer.....	Gifford
Mrs. J. S. Raymond.....	Sidney
C. C. Digbee.....	St. Joe
Miss Clemence Cooley.....	Villa Grove

## CLARK COUNTY.

Rev. J. D. R. Brown.....	Casey
G. M. Wilkerson.....	"
Miss Anna Harlan.....	Marshall
Rev. Dana Sherrill.....	"

## COLES COUNTY.

Miss Minnie Bull.....	Ashmore
H. B. Glassco.....	Charleston
Mrs. H. B. Glassco.....	"
O. L. Minter.....	"
Miss Mary Piper.....	"
Thos. N. Smith.....	"
Anna Theaker.....	"
Isaac J. Hutton.....	Diona
Miss Mary B. Dole.....	Mattoon
W. F. Purtill.....	"
Mrs. W. F. Purtill.....	"
Miss Bertha Robbins.....	"

## CUMBERLAND COUNTY.

Miss Florence Albin.....	Neoga
G. W. Fisher.....	"
Mrs. W. P. Lacy.....	"
Mrs. Emma Peters.....	"
Rev. A. L. Plowman.....	"
F. M. Swengal.....	"
S. F. Wilson.....	"
Isaac Croy.....	Toledo
Alice Deep.....	Vevay Park

## DOUGLAS COUNTY.

Mrs. N. W. Reynolds.....	Arcola
C. P. Senteny.....	"
Rev. C. B. Draper.....	Atwood
Geo. F. Righter.....	"
E. N. Ritchie.....	"
Miss Ella Stephenson.....	"
Miss Jennie Highland.....	Camargo
Miss Jessie McKinney.....	"
Eva Westfall.....	Ficklin
V. M. Morgan.....	Murdock
J. C. Ashley.....	Tuscola
H. T. Jones.....	"
W. C. Kenney.....	"
Miss Clemina Cooley.....	Villa Ridge

## EDGAR COUNTY.

Geo. W. Miller.....	Paris
T. J. Reed.....	"
Geo. R. Risser.....	"

## VERMILLION COUNTY.

Mrs. J. J. Southworth.....	Allerton
E. P. Boggess.....	Catlin
Geo. Hoff.....	"
Miss Olive Newlin.....	Danville
Jas. Current.....	Fairmount
W. M. Bines.....	Ridge Farm
C. Tillie Folger.....	"
Miss Anna Gernand.....	Rossville

## FOURTEENTH DISTRICT.

## CRAWFORD COUNTY.

J. W. Carlisle.....	Hardinsville
Mollie D. Maxedon.....	Heathville
Grace Waters.....	"
Lucy Waters.....	"
Barbara Randolph.....	Kibbie
Mrs. Eva Wright.....	Palestine

W. C. Pearce.....	Robinson
Mrs. W. C. Pearce.....	"
A. R. Short.....	"
M. K. Short.....	"
Miss Lizzie Stanford.....	"

## EFFINGHAM COUNTY.

E. F. Curle.....	Altamont
Mrs. C. Haddock.....	Effingham
Miss Mary Hasbronck.....	"
Miss Nellie Knowles.....	"
J. A. McDonald.....	"
Harry S. Parker.....	"
Rev. J. M. Hole.....	Winterrowd
J. A. McCorkle.....	"

## FAYETTE COUNTY.

Mrs. M. A. Burdick.....	Farina
L. H. Haldslan.....	"
Mrs. C. F. Maxson.....	"
Mrs. A. Schaffer.....	"
Lydia E. Snyder.....	"
Rev. J. J. Townsend.....	"
Mrs. J. J. Townsend.....	"
R. Joy Barkley.....	Hagerston
E. A. Frye.....	Shobonier
Mrs. E. A. Frye.....	"
J. M. Green.....	"
Mrs. Mary Lee.....	"
P. M. Johnston.....	St. Elmo
Mrs. P. M. Johnston.....	"
Ione Barr.....	Vandalia
Minnie Bolim.....	"
J. L. Brown.....	"
Mrs. D. M. Clark.....	"
Mrs. M. C. Collins.....	"
Mrs. C. W. Dean.....	"
Irene Eshleman.....	"
Jennie Jerauld.....	"
Maude Sales.....	"
Rev. H. M. Todd.....	"
N. B. Jinnett.....	Vera
Mrs. N. B. Jinnett.....	"

## JASPER COUNTY.

Henry Clodfelder.....	Gila
Mabel Johnson.....	Newton
Emma Shupp.....	"
Mrs. A. K. Watt.....	"
W. G. Stevens.....	West Liberty

## FIFTEENTH DISTRICT.

## CLAY COUNTY.

Jno. Cassady.....	Flora
Myrtle Clanahan.....	"
J. F. Danely.....	"
J. F. Flint.....	"
J. F. Garber.....	"
Hattie Henry.....	"
Miss Ada Hood.....	"
Mrs. W. A. Moore.....	"
Mrs. W. M. Park.....	"
C. H. Warner.....	"
Mrs. W. M. Wheat.....	"
Vitallas Smith.....	Hord

Mrs. Jennie Harrell.....Oskaloosa  
 Martha E. Hudellson....."  
 Mrs. Lily Garst.....Sailor Springs  
 Miss Lucy Patterson....."  
 Thos. Harrison.....Xenia  
 Miss Ida Hudleson....."

## LAWRENCE COUNTY.

S. E. Smith.....Bridgeport  
 J. H. Davis.....Chauncy  
 Mrs. Canton Westall.....Sumner  
 Mrs. Cath. Westaff....."

## MARION COUNTY.

A. Coffin.....Alma  
 Granville Gammon....."  
 Rebecca Wilson....."  
 Rev. R. J. Brewer.....Centralia  
 Rev. S. E. Davis....."  
 S. A. Frazier....."  
 Miss Etta Gullick....."  
 Mrs. Geo. Henson....."  
 W. R. Moore....."  
 Fannie Van Patten....."  
 Mrs. E. A. Quick....."  
 Rev. A. T. Stone....."  
 Rev. R. W. Nairn.....Foxville  
 Mrs. R. W. Nairn....."  
 W. T. Stormont....."  
 Miss Allie Dreisbach.....Iuka  
 Miss Jennie Dreisbach....."  
 T. E. Beaver.....Kinmundy  
 Rev. & Mrs. W. T. Brannum....."  
 Miss Ettie Chalfaut....."  
 W. B. Eagen....."  
 Mrs. W. B. Eagen....."  
 Ida Kennedy....."  
 Mrs. F. S. Avery.....Odin  
 L. Durand....."  
 Miss Lulu Farthing....."  
 F. W. Ferguson....."  
 T. J. Fulton....."  
 S. E. Hellis....."  
 C. D. Hills....."  
 Miss Etta McDowell....."  
 Nellie Scroggs....."  
 H. M. Woodward....."  
 L. M. Kennedy.....Omega  
 S. Farmer.....Patoka  
 Miss Lettie Lollar....."  
 Miss Mettie Wilson....."  
 A. M. Morton.....Raccoon  
 Lillie Allmon.....Salem  
 Miss Lucy Boynton....."  
 J. H. G. Brinkerhoff....."  
 Miss Jennie Brinkerhoff....."  
 Rev. B. Depenbroch....."  
 M. E. Dickenson....."  
 Miss Helen Haley....."  
 Mrs. Haynie....."  
 Miss Viola Hite....."  
 Chas. E. Hull....."  
 Mrs. Ella Marshall....."  
 Miss Cora Morgan....."

G. R. Pace.....Salem  
 A. Porter....."  
 J. F. Rosborough....."  
 Miss Anna Stevenson....."  
 Miss Maggie Stevenson....."  
 W. L. Whisnant....."  
 Miss Bessie Lichty.....Sandoval  
 H. L. Younk....."  
 Miss Irene Clogtars.....Tonti  
 Miss Docia Kell.....Walnut Hill  
 Alma Patten.....Walnut Hill

## RICHLAND COUNTY.

Rev. J. T. Murken.....Claremont  
 D. W. Morgan.....Olney  
 Rev. D. Sprecher....."  
 G. W. Wheeler....."

## SIXTEENTH DISTRICT.

## BOND COUNTY.

Mrs. T. J. Hull.....Beaver Creek  
 R. M. Ingold....."  
 Mrs. R. M. Ingold....."  
 Mrs. Nellie Bond.....Greenville  
 Miss Nellie Brown....."  
 Mrs. J. H. Davis....."  
 F. P. Joy....."  
 J. H. Ladd....."  
 Mrs. F. B. Leman....."  
 P. C. Reed....."  
 J. B. Reid....."  
 Rev. Geo. J. Richards....."  
 Mrs. Chas. Stewart....."  
 W. C. White....."  
 Mrs. W. C. White....."  
 Miss Almira Wilson....."  
 Mrs. A. Cable.....Hookdale  
 G. W. Sylvester....."  
 Jas. Sylvester....."  
 R. W. Upton....."  
 Rev. Z. J. W. Farmer.....Pocahontas  
 Miss Emma Harlan....."  
 Miss Helen M. Davis.....Reno  
 Wm. F. Dressor....."  
 F. Dressor....."  
 Lucy Dressor....."  
 S. H. Libbly....."  
 Miss Mabel McCracken....."  
 Moses Hodson.....Smithboro  
 Mrs. E. C. Smith....."

## CLINTON COUNTY.

Miss Annie E. Baum.....Carlyle  
 Edward Case....."  
 Miss Edna Case....."  
 Miss Lillian Ford....."  
 J. D. Hennessy....."  
 Mrs. E. M. Hennessy....."  
 Miss Kate Nighswander....."  
 J. H. Ramsey....."  
 C. S. Royse....."  
 Miss Jessie Shroupe....."  
 Jno. I. Smith....."  
 Miss Ella Townsend....."



Miss Blanche Webber.....Carlyle  
 Mrs. A. H. White....."  
 Mrs. Sarah F. Bartle.....Huey  
 J. E. Boston....."  
 Rev. J. S. Sproul....."  
 Mrs. Jennie Sproul....."  
 Geo. Johnpeter.....Posey  
 W. A. Dolson.....Shattuc  
 Mrs. S. S. Philips....."  
 C. C. Digby.....St. Joseph  
 Miss Martha Craig.....Trenton

## ST. CLAIR COUNTY.

E. E. Exter.....Belleville  
 Geo. D. Tufts....."  
 W. E. Beckwith.....E. St. Louis  
 Miss Dora Carter....."  
 Miss Ida Frank.....Freeburg  
 Miss Mamie A. Spurr.....Lebanon  
 Jno. Devinny.....Marissa  
 Susie Henry....."  
 Wm. Little....."  
 Jennie Lynn....."  
 Mrs. Della Clark.....Rentchler  
 Miss Kate Williams....."

## WASHINGTON COUNTY.

Esther Lounsbury.....Du Bois  
 J. E. Haun.....Hoyleton  
 Miss S. E. Huston.....Irvington  
 W. B. Anderson.....Nashville  
 Rev. W. C. Cost....."  
 H. E. Kuhl....."  
 Rev. J. C. Orr....."  
 J. E. Paul....."  
 Rev. C. M. Ritchie.....Oakdale  
 J. L. Cunningham.....Richview  
 Mrs. J. L. Cunningham....."  
 Miss Hallie Sprecher....."  
 Mrs. C. C. Stanton....."

## SEVENTEENTH DISTRICT.

## FRANKLIN COUNTY.

R. F. Martin.....Osage  
 Rev. J. A. Leavitt.....Ewing  
 Mrs. J. A. Leavitt....."

## JACKSON COUNTY.

W. C. McCormick.....Ava  
 G. F. Rea....."  
 Allen S. Allen.....Carbondale  
 Robt. Allyn....."  
 Miss Martha Buck....."  
 G. W. Entsminger....."  
 Miss E. C. Finley....."  
 Miss Blanche Lawrence....."  
 Miss Ellen J. Lawrence....."  
 Prof. D. B. Parkinson....."  
 E. Patton....."  
 Mrs. E. Patton....."  
 F. M. Rains....."  
 A. G. Shepherd....."  
 Miss Fannie Walker....."  
 H. A. Whitney....."

Miss Eliza Gray.....Elkville  
 Miss Mattie Gray....."  
 W. J. Brown.....Makanda  
 Otto J. Rude.....Muddy Valley  
 Miss Annie E. Imhoff.....Murphysboro  
 Mrs. T. M. Logan....."  
 Mrs. P. M. Post....."  
 Elbert Waller....."  
 Miss Bettie Halderman.....Pomona  
 Chrissey Halderman....."  
 Dr. C. C. Grizzell.....Vergennes

## JEFFERSON COUNTY.

T. K. Gaston.....Dix  
 F. A. Parkiunson....."  
 G. W. Smith.....Idlewood  
 Mrs. Nettie Paisley.....Lauer  
 R. T. Brown.....Mt. Vernon  
 Jno. B. Crowder....."  
 Dr. Damon....."  
 Jake Ellis....."  
 Mrs. J. K. Faquer....."  
 Samuel Gibson....."  
 Mrs. Kate Goodrich....."  
 D. B. Goodrich....."  
 Miss Hettie H. Hill....."  
 Rev. R. Hosken....."  
 Rev. Wm. Hoskins....."  
 Mrs. W. E. Jackson....."  
 J. M. Maxey....."  
 Mrs. J. M. Maxey....."  
 Miss Anna Moss....."  
 Douglas Moss....."  
 Harry Moss....."  
 Jno. R. Moss....."  
 L. B. Moss....."  
 Thaddeus Moss....."  
 T. C. Moss....."  
 Mrs. Annie Pace....."  
 Miss Anna Pace....."  
 Miss Ella Pace....."  
 Miss Winona Pace....."  
 Mrs. Dr. Plummer....."  
 Mrs. C. A. Rice....."  
 Geo. Smith....."  
 Mrs. Geo. Smith....."  
 Rev. J. B. Thompson....."  
 Etta Partridge.....Pigeon

## PERRY COUNTY.

Rev. A. G. Hastings.....Cutler  
 Mrs. Phoebe Giles.....Duquoin  
 J. J. Harris....."  
 Mrs. J. J. Harris....."  
 W. H. Harris....."  
 I. H. Harrison....."  
 Miss Maggie Hinckley....."  
 C. T. Linzer....."  
 Mrs. C. T. Linzer....."  
 Mrs. M. E. Milligan....."  
 Gertrude Skinner....."  
 L. S. Smith....."  
 Mrs. I. E. Spilman....."  
 Miss Maude Webb....."

Miss Ada Woodward ..... Duquoin  
 Chas. Yehling ..... St. Johns  
 Geo. Blanchard ..... Tamaroa  
 Mrs. Geo. Blanchard ..... "  
 May Blanchard ..... "  
 Townsend Blanchard ..... "  
 Mls Townsend Blanchard ..... "  
 Miss Maggie Dobbins ..... "  
 Mrs. M. M. Duncan ..... "  
 J. K. Hunter ..... "  
 Mrs. S. A. Jones ..... "  
 Mrs. S. F. Lynch ..... "  
 J. H. Spilman ..... "  
 Mrs. C. E. Vail ..... "  
 Mrs. J. C. West ..... "  
 Mrs. M. F. Woods ..... "

#### RANDOLPH COUNTY.

Anna Rutherford. .... Baldwin

#### WILLIAMSON COUNTY.

H. M. Richart ..... Centerville  
 A. M. Harrison ..... Herrins Prairie

### EIGHTEENTH DISTRICT.

#### EDWARDS COUNTY.

Rev. Wm. Cretis ..... Albion  
 Jas. G. Curtis ..... "  
 Fannie B. Curtis ..... "  
 Jno. Emmerson ..... "  
 Mrs. Emily Emmerson ..... "  
 Wm. Howe ..... "  
 W. A. Briggs ..... Browns  
 Wm. H. Duke ..... "  
 Alex. E. Sloan ..... "  
 W. E. Buxton ..... Samsville  
 H. Busefink ..... West Salem  
 Rev. M. F. Oerter ..... "  
 Wm. Voigh ..... "

#### HAMILTON COUNTY.

J. C. Carmer ..... McLeansboro  
 J. W. Dale ..... "  
 W. J. Hopper ..... "  
 Mrs. D. F. Pemberton ..... "  
 F. J. Sturman ..... "

#### WABASH COUNTY.

J. P. McNair ..... Friendsville  
 Rev. W. H. Johnston ..... Lancaster  
 J. H. Waterick ..... Mt. Carmel

#### WAYNE COUNTY.

T. O. McMinem ..... Boyleston  
 C. T. Taggart ..... Cisne  
 G. W. Vanfosse ..... "  
 L. D. Barth ..... Enterprise  
 Minnie Boswell ..... Fairfield  
 T. L. Cooper ..... "  
 A. E. Dubber ..... "  
 Miss Mattie Dubber ..... "  
 Jno. Giffen ..... "  
 Mrs. Jno. Giffen ..... "  
 Mrs. S. C. Hopper ..... "

Jno. Keene ..... Fairfield  
 J. R. Powel ..... "  
 J. D. Reinhard ..... "  
 M. E. Roberts ..... "  
 Clara A. Tullis ..... "  
 W. S. Whitacre ..... "  
 W. Bestow ..... Jeffersonville  
 Grant Blake ..... Johnsonville  
 J. W. Seneff ..... Mt. Erie  
 J. W. Bratton ..... Orchardville  
 W. D. Drake ..... "  
 J. E. Jones ..... "  
 J. A. L. Scott ..... "  
 A. R. Robinson ..... Wayne City

#### WHITE COUNTY.

J. J. Adams ..... Brownsville  
 D. L. Boyd ..... Carmi  
 H. H. Crozier ..... "  
 Mrs. J. L. Lehman ..... "  
 Thos. Parkhurst ..... "  
 Mrs. Ira Reeves ..... "  
 M. W. Spencer ..... "  
 Rev. J. H. Thornton ..... "  
 C. P. White ..... "  
 J. N. Bedford ..... Norris City  
 R. F. Davidson ..... "  
 R. A. Davidson ..... "

### NINETEENTH DISTRICT.

#### POPE COUNTY.

Estelle Baker ..... Golconda  
 Jas. M. Baker ..... "  
 Fannie A. Bloos ..... "  
 Lewis Browning ..... "  
 Katie Boicourt ..... "  
 Anna F. Boose ..... "  
 Della Clannahan ..... "  
 Myrtle Clannahan ..... "  
 Bessie McCoy ..... "  
 Betie McCoy ..... "  
 Effie McCoy ..... "  
 Nellie McCoy ..... "  
 Jas. A. Rose ..... "  
 J. C. Thompson ..... "  
 Lulu Thompson ..... "  
 W. W. White ..... "  
 Mrs. Maggie Brown ..... Wool  
 Lou Glass ..... "

#### SALINE COUNTY.

Stephen Breed ..... Carrier Mills

### TWENTIETH DISTRICT.

#### ALEXANDER COUNTY.

J. C. Gholson ..... Cairo  
 Rev. W. B. Morris ..... "  
 C. E. Parks ..... "  
 Mrs. G. N. Strode ..... "  
 Wm. White ..... "  
 Mrs. L. C. White ..... "

#### JOHNSON COUNTY.

G. W. Smoot ..... New Burnside

Sarah Whittenberg... Tunnel Hill  
M. T. Van Cleve.....Vienna

## MASSAC COUNTY.

Kittie Brown.....Metropolis  
W. P. Bruner.....“  
Mrs. W. P. Bruner.....“  
Magenta Durning.....“  
M. S. Drake.....“  
Thos. Liggett.....“  
Miss Aggie Liggett.....“  
Maud Maxon.....“  
Mrs. M. J. Peter.....“  
Mrs. J. Scott.....“  
Nathan Shick.....“  
Mrs. W. R. Shoemaker.....“  
Rev. Geo. Bleibten.....Round Knob

## PULASKI COUNTY.

W. F. Holtcamp.....Mound Station  
E. Joy.....“  
Frances Neeland.....“  
M. L. Austin.....Villa Ridge  
E. J. Ayres.....“

Lillie M. Gould.....“  
W. E. Gould.....“  
Rev. D. C. Hurst.....Ullin

## UNION COUNTY.

Minnie Barringer.....Anna  
Blanche Britton.....“  
Mrs. Maria Henderson.....“  
Anna Landon.....“  
Rev. Jas. McAlister.....“  
Rev. W. Rhodes.....“  
J. W. Stephens.....“  
Edith Thorn.....“  
E. Angell.....Cobden  
C. N. Smith.....“  
Leta Towne.....“  
J. B. Green.....Dongola  
W. S. Meisenheimer.....“  
Miss Josie Orth.....“

## OUTSIDE OF ILLINOIS.

H. T. Machlan.....Maxville, Ind.  
Prof. W. W. White.....Xenia, Ohio

## NORMAL CLASSES OUTSIDE OF ILLINOIS.

No. CLASS	PLACE	STATE	LEADER	No. in CLASS
1	Lewes.....	Delaware.....	Mrs. E. C. Richardson.....	16
2	Le Mars.....	Iowa.....	Rev. D. W. Fahs.....	25
3	Westbury.....	New York.....	Margaret Hawkhurst.....	22
4	Elsie.....	Michigan.....	Mary Sturgis.....	17
5	Milton.....	Wisconsin.....	Mrs. W. H. Summers.....	33
6	West Galway.....	New York.....	Mrs. John Wood.....	15
7	Greenville ..	Michigan.....	Mrs. W. D. Johnson.....	12
8	Eau Claire.....	Wisconsin.....	Rev. C. A. Payne.....	25
9	Cokesbury.....	So. Carolina.....	Rev. D. W. Johnson.....	25
10	Pine Lake.....	New York.....	Isabel Jordan.....	21
11	Sharpesville.....	Pennsylvania.....	Rev. T. J. Seigfried.....	
12	Apopka ..	Florida.....	H. G. Cronk.....	10

NAMES OF DELEGATES AT DUQUOIN IN 1868,  
AND CENTRALIA, 1892.

B. F. Jacobs.....	Chicago	Mrs. J. C. Walraven.....	Centralia
Chas. Smith.....	Greenville	Mrs. G. L. Pittenger.....	“
Mrs. Chas. Smith.....	“	Mrs. Henry Lowe.....	“
Mr. A. H. White.....	Carlyle	Jas. Wilson.....	“
Mrs. A. H. White.....	“	Mrs. Jas. Wilson.....	“
Townsend Blanchard.....	Tamaroa	Mrs. M. R. Evans.....	“
Mrs. S. A. Jones.....	“	Mrs. I. C. Hanson.....	Murphyshboro
Mrs. M. S. Woods.....	“	Ed. A. Frye.....	Shobonier
G. R. Pace.....	Salem	Mrs. M. E. Milligan.....	Du Quoin
Mrs. W. E. Jackson.....	Mt. Vernon	Hattie E. Luizee.....	“
John C. Carner.....	McLeansboro	C. F. Luizee.....	“
J. C. Walraven.....	Centralia	J. H. Harrison.....	“

# "THE ROCKY MOUNTAIN LIMITED,"

—AND—

## "THE BIG 5."

*Two Grand Trains Daily Between the World's Fair City  
and the Foothills.*

*One Night Out, or One Day Out. Take Your Choice. Business Demands it, and the People must have it.*

THE popularity of "The Great Rock Island Route" as a Colorado line—it having long time since taken first place as the people's favorite between the Lakes and the Mountains—has compelled the management to increase its present splendid service by the addition of a train that is one night on the road from Chicago to Denver, Colorado Springs or Pueblo. This train is known as the "ROCKY MOUNTAIN LIMITED," and was put in service May first. Leaves Chicago daily at 10:45 A. M., arriving at above cities in the afternoon of the next day, earlier than any of its competitors. Especial equipment has been built for this train, with a view of making it a LIMITED in every sense of the word, and best of all, there will be no extra charge. The route of this exceedingly fast train is by the Rock Island Short Line, and a few of the large cities through which it passes, are Davenport, Des Moines, Council Bluffs, Omaha, Lincoln, Beatrice, Fairbury, Belleville, Phillipsburg, Smith Centre, Colby and Goodland. This makes it a most desirable route and particularly interesting to the traveler. Another point: The popularity of our dining-car service is still on the increase, and no money spared to make this service what our patrons always say, "the best."

Our "Big 5" will continue as usual, leaving Chicago at 10 P. M., and arriving at Denver, Colorado Springs and Pueblo the second morning, being *but one day out*, and this fast and popular train goes through Omaha.

Our No. 11 will leave as heretofore at 6 P. M., arrive at Kansas City at 9 A. M., and will reach Denver, Colorado Springs and Pueblo the second morning.

Our Colorado service is made perfect by this new "ROCKY MOUNTAIN LIMITED" and the "big 5," and gives to the traveling public TWO FLYERS DAILY.

Manitou passengers should consult the map and time tables of our line, to fully appreciate the advantages in time saved by taking this route when on their summer vacation.

JOHN SEBASTIAN,

G. T. & P. A., Chicago.

PROCEEDINGS

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OF THE  
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OF THE

THIRTY-FIFTH

ILLINOIS

STATE SUNDAY SCHOOL CONVENTION,

HELD IN

Vermont Street M. E. Church,

QUINCY, ILL.

TUESDAY, WEDNESDAY AND THURSDAY,

*May 16th, 17th and 18th,*

1893.

---

REPORTED BY REV. J. C. YOUKER, OF CHICAGO.

---

CHICAGO:

W. B. JACOBS, PUBLISHER, 132 LA SALLE STREET.

1893.

# Illinois State Sunday School Association.

1893-4.

## President.

J. L. HASTINGS, Mason City.

*General Secretary*—W. B. JACOBS, 132 La Salle St., Chicago.

*Assistant Secretary*—MISS MARY I. BRAGG, 132 La Salle St., Chicago.

*Recording Secretary*—MRS. EDITH BURNHAM, Wheaton.

*Treasurer*—R. W. HARE, 200 Market St., Chicago.

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L. A. TROWBRIDGE, Rockford.

R. W. HARE, Chicago.

KNOX P. TAYLOR, Normal.

R. H. GRIFFITH, Rushville.

G. W. BARNETT, Chicago.

H. T. LAY, Kewanee.

D. B. PARKINSON, Carbondale.

J. R. GORIN, Decatur.

T. H. PERRIN, Alton.

FRANK WILCOX, Champaign.

W. S. REARICK, Ashland.

G. L. VANCE, Joliet.

T. M. ECKLEY, McLeansboro.

PROF. H. M. READ, Galesburg.

## District Presidents.

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2. DR. C. C. MILLER, Marengo.
3. I. M. PHILIPS, Sterling.
4. H. T. LAY, Kewanee.
5. GEO. A. BANGS, Lacon.
6. G. D. SITHERWOOD, Bloomington.
7. J. C. COE, French Grove.
8. REV. H. M. BREWER, Carthage.
9. G. G. BLUNT, Quincy.
10. J. B. JOY, Concord.

11. DAVID ZEIGLER, Greenview.
12. W. B. RUNDLE, Clinton.
13. GEO. R. RISSE, Paris.
14. HALE JOHNSON, Newton.
15. CHAS. E. HULL, Salem.
16. JAS. R. SAGER, Lebanon.
17. TOWNSEND BLANCHARD, Tamaroa.
18. L. D. BARTH, Enterprise.
19. D. G. THOMPSON, Galesburg.
20. W. P. BRUNER, Metropolis.

## ILLINOIS STATE S. S. CONVENTION.

No.	Where held	President.	Year
I.	Dixon.....	Rev. W. W. Harsha.....	1859
II.	Bloomington.....	*R. M. Guilford.....	1860
III.	Alton.....	*E. D. Wilder.....	1861
IV.	Chicago.....	*Rev. S. Lathrop.....	1862
V.	Jacksonville.....	*Isaac Scarritt.....	1863
VI.	Springfield.....	A. G. Tyng.....	1864
VII.	Peoria.....	*Rev. W. G. Pierce.....	1865
VIII.	Rockford.....	P. G. Gillett.....	1866
IX.	Decatur.....	Wm. Reynolds.....	1867
X.	Du Quoin.....	B. F. Jacobs.....	1868
XI.	Bloomington.....	D. L. Moody.....	1869
XII.	Quincy.....	P. G. Gillett.....	1870
XIII.	Galesburg.....	J. McKee Peeples.....	1871
XIV.	Aurora.....	C. R. Blackall.....	1872
XV.	Springfield.....	J. F. Culver.....	1873
XVI.	Champaign.....	D. W. Whittle.....	1874
XVII.	Alton.....	R. H. Griffith.....	1875
XVIII.	Jacksonville.....	D. L. Moody.....	1876
XIX.	Peoria.....	E. C. Hewett.....	1877
XX.	Decatur.....	Rev. F. L. Thompson.....	1878
XXI.	Bloomington.....	Rev. C. M. Morton.....	1879
XXII.	Galesburg.....	Wm Reynolds.....	1880
XXIII.	Centralia.....	J. R. Mason.....	1881
XXIV.	Champaign.....	O. R. Brouse.....	1882
XXV.	Streator.....	Rev. Wm. Tracy.....	1883
XXVI.	Springfield.....	T. P. Nisbett.....	1884
XXVII.	Alton.....	John Benham.....	1885
XXVIII.	Bloomington.....	Lucius A. Trowbridge.....	1886
XXIX.	Decatur.....	Jerome R. Gorin.....	1887
XXX.	Rockford.....	H. T. Lay.....	1888
XXXI.	Matton.....	Frank Wilcox.....	1889
XXXII.	Jacksonville.....	R. W. Hare.....	1890
XXXIII.	Danville.....	W. C. Pearce.....	1891
XXXIV.	Centralia.....	Rev. H. C. Marshall.....	1892
XXXV.	Quincy.....	J. L. Hastings.....	1893

\*Deceased.

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Appendix A, contains List of Illinois Delegates to St. Louis.

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Appendix C, Local Committees and Pages at Quincy.

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\* MR. K. A. BURNELL, of Aurora, conducted "Open Air Meetings" in the Park, each evening during the Convention. Large numbers of people who did not attend the Convention were thus privileged to hear God's offer of salvation through Jesus Christ.



# THIRTY-FIFTH ANNUAL CONVENTION.

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## FIRST DAY—MORNING SESSION.

The Convention met in the beautiful Auditorium of the Vermont St. M. E. Church of Quincy, and was inaugurated by a meeting of prayer and praise at nine o'clock A. M. Tuesday, May 16th. A large representation of delegates was present at this service, which was characterized by intense earnestness. The scripture lesson (John vi: 28-59) was read by the President, Rev. H. C. Marshall, and a number of familiar hymns were heartily sung.

Mr. Ira D. Sankey soon entered the church and was given an exceedingly cordial welcome. Mr. Sankey then led the meeting in a service of song. After singing "What a wonderful Saviour," Mr. Sankey addressed the meeting as follows: "I am glad to be with you at your opening session and to observe the spirit of worship and prayer. When I find this spirit in a meeting, I know that God will bless the whole session. And now, my friends, permit me to say that while we may have a solo now and then by way of variety, yet remember *that* is not worship and praise. Solos are different from hymns of praise. If we were praising God we would have you all join, but a solo is for the purpose of *conveying truth*, as a preacher does when he preaches. Let us understand therefore that the object of the solo is to convey truth and not to praise. I will sing this morning a hymn in Gospel Hymns No. 5, No. 132, written by my favorite hymn writer, Dr. Horatius Bonar. This hymn, "I heard the voice of Jesus say, Come unto me and rest," was written by this dear man, who would not sing it in his own church, so fearful was he of hurting the feelings of his deacons, who always sing the Psalms. I would that more of our ministers were as willing to concede something to the wishes of others."

Mr. B. F. Jacobs then offered an earnest supplication for God's blessing to rest upon the convention.

The business meeting of the morning was convened at 10 o'clock, President H. C. Marshall in the chair.

On motion of Mr. B. F. Jacobs, seconded by W. R. Chamberlain, it was agreed that the Convention appoint a Nominating Committee to nominate officers for the ensuing year. Messrs. D. D. Sabin of Boone County, O. R. Brouse of Winnebago, L. D. Barth of Wayne

and Capt. W. H. Hayden of Sangamon were nominated by different delegates and confirmed as the Nominating Committee. The committee was requested to report a nominee for President at the commencement of the afternoon meeting.

Mr. B. F. Jacobs moved that a Committee be appointed on the report of the Executive Committee, and suggested that plenty of time be given for the selection of the most thoughtful men of the Convention to act as such committee.

The motion was seconded and carried unanimously; the chair stated that the committee would be announced later.

The reports of District Presidents were then called for and the following were presented:

## SECOND DISTRICT.

DR. C. C. MILLER.

I suppose some estimate may be made as to the condition of the Sunday-school work in a District by observing what is done at the County Conventions. Each County in the Second District held one County Convention during the past year, all of which I attended except the one in Kendall County. To say the least, I think there is no letting down of tone. Yet one who observes closely cannot help being struck with the thought that as yet there is very little intense feeling as to the importance of the work. Just how that feeling is to be awakened I do not know enough to suggest. It is like raising from the dead, and none but God can do it.

After all there is no room for despair. There is more to encourage than to discourage. In the few schools which I have the opportunity to know more intimately, I feel sure there is more study and prayer on the part of the teachers than ever before, and as a consequence more earnest work to save souls.

And I have noticed that the teachers most alive to their work are those who are the most faithful in attendance at Conventions and Institutes. More than ever do I see the value of these gatherings. I am not sure but the point that needs the greatest concentration of effort is the Township Convention. It seems a difficult thing to get the teachers to attend a County Convention, even when no distance must be traversed to reach them. But the Township Convention being held on Sunday, nearly all the teachers of the Township can be gathered, and there is no good reason why just as much pains should not be taken to have good work there as in the County Convention. One who has never attended a Sunday-school Convention, is more easily induced to attend a Township Convention held near by on a Sunday, than a County Convention at a distance on a week day. And he who has been awakened at the Township Convention, will more likely attend a County Convention. The one greatest need seems to be to get the workers out.

A District Institute was held at Belvidere, and I might say much of the excellent work done by Prof. Hamill and others. The one

great drawback was that it was little more than a local affair as to attendance. Excepting those on the program, the attendance from other Counties was not enough to put to a severe strain the hospitality of Belvidere. The apathy of the district is shown in the fact that it is difficult to find a place in the six Counties willing to entertain the Institute. A brother whose opinion I hold in high esteem has said to me that in such cases the right thing to do is to let the Institute go by the board and wait till the people were hungry for it. I think that's a fallacy. If such wait were made, I doubt there ever being an institute in the District. The appetite for such things is an acquired one, and will never be cultivated by withholding all taste of the needed food. I have great hopes of the District Institute, but I suspect that at first there must be a little in the line of forcing it down the throat.

I am not sure that there is anything more hopeful in the work than the formation of classes for the study of the excellent series of Normal Bible and Training Lessons gotten up by Prof. Hamill. The results of such work are permanent and far reaching. Possibly I may not be entirely orthodox in the matter, but I believe heartily in getting the impenitent into such classes. In a little class under my own care, there are no more interested members than two young non-professors, whom I expect to see some day doing effective service as earnest Christian teachers. This Normal Work is getting a fair start in the district, and I expect to see it grow. If five or ten men could be set at work in the State to spend their whole time organizing and encouraging Normal classes, I believe great results would follow.

Taken all in all, I believe the work of the district is on the up grade, and the outpouring of God's Spirit is the one thing needed to make it advance with resistless force.

### THIRD DISTRICT.

GEO. P. PERRY.

I visited Jo Daviess County Convention in August, 1892, and found a fair representation of their workers in council, with a good degree of interest prevailing.

I also visited Carroll County Convention and found a very hopeful atmosphere, everything was harmonious, a large though not full representation of workers present. While the County organization is not doing anything definite in the line of Normal Class work, a large and flourishing Normal Class from one place in the County sent the fullest delegation, whose enthusiasm permeated the meeting. Bro. Pearce gave his Normal Lesson and questioned the audience, and these Normal delegates responded so promptly and so correctly as to almost take him off his feet.

Whiteside has broken out in three places with Normal Classes, the one at Morrison being, I think, the largest in the State. Our officers are thoroughly imbued with the Normal Class idea, and our County will be well represented at Quincy. The religious interest of the District is nothing marked, but in several places good revivals have been held during the past winter.

As to the Counties of Ogle, Stephenson and Lee, I have no statement to make.

## FOURTH DISTRICT.

H. T. LAY.

The Fourth District, composed of Knox, Mercer, Rock Island, Henry and Stark Counties, has held since the last State Convention, in connection with the Henry Co. Convention, October 25 and 26, 1892, a District Conference participated in by delegates from each of the Counties, also Prof. Hamill and brethren from Chicago and Iowa. In practical discussion it was one of the best. We believe such should be held in every District of the State.

In Mercer County (one of the smallest in the district) was held Jan. 24 to 26, 1893, a District Normal Institute, conducted by Prof. Hamill and the County President, J. F. Henderson, at which all the Counties were represented by delegates except Knox, and a very profitable experience was the result. County Conventions have been held in each County of the District during the summer and fall of 1892, except Rock Island in April, 1893.

Thirty-eight Township Conventions have been held as follows: In Knox 11, Mercer 16, Rock Island 3, Henry 8. Two Counties support regularly County Missionaries, namely, Knox, raising about \$800 the last year for this special work. The Missionary has organized twenty new schools in fifteen months and held evangelistic services in several places with good results where no preaching service has been held. The Secretary reports a lack of Christian helpers, preventing the organization of other schools.

Henry County raises \$750 from about 75 Sunday-schools and about 500 individuals this year for support of its Missionary, and largely to his efforts they report a greater interest than usual throughout the County, resulting in the organization of one church, also several schools where for many years no Christian services have been held, and where Sunday ball games, horse racing and carousals were common. One of the vitally important forces at work in this County is the Secretary, and she is a woman, hard worked with day school duties, in poor health, but one of the liveliest Christians in those parts.

Mercer County's report is full of cheer, and they are putting forth special efforts without paid help to bring it up to the highest standard.

Stark County reports no special work and the books in such shape as to be unable to make a report. As they have selected one of the ablest lawyers in the County as their Secretary, no doubt the Sunday-school cause will receive justice at the hands of its constituency very soon.

Rock Island County reports are very incomplete. A new Secretary but a tried worker having been recently elected, we may expect better things in years to come. We are cheered by the fact that they pledged \$75 for State work and have paid \$80. Also they resolved in their County Convention to secure a missionary for a part of the year at least. Their County Convention was well attended and a good one.

## SIXTH DISTRICT.

H. M. WILCOX.

I am not as well acquainted with this District as I would like to be, although I have attended all the County Conventions and the District Bible Institute. The reports at our County Convention were gen-

erally very encouraging: but very few Sunday-schools discontinued and they for good reasons, a number of new ones organized, and our Sunday-schools are so located that most all can attend without having to go too far. The attendance has generally been good, I think no marked increase. More interest is taken in Normal Classes and thorough Bible study.

There has been no general marked revivals in the churches of this District. Protracted meetings held in many of the churches and a good healthy growth generally. What are our needs? In our churches, the outpouring of the Holy Ghost, more consistent, consecrated lives. To feel more deeply the worth of the immortal soul, and the obligation and privilege of being co-workers with God in their salvation. In our Sunday-schools, more devoted, self-sacrificing officers and teachers, hearts filled with love to God, and for the salvation of the immortal souls committed to their care. House to house visitation. More County officers who feel a deep interest in the cause, and will spend time and active effort to advance its prosperity. Thorough organization. County and Township Conventions held without fail. County Sunday-school missionaries where possible.

May the blessing of the Lord be with you in your arduous work, guide and direct you in all of your undertakings, and may the coming year be marked by the outpouring of His Spirit and the upbuilding of the Redeemer's Kingdom.

### SEVENTH DISTRICT.

REV. C. M. TAYLOR.

1. In the Seventh District, comparing ourselves with ourselves some years ago, I may say the outlook is hopeful. The Counties are at work. All have held Conventions. I have not been present at all of them, but know with reference to their work. Woodford has a devoted man for President. I am confident he will be a blessing to them. Tazewell is in good shape. Bro. Smith is a fine man and pushes the work. They have besides a host of good workers. Fulton is one of the best Counties. Their Convention has been held at such time for the last two years that I could not attend, yet I know that their work is good and advancing. Peoria County is doing well. Bro. Nelson is giving a great deal of time to the work. H. C. Houston is pushing the Normal work, and is very efficient. The Seventh District is encouraging in the "substance of things hoped for, the evidence of things not seen."

2. What is needed? We need almost everything. We need consecration and ability.

3. The religious condition of the churches is on the whole encouraging; yet my observation is limited.

4. I may not say that there has been anything like a general revival, but I think I may say what is better, there is a steady progress. Churches and Sabbath-schools are growing.

5. We have advanced.

I regret that it will be impossible for me to attend the Quincy Convention. I am a Commissioner to the Presbyterian General Assembly, which meets in Washington, D. C., May 18.

## EIGHTH DISTRICT.

J. D. ARMS.

During the past year County and Township Conventions have been held in all the Counties in the District. The Conventions were well attended and the exercises very interesting. A sunrise prayer meeting was held at all the County Conventions. A good number attended, resulting in a fresh anointing from the Master.

The work that has been accomplished shows that the Sunday-school workers have made a great advancement in all lines of Sunday-school work. The Normal and Institute work, Loyal Sunday-school Army and systematic house to house visitation have received the prayerful attention of the best workers residing in the District, resulting in large numbers being received into the church and Sunday-schools, and an increase in all the departments of work. Bros. H. M. Hamill, W. B. Jacobs, W. C. Pearce and R. E. Hall have attended conventions in this District, and by their earnest words and practical suggestions inspired the hearts of the Sunday-school workers to make higher attainments in the divine life—to be more consecrated to the Master's service, better Bible students and teachers of the Word of God.

The District Normal Institute for Sunday-school workers was held at Carthage. Every County was represented by delegates. The attendance was large, considering the weather. Prof. Hamill's Normal exercises and the popular addresses by prominent Sunday-school workers were very interesting and highly appreciated. Only eternity will unfold the great good accomplished in the Eighth District during the past year. Let us seek the inspiration which cometh from God, and we shall find the future of our work spreading and expanding far beyond our present conceptions, sharing in its full measure in the glory of the Kingdom of our Lord and of His Christ.

## NINTH DISTRICT.

G. G. BLUNT.

The Sunday-school work is being carried on the Ninth District. We have a great many zealous teachers and earnest Christian workers who have right appreciation of the Sunday-school opportunity.

We have 370 schools, 27,015 scholars. Received 1355 scholars of the Sunday-school into the church. Held 100 Township Conventions, 5 County Conventions, and one District Institute during the last year. There is an apparent advance toward better grades of work, a more thorough knowledge of the Word, a greater appreciation of Normal Bible study and approved methods of work.

We have good County organizations and most of the Townships are organized. We believe a greater emphasis should be placed on the Township organization and Normal methods and study made a prominent feature of the quarterly Conventions, and that a greater personal effort should be made to lead the scholars to the Master and the Church.

The Sunday-school people of the Ninth District heartily welcome the workers of the State to this Convention for the good of the cause, and pray that it may be greatly advanced by our meeting.

## TENTH DISTRICT.

JOHN B. JOY.

I have no suggestions to make in reference to report. I know of many conversions in different Counties, but do not think there are more than usual. Had excellent Conventions in all Counties except Scott. Far better than I expected. I spent one whole week in Scott County.

I will urge all County Presidents to attend the Convention at Quincy. I do not think I can be there myself, as it comes right in corn planting time, and we have to "eat our bread in the sweat of our brow," but my prayer shall be with and for the Convention.

When asked to report from this District I thought of the good brother at an experience meeting, who, after listening to many very wonderful and elaborate testimonies, was called upon, and he shook his head. Why, dear brother, you certainly have some experience to give us. "Well," he said, "nothing worth bragging about." Do not know that there is anything in the Tenth that we can feel specially satisfied with, although I found the work in better condition than I expected. Had good Conventions in the six Counties, with possibly one exception. I think that Calhoun was represented by the largest per cent of schools and seemed anxious to learn more and better ways; and this was true in most of the others. Was impressed with the disposition in the elections to find the best men and women to fill the positions of responsibility. The great hindrance in the work was the inefficiency of the District officer, which can be very easily remedied.

## ELEVENTH DISTRICT.

D. ZIEGLER.

To the officers and members of the State Sunday-school Convention, I beg respectfully to report that I have tried in my weak way to perform the duty laid upon me. I had the pleasure of attending four County Conventions in Sangamon and Christian. I found the work had been neglected, but the present officers in those Counties are doing good work. I find in three Counties the greatest drawback is on account of the Vice-Presidents. They are not doing the work assigned to them, and I think that all the Counties should be more careful in selecting the Vice-Presidents. I am glad to say that Mason and Menard had a full report from all their Vice-Presidents.

Mason County is the best organized County in my District. The work in Menard, Mason, Logan, Sangamon and Christian is now in good working condition. The work in Logan might be improved.

Montgomery County. I was not able to be there at the County Convention. I have not been able to hear from their County and have no report.

We held one District institute in Springfield which was conducted by Brother Hamill. It was well attended by delegates from the different Counties in the District. I believe our District is in better condition than it was three years ago, in work and spiritually.

## TWELFTH DISTRICT.

P. P. LAUGHLIN.

Bro. W. B. Jacobs told us last summer at the State Convention at Centralia that the District Presidents are put into office very much as he was put into the river when a boy learning to swim. He was thrown out of a boat and told to "get there." So last year I was thrown out into the Twelfth District and told to "get there." I said God helping I would do what I could. I went to work at once to acquaint myself with the work and the workers in my District. I did this largely through correspondence with the County officers and by attending and taking part in all five of the County Conventions in the District. In one of the Conventions there was none of the State workers present. I gave a Normal Lesson which was very well received and seemed to be new to most of the audience. Between two sessions I explained the work more fully to a young minister who went home and organized a Normal Class, and it rejoiced my heart very much some months ago to read in the Trumpet Call that this same minister had graduated a large class in Prof. Hamill's first book. I think one of our great needs is more and better Normal Work, more earnest consecrated Christians, who are willing to qualify themselves for Normal Class teachers.

In Moultrie County they elected a Superintendent of Normal instruction, whose duty is to introduce Normal work in the Township Conventions and to organize classes wherever practicable. I think other counties should imitate their example, for if we hope for better schools, if we hope to attain to the great aim of the Sunday-school, the winning of souls to Christ, we *must have better teaching*, and I know of no better way of procuring better teachers than to teach our young Christians these plain, practicable, comprehensive and suggestive lessons of Prof. Hamill. I wish to report in connection with this subject that Prof. Hamill conducted one of his inimitable District Institutes in the city of Shelbyville, in December, and although it not only rained but poured, still we had good sized audiences hungering for something better, and they got it. All the counties in the District were represented. As a direct result, some of the Sunday-schools have organized under the Loyal Army plan and have very materially increased in numbers and in interest.

We have had quite a number of additions to the various churches and largely from the Sunday-school. All of the counties are organized for house to house visitation and quite a number of the committees are at work. We hope to accomplish much by this means, but it develops some dark places and great need for more consecrated workers who are willing to sacrifice something, yes, a great deal. I have in mind a community that is thickly settled with a whole host of young people who have no religious instruction whatever. Some of them are anxious to have a Sunday-school, but there seems to be no one in reach to hold out the helping hand, no one to superintend or teach. How can we reach them? It seems to me that we ought to have a District Missionary who could devote several months of his time each year to helping the local workers. I think we are able and



willing, if the right man could be found, to give him a respectable salary.

Our aim is to have this a Banner District, and I think it would be if we could get all reports sent in in time. But above all this our greatest aim is that our children and youth may get this true wisdom of which we have been studying this quarter, and having found it that we may instruct them so that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

### THIRTEENTH DISTRICT.

GEO. R. RISSEK.

The Thirteenth District of the Illinois Sunday-schools Association is the largest in the number of counties in the State, comprising Champaign, Vermilion, Douglas, Coles, Edgar, Clark and Cumberland.

We believe we have some of the most zealous workers in the State, men and women whose hearts are filled with zeal and love for the work, both at home and abroad. I refer especially to such men as Bro. Frank Wilcox, who served as a loyal soldier, occupying all the various positions. Was chairman of the District for six years, until he was called to occupy the position of President of the State Association, and is now a member of the State Executive Committee.

Richard A. Bristol, of Edgar County, who has already given years of labor to this work in different parts of this State, served as Secretary of his own county for eight years, was twice chosen Recording Secretary of the State Convention and is now Treasurer of his own County Association.

Bro. Geo. W. Miller, President of Edgar County, that little but "mighty" man, who like St. Paul heard and responded to the call from Macedonia, is now giving all his time to the State work.

I could name others whose work and untiring efforts the Lord is blessing, as *Bro. Geo. F. Righter*, Secretary of Douglas County, who with others has succeeded in getting *one thousand persons in his county* to study Prof. Hamill's Normal Drills regularly, and one hundred studying the 1st and 2nd year's series of the Normal Lessons. Bro. Minter, Secretary of Coles County, who has personally presented some of these lessons at all of the Township Conventions in his county. Bro. Frank Swengel, Secretary of Cumberland County, Miss Newlin of Vermilion, Mrs. Arterburn, Secretary of Edgar County, and many others. Last but not least is the rank and file of our splendid Sunday-school Army, loyal in every instance to the call and direction of our splendid State officers.

A County Convention was held in every county in the District last year. They were well attended and the interest good. We had one State Worker with us at each of these meetings. I attended all but two, which I regret very much I could not attend, for it has been my past custom to attend all county conventions in the District, and in these two cases I succeeded in sending Bro. Geo. Miller.

A Normal Institute was held during the month of January, under the direction of Prof. Hamill. It was largely attended, was very spiritual and instructive. An invitation from Vermilion County has already been received to hold the Institute there next winter.

Five counties report a gain of 578 in membership and the reports of two counties are not complete. Three report an increase of schools while one reports a decrease. Four hundred and twenty dollars is paid to the State Association. Four Counties report Normal work being done, and one has a Superintendent of Normal work in each Township.

The work is improving in every county in the District. It is more thorough, practical and spiritual. The Loyal Sunday-school Army movement has been adopted by many schools and has proven a great help to all.

Our greatest hindrance is, as our Secretary puts it, the lack of earnestness on the part of professional church members who call themselves Christians. We need more consecrated workers and Christian parents who will attend the Sunday-school. Zealous men and women whose hearts are filled with love for the Master and His work, hearts filled with the spirit of Jesus Christ, workers who are willing to go and obey the call.

To remedy this the Loyal Army system should be adopted by all our schools. They must be conducted upon business principles, they must be thoroughly equipped with all the necessary helps, no matter what the cost. The sessions must be pleasant, instructive, short and spiritual. God must be in all of them. There must be something there to interest, to attract, to hold.

Our Township Conventions must be made more spiritual, more practical, more instructive. The programs must not be too long and tiresome. It should be well advertised beforehand.

Plans for the County Convention should mature early and should be prosecuted with much energy.

Sunday-school management,

Systematic Bible Study,

The Equipment of the School,

The State Association and its work,

should be presented at all our conventions. Let the clergy awake to the fact that if the Sunday-school is the nursery of the church, if it ranks second to the church as a divine institution, that they have a much greater opportunity, power and influence to revolutionize the state of affairs by giving the Sunday-school second place where it rightly belongs, and from the sacred desk present its claims fearlessly, clearly and forcibly, appealing to parents and Christians in the name of our Lord Jesus Christ to be more consecrated and earnest in this great work.

#### FOURTEENTH DISTRICT.

W. C. PEARCE.

I have been out of the District most of the time and therefore not quite so conversant with the work as I could have been had I been here all the time. This has been a year of revivals in this section, and the Sunday-school work has been greatly helped by it. I assure you that I am doing what I can to secure delegations from every county to our State Convention. There is one thing we should remember there are constantly coming into our ranks new workers who

are willing but uninstructed, and everything that can be done should be done to train, equip and develop these valuable additions. Our best workers may sometimes get into a rut, therefore it is well to encourage a free discussion of all methods.

I pray God's choicest blessing to rest upon you and the entire Executive Committee. I feel that especially great is the responsibility that rests upon you during this year. I shall ever stand ready to do what I can to help you.

## EIGHTEENTH DISTRICT.

L. D. BARTH.

In giving a report of the Sunday-school work in the Eighteenth District I cannot do it with a feeling of victory, but I can say that we are in the battle and our motto is "Strive to Win." The Sunday-school work is gaining ground. I attended the County Sunday-school Conventions in the different counties and have corresponded a good deal with the officers. I think the Sunday-school work is in good condition, and I know that the different county Presidents have their hearts in the work, and this next year will show an increase and a better report than it has for a number of years. We find the Finance question still neglected, but I think the county Presidents are at fault some, as they do not urge the matter as much as they should. I must make special mention of the interest taken in the Normal work in White County. If the interest is kept up White County will be one of the first counties in the State in the Normal work. We wish that some of the Normal graduates would emigrate to some of the other counties in the District and then go to work. There will be no quarantine acts against them.

I have noticed that the Sunday school work of a county never gets higher than the interest the county officers have in the work. So let us step one step higher.

When Mr. W. P. Bruner, President of the Twentieth District, came forward to read his report, he was introduced by Mr. W. B. Jacobs who said: "When I first became connected with this Association in 1881, Mr. W. P. Bruner was President of Massac County, and has been actively connected with the county organization since that time, and since the re-districting of the State into twenty districts Mr. Bruner has served as President of the Twentieth District. In years of continuous service he is one of the oldest Sunday-school workers connected with our State Association, and his faithful efforts have both honored our Association and advanced the cause of the Sunday-schools in Southern Illinois." Mr. Jacobs further stated that Bro. Bruner has felt constrained to choose between attending the World's Columbian Exposition and the Illinois State Sunday-school Convention, and has decided in favor of the Convention.

Mr. B. F. Jacobs offered his arm to Mr. Bruner, and said he con-

sidered it an honor to escort him to the platform. He was greeted with hearty applause by the Convention.

Mr. Bruner prefaced the reading of his report with the following remarks: "After the introduction which I have received it is almost impossible for me to make a report. It is often said "Last but not least." In this case it is last and least. My district is the last to be called and it is the least. It has the least District President and it has the least report. Its President comes from one of the least counties in the State and never went to school since he was a boy twelve years old. When I was asked to make a written report I hardly knew how to make it. My writing is very poor and is like that of the man who said that when his writing got cold he couldn't read it. (Laughter). But I must present to you this "least" report. We once had a minister in our county who often called on me to talk. I remonstrated with him as he was well qualified, and he answered, 'Let me tell you, Bruner, you are the only old man I have ever seen who knew when to quit.' I took it as a compliment, although I didn't know whether he meant it or not."

Mr. Bruner then read his report as follows:

### TWENTIETH DISTRICT.

WM. P. BRUNER.

I would respectfully submit the following report: During the last year I attended the County Conventions in Alexander, Johnson and Massac Counties. The convention in Alexander was said to be the best they had for years. The convention in Johnson County was the best ever held in that county. In Massac County we had a very good convention. I attended the Institute in Union County, at Anna. Every county in the District was well represented and all went home well satisfied and ready to enter in the work with more zeal than ever. Since I was notified that the Executive Committee desired a report from each District President, I wrote to every officer in the District. Bro. Gholson, of Cairo, says they need everything—more workers, more consecration, more zeal, and more of God's love in our own hearts. The County President of Johnson says they are not advancing very much. The weather has been so hot they could not get around much; but they are holding their own and will do all they can to advance the work. Their trouble is that the township officers do not do their duty. Their need is more love to God and His cause. Massac County has nearly as many schools as we can have. We have a school in nearly every neighborhood. We have started three new schools. Our need is good men and women to take charge and keep them going. As far as I can learn, the work in Pulaski County, Bro. Gould, Pres't, reports very favorable. When I was in Union County they reported the county in very good condition.

I believe the work in the District is in as good condition as it ever has been. I am sorry that I have not been able to go over the District

more, for my heart and soul is in the work, but I have to spend much of my time in my own county to keep the schools going. I often travel from twelve to twenty-six miles on Sunday visiting schools where they need help.

MR. B. F. JACOBS: That is what we call a poor report! I hope you will live to be 174 years old.

### FIRST DAY—AFTERNOON SESSION.

The Convention reassembled at two o'clock P. M., and engaged in an inspiring service of song and prayer under the direction of Mr. Sankey, at the conclusion of which the regular work of the Convention was taken up as follows:

The President called for the report of the Committee on Nominations.

Mr. D. D. Sabin, chairman of the committee, reported the name of Mr. J. L. Hastings, of Mason County, as the nominee for President of the Association, and asked for further time in which to report nominees for the other offices.

The Convention took a *viva voce* vote on the nominee presented for President, which resulted in the unanimous election of Mr. Hastings.

The chairman appointed Mr. W. C. Pearce and Mr. L. D. Barth a committee to escort the President elect to the platform. The committee soon appeared with Mr. Hastings, and the new President was greeted with the heartiest applause.

EX-PRESIDENT MARSHALL: Brother Hastings, it affords me great pleasure to give you my right hand of welcome to the presidency of this Association. This is one of the grandest Associations in this country, an association of Christian men and women, over which as President it is an honor for any man to preside. The members of this Association are your willing subjects. Whatever you have for them to do they are ready to proceed with in this great work. I have the pleasure, ladies and gentlemen, of introducing to you the President for this year, Mr. J. L. Hastings. (Applause.)

PRESIDENT HASTINGS: Dear Brethren and Sisters: I suppose you do not expect me to say many words upon this occasion. Certainly this honor was the farthest from my thought. In all my life I have never been more surprised than when I heard the report of your Committee on Nominations. If God has chosen me for this work I would not retreat from it one moment; and if I did not believe this was true, I should not dare to take this place. If this is His work, I gladly take the work up to do what I can, relying on your

prayers and the guidance of the Holy Spirit. In assuming this position in answer to your call, I do it realizing the responsibility that rests upon me. Aided by your sympathy, encouragement and prayers, I hope to go forward and do a successful work for that Savior whom we love.

The President called for the report of the Superintendent of the Normal Department, which Prof. Hamill then read as follows:

## REPORT OF NORMAL WORK.

BY H. M. HAMILL, SUPT.

### THE GENERAL OUTLOOK.

The "Legion of Honor" Normal course of study and methods of work have been adopted, wholly or partially, in the following states: Illinois, Ohio, Kansas, Kentucky, New York, North Carolina, Minnesota, Alabama, Georgia, Louisiana, Texas, South Carolina, Michigan, Connecticut, and the provinces of Ontario and Quebec.

In Illinois the Normal work is steadily progressing. The past year has been an advance in the quality as well as quantity of work. The novelty has worn away, and in place of mere sentiment and showiness, the real workers are recognizing the need of patient and protracted effort in order to qualify themselves for efficient service. As in all good work, the movement has suffered at the hands of those whose interest was transient, and who were willing to wear its honors without doing the requisite work. It has been fully demonstrated that there are thousands of Illinois teachers who are willing to enter upon a systematic study of the Bible if brought within reach of their laborious lives. The fact that so many Normal classes have been successfully organized and conducted, in city and country, chiefly by plain, unpretentious laymen, is proof that Normal work and methods are in touch with the common mass of our Sunday-school workers. There is undoubtedly at this moment in Illinois a widespread and notable advance in the systematic study of God's Word and of the art of Sunday-school management and teaching. The conventions, county and township, have felt the impulse, and their programs as a rule now include specific normal instruction. This is a most hopeful sign of the real progress the state is making.

### ORGANIZATION BEFORE INSTRUCTION.

One thing needs to be carefully guarded against—that the element of instruction does not supplant and displace that of organization. Thorough and persistent organization of the workers in every county and community is the first great need of our Association; after that, not before or instead of that, should come the work of the normal instructor. The work of the Normal Department has invariably succeeded where there was a compact and aggressive interdenominational organization, and has in every case failed where there was no such organization of the workers, or where it had lapsed or deteriorated by neglect.

## INSTITUTE WORK IN ILLINOIS.

The year has been more fruitful in Institute work than any year since the department was organized. Institutes were held in the following Districts: 2nd District, at Belvidere; 5th, at Princeton; 6th, at Gibson City and at Bloomington; 7th, at Canton; 8th, at Carthage; 9th, at Quincy; 11th, at Springfield; 12th, at Shelbyville; 13th, at Marshall; 14th, at Effingham; 16th, at Greenville; 17th, at Carbondale; 20th, at Anna. This does not include several local Institutes, held for the convenience of towns and cities. The Institute season began in November and closed in February—four months of most aggressive work. Despite the phenomenal weather, which at times made travel well-nigh impossible, the attendance was generally good, the programs profitable and the interest advanced. Never before did the Institute work seem so intensely spiritual. There had been much earnest and specific prayer by District Presidents and brethren, and God's extraordinary blessing came in response. In one of the cities where an Institute was held, revival services of unusual interest were in progress in the church where the Institute was to sit. There were grave apprehensions on the part of pastor and members that normal institute work, however good in itself, might hinder their special evangelistic services. It will be many days before these brethren will forget how graciously God disappointed their expectations, and taught them how the direct study of His Word is His favored and most effectual method of bringing men to Christ.

## WORK OUTSIDE OF ILLINOIS.

The Superintendent of Normal Work has been assigned work outside the state during the past year, as the exigencies of his own state work allowed, under direction of the Executive Committee. International Institutes were held at Wichita, Kansas; at London, Hamilton and Toronto, Canada; Jackson, Michigan; Wilmington, Delaware; Baltimore, Md.; Washington, D.C.; at Mooreland, Durham, Greensboro and Charlotte, North Carolina; at Spartanburg, South Carolina; at Mobile, at New Orleans; at Dallas and Ft. Worth, Texas, besides many single addresses, at other places. He attended the State Conventions in Indiana, Michigan, Delaware, the province of Quebec, South Carolina, Louisiana, Texas, Alabama and Kansas. For God's gracious care in long travel and help in his work, he hereby expresses his profound gratitude.

## FOR THE COMING YEAR.

It is suggested:

1st. That greater care be taken by organizers of normal classes in promptly forwarding the names of normal students, and in making stated and accurate reports of their progress. As the Superintendent cannot personally visit and inspect the classes, it becomes the more urgent that class organizers shall be punctilious in this regard. There has been much seemingly inexcusable neglect the past year.

2nd. That greater care be taken in conducting thorough and fair examinations of classes under the printed instructions and questions sent out from the Superintendent's office. For the future,

diplomas will be withheld strictly in all cases where there is evidence of carelessness or looseness on the part of the authorized examiner.

3rd. That the occasion of graduation locally be made one of general interest and dignity in every community where a class is graduated. Let the churches be brought together, a carefully arranged and printed program prepared, and every effort made to stimulate the people, especially the Young People's Societies, to better Bible study and Sunday-school work. Several of the graduating exercises of the past year were characterized by such excellent management that their influence will be a far-reaching stimulus to the normal work of the state.

4th. That Pastors and Superintendents, as their best work, organize the Young People's Societies into normal classes, as the most hopeful and willing subjects of normal instruction.

5th. At this and at future State Conventions the honors of the State Association will be formally conferred. Let this be an added incentive to normal students, as it surely should be. Normal diplomas, as heretofore, will be issued locally at the time of graduation to classes, and the design of the Annual Convention graduation exercises is not to displace, but to supplement the local "Honor Day" exercises.

6th. It is intended for the coming year, with the approval of the Executive Committee, to plan a series of CITY INSTITUTES, for the special convenience and needs of the cities and larger towns of the state. These cities have not been satisfactorily reached through the District Institutes. The city problem has been studied in other states and in Illinois, and it is believed that the city workers will be reached only by some such plan as the following: An Institute of several days beginning with the Sabbath; short afternoon and evening sessions only, lasting not less than three days; specific instruction in Bible study and Sunday-school methods, adapted to the peculiar needs of city schools and business men and women, with fewer talks and addresses, and more downright work; and with CAREFUL ADVANCE WORK OF PREPARATION UNDER A TRAINED STATE WORKER, in the arrangement of details and securing a large attendance.

#### NORMAL SUMMARY.

No. "Legion of Honor" Normal Classes enrolled in Illinois since June 1, 1892 .....	88
No. "Legion of Honor" Normal Students enrolled.....	1400
No. "Legion of Honor" Normal Graduates during year.....	206

This does not include the large and increasing "Legion of Honor" outside the state, the burden of which so far has been upon the Superintendent of the Illinois Normal Department.

At the conclusion of Prof. Hamill's report, Rev. H. C. Marshall offered a fervent prayer for the blessing of the Almighty upon the normal work.

The Executive Committee, through its chairman, Mr. B. F. Jacobs, requested the convention to defer the hearing of its report until tomorrow morning, that each delegate might have a printed copy of



the report, which would not be here in time for this session. The convention granted this request.

The next order of business was the "Report of General Secretary," and the following was presented:

## REPORT OF GENERAL SECRETARY,

W. B. JACOBS.

### FELLOW SUNDAY SCHOOL WORKERS OF ILLINOIS:

In submitting my Tenth Annual Report as Secretary of the Illinois State Sunday School Association, it seems well to contrast briefly the work as reported in 1883, with this report of 1893.

Our Convention in 1883 was held in the Methodist Church at Streator, June 5, 6 and 7. According to the Statistical Report of that year there were in Illinois 6,260 Sunday-schools with 64,392 Officers and Teachers, 500, 227 Scholars; a total Membership of 564,619. Total number received into the Church, 9,914; total amount of Missionary collections, \$31,851.94; Township Conventions held, 824.

My report as given below shows that there are now in our State 7,255 Schools, an increase in ten years of 995. Officers and Teachers, 83,757, a gain of 19,365. Scholars 610,845, a gain of 110,618. Total membership, 694,602, a gain of 129,983. Number received into the church from Sabbath-schools, 21,336, more than double the number received ten years ago. Missionary contributions, \$85,944.26, a gain of over \$54,000.

Our Sunday-school cause has made steady progress through these years, notwithstanding the fact that we report but 16 Banner Counties this year as against 33 ten years ago. This difference is to be accounted for from the fact that our standard is now very much higher than at that time. Formerly we only required that a County should be thoroughly organized, with a working Association in each Township. It occurred, therefore, that many Counties which showed a decrease in schools and membership still maintained their position as Banner Counties. Five or six years ago it was decided that the best evidence of effective organization is faithful work in the schools as well as in the townships, and thereafter no County which showed a decrease in either the number of Schools or of Membership should be entitled to rank among the Banner Counties.

It is well, therefore, to give attention for a little while to the standard of excellence which must now be maintained in order to be enrolled among the Banner Counties of our State. *First:* It is required that a County shall be thoroughly organized, *i. e.*, it shall have an active working organization covering every Township. This may consist of a separate organization with officers in each Township, or the County may be divided into Districts, two or more Townships being in one organization with one set of Officers; but in either case, a meeting in the interest of better Sabbath-school work, and to consider existing needs, must be held within the bounds of each Township during the year previous to the annual meeting of the County or State Association. *Second:* The Annual Report as presented to the State

Secretary must not show a decrease during the year either in the number of Schools or of Membership.

In reviewing the work of the past year, your Secretary feels much encouraged in the general work throughout the State. He has, however been disappointed and distressed by the careless manner in which many County Officers do their work. The key to success in our Association work is *faithful men and women in charge of our County and Township organizations*. One of our State workers has said, "The financial report of a County is the thermometer which shows the condition of the work in general." And this is true, for your Secretary has reason to know that wherever thorough work is done throughout the Townships, by which the schools are made acquainted with the aims and methods of our Association, there is little difficulty in securing money to carry forward our work.

At some Conventions, we learn that no business-like effort has been made to secure contributions from the Schools; and this generally means that there has been no visitation of the Schools by the Township Officers, nor of the Townships by the County Officers. I do not hesitate to say, after ten years' experience and observation, that where the County work is in the hands of men and women who accept the position of officers with a conscientious purpose and an earnest effort to discharge their full duty, our work goes forward with continually growing success. People do not like to give money to an object which they do not understand, but when made acquainted with the work by personal visitation, enthusiastic meetings, and letters written in a spirit of loving helpfulness, they respond in a manner which surprises those who have previously known little of the character and possibilities of this work.

Your Secretary is pleased to report a growing interest in Normal Work and in the advance movement suggested by our Loyal Army Plans. 10,000 young people have been enrolled in our Normal Classes during the past few years, and thousands of boys and girls are forming the habit of punctual attendance, faithful lesson study and weekly contributions for God's work. If this army of willing workers can be rightly officered, no one can predict the glorious outlook for the future. Show our young people the possibilities before them in Sabbath-school work, and give them the opportunity to engage in it with a missionary spirit, and we shall in a few years see a transformation in our State beyond our highest expectations to-day.

My Statistical Report by Counties is presented herewith. But I desire to call attention to the following items:

NEW REPORTS have been received from ninety-four Counties. Seventeen of these reports, however, are incomplete as to Schools and membership and five others fail to report Township Conventions. From eight Counties, no reports have been received, viz.: Scott, Clay, Washington, Franklin, Hamilton, Gallatin, Pulaski, Union.

CONVENTIONS. One hundred and two County Conventions have been held during the past year; one in each County of our State. Eighty-four Counties report their Township Conventions, the total being 1,086.

SCHOOLS. The total number of Schools reported in our State is 7,255. Thirty-six Counties report a gain of 221 Schools; thirty

Counties report a loss of 157 Schools, showing a net gain of 64 Schools. The largest gains are in Cook, 46; Pope, 22; McDonough, 18; Macoupin, 14; Christian, 12; Jo Daviess, 10. The largest losses are in Perry, 19; McLean, 15; Hancock, 13; Jackson, 12. It is, however, only fair to state that the losses in Perry, McLean and Jackson are for a series of years, it having been three or four years since full and complete reports have been received from these Counties. This loss, therefore, is not strictly a loss since the last report, but from the report of three or four years ago.

**MEMBERSHIP.** The total membership as shown in the reports is 694,602. Forty-seven Counties show a gain of 17,318, while thirty Counties report a loss of 8,410, leaving a net gain of 8,908. The largest gains are in Cook, 5,771; Johnson, 1,044; Christian, 1,039; Henry, 800; Wayne, 668; Pope, 657; Jo Daviess, 517; DeWitt, 516; Kankakee, 461. The largest losses are in Perry, 903; Marion, 708; McLean, 679; Bond, 582; Jackson, 527; Macoupin, 485; Livingston, 482; Fulton, 443; Schuyler, 430.

**BANNER COUNTIES.** According to reports received, and on the basis mentioned above, there are sixteen Banner Counties in our State, viz.: Cook, Dupage, Whiteside, Kankakee, Henderson, Cass, Mason, DeWitt, Moultrie, Shelby, Cumberland, Douglas, Edgar, Vermilion, Johnson, Massac. It is worthy of observation that four of these fourteen Counties are from the 13th District.

**ADDED TO THE CHURCH, &c.** Eighty-seven Counties report 21,336 additions to the Church from the Sabbath-school during the past year. The same number of Counties, 87, report a total of \$85,944.26 as given by the Schools for missionary purposes. 1,065 Teachers' meetings are reported, as against 822 ten years ago, and 1,094 one year ago.

**RECAPITULATION BY DISTRICTS.** I have received fresh reports from every County in the First, Second, Third, Fourth, Fifth, Sixth, Seventh, Eighth, Ninth, Eleventh, Twelfth, Thirteenth and Fourteenth Districts. The largest gains in Schools are, 48 in the First District; 31 in the Nineteenth, 21 in the Third, 10 in the Tenth. The largest losses in Schools are 37 in the Seventeenth District, 26 in the Sixth, 9 in the Fourteenth. The largest gains in membership are 6,087 in the First District; 1,401 in the Twelfth; 1,235 in the Eleventh; 1,177 in the Eighteenth; 1,155 in the Twentieth; 1,005 in the Third; 942 in the Nineteenth; 578 in the Thirteenth. The largest losses in membership are 1,430 in the Seventeenth District; 823 in the Fifteenth; 782 in the Sixth; 633 in the Tenth; 573 in the Seventh; 556 in the Fourteenth.

In conclusion, permit me to call your attention to the fact that the great need in this, as in every other good work, is *men and women truly devoted to God* and the work which they are called upon to do for Him. We would not have anyone think less of the Church with which he is connected, but we do feel the need of more workers who are willing to undertake and devote themselves to whatever work the Lord gives them to do, from a sincere love to the Master and His cause. Let us seek such a spirit of devotion ourselves, and pray that the spirit of Him who freely gave Himself for us may actuate the Sabbath-school workers of our State during the coming year.

# ILLINOIS STATE SUNDAY-SCHOOL STATISTICS, 1893.

DISTRICT	COUNTIES.	SUNDAY-SCHOOLS.			MEMBERSHIP.			FINANCIAL.			TOWNSHIPS.			COUNTY PRESIDENTS.	STATISTICAL SECRETARIES.																																																																																																																																																																																																																				
		<i>See</i> Banner Counties printed in small cap- itals.	Total in County.	Increase. Decrease.	Open all the year.	Teachers' Meetings.	Officers and Teachers.	Scholars.	Total.	Increase. Decrease.	Average Attendance	School Popu- lation be- tween 6 & 21.	Received into Church.			Total Amount of Missionary Collections	Amount given to State & Work.	In County.	Organized.	Conven- tions.																																																																																																																																																																																																															
1	Boone, DuPage, Grundy, Lake, Kendall, Will. .....	856 35 35 57 106 d 1	46 6 38 3 93	810 38 38 53 93	197 8 6 11 46	15,582 556 4,149 4,188 3,999	150,561 166,143 5,771 114,174 359,350	6,113 34,734 28,735 661 62	50 00 12 9 12	11 J. J. Phillips, Wheaton H. J. N. Woods, Gardner C. W. Hobson, Watsegan W. J. Vance, Joliet.	15 13 13 24 24	33 33 33 33 33	46 W. G. Sherer, Chicago 15 W. J. Phillips, Wheaton 11 J. J. N. Woods, Gardner 21 C. W. Hobson, Watsegan 24 W. J. Vance, Joliet.	W. B. Jacobs, Chicago. Leila M. Chaffin, Turner. Mrs. E. M. Overacker, Mason. Alice E. Smith, Ivanhoe. W. J. McDevore, Joliet.																																																																																																																																																																																																																					
2	Boone, De Kalb, Kane, Kendall, McHenry, Winnebago .....	35 53 106 21 43 67	5 5 99 2 38 54	19 3 21 22 43 13	3 2 99 42 475 13	349 661 1,512 1,944 4,475 1,073	2,225 5,437 12,103 3,615 7,741 8,579	2,574 5,437 13,615 3,615 3,216 9,532	149 347 80 31 114 18	3,421 9,015 4,283 3,561 2,019 6,371	8,339 7,644 19,126 3,051 8,072 11,683	103 163 103 163 74 397	50 00 50 00 50 00 150 00	55 00 100 00 50 00 150 00	8 18 16 14 9 17	14 17 14 9 17 16	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17 15	14 17 14 9 17

8	Hancock.....	87 d 13	73	13	900	6,313	7,213 d	156	4,014	9,818	200	572 74	55 00	25	25	15 Rev. Edwin Hobbs, Bowen.....	Mrs. Emma K. Powell, Bowen.	
	Henderson.....	32	1	29	7	348	2,780	87	1,552	3,073	80	492 98	25 00	8	8	16 Rev. J. A. Renwick, Biggsville.....	Mrs. H. N. Patterson, Oquawka.	
	McDonough.....	79	18	42	8	849	4,823	156	3,810	8,312	284	440 88	40 00	19	19	16 James E. Cooper, Maconah.....	Mrs. G. W. Stanley, Swan Creek.	
	Warren.....	51	2	33	9	602	4,554	75	3,223	6,095	167	1,193 96	100 00	15	15	3 F. S. Talbot, Alexis.....	H. R. Moffett, Monmouth.	
9	Adams.....	131	110	29	1	594	11,307	356	8,143	19,516	695	1,382 51	100 00	17	16	48 S. E. Hewes, Quincy.....	G. G. Blunt Quincy.	
	Brown.....	41 d 3	29	1	407	2,423	2,830 d	190	1,821	4,012	65	312 83	65 00	9	9	9 Rev. C. A. King, Mt. Sterling.....	Jos. A. Curry, Mt. Sterling.	
	Owens.....	39	2	37	3	363	2,856	232	2,122	4,035	80	362 43	40 00	13	13	13 Walter Reaick, Ashland.....	Phil Kuhl, Beardstown.	
	Pike.....	99	5	86	22	1,046	6,836	101	5,919	10,188	465	736 49	50 00	24	10	13 W. H. Peters, Summer Hill.....	Miss Lizzie E. Stone, Griggsville	
10	Schuyler.....	60 d 6	52	4	532	3,592	4,125 d	430	2,520	5,095	50	359 01	50 00	13	13	13 Prof. N. T. Veatch, Rushville.....	H. B. Roach, Rushville.	
	Calhoun.....	16 d 2	12	1	104	788	892 d	154	510	2,701	10	25 00	16 00	8	8	8 W. E. Barber, Hamburg.....	Joseph Becker, Hartlin.	
	Greene.....	53	43	10	560	3,801	4,361 d	20	2,713	8,216	227	281 50	35 00	13	13	8 Rev. G. D. McCulloch, Carrollton	U. S. Pinkerton, Berdan.	
	*Jersey.....	40	27	3	480	2,068	3,069	...	1,825	4,587	20	25 00	35 00	11	11	11 H. S. Daniel, Jerseyville.....	A. W. Cross, Jerseyville.	
11	Macopin.....	104	14	82	10	978	6,081	485	4,704	13,224	165	543 43	24 00	6	6	7 B. L. Carter, Girard.....	W. F. Carson, Carlinville.	
	Morgan.....	72 d 2	66	12	963	7,053	8,016 d	4	5,191	10,053	365	1,705 55	122 50	13	13	9 S. H. Orum, Liberty.....	J. F. Brown, Jacksonville.	
	*Scott.....	26	12	4	246	1,466	1,712	...	1,101	3,109	...	...	...	12	11	11 W. W. Pontius, Alesy.....	Rev. A. M. Ayres, Winchester.	
	Christian.....	64	12	49	743	4,802	5,005	1039	3,601	9,876	189	826 93	50 00	17	15	10 F. D. Powers, Edinburg.....	B. A. Turner, Edinburg.	
12	*Logan.....	55	...	42	7	600	4,077	4,677	2,844	9,147	19	236 51	35 00	17	16	11 W. P. Wakenum, Lincoln.....	James Howdy, Lincoln.	
	Manor.....	51	...	38	6	592	3,457	4,049	171	2,588	5,270	78	511 42	50 00	13	13	13 J. L. Hastings, Mason City.....	Miss Lilla A. Cook, Mason City.
	Menard.....	45 d 2	39	5	456	2,861	3,317 d	52	2,095	4,106	142	370 99	35 00	9	9	13 Rev. C. E. Smoot, Sweetwater.....	Mrs. Joel Clark, Petersburg.	
	Montgomery.....	79 d 1	64	7	814	5,715	6,559	39	4,460	10,000	117	629 46	100 00	17	16	16 Arthur Ware, Butler.....	Albert E. Fish, Hillsboro.	
13	*Sangamon.....	106 d 4	87	4	1,115	7,465	8,580	...	6,460	19,158	339	1,681 61	50 00	24	14	14 W. M. Brewer, Springfield.....	G. B. Hemenway, Springfield.	
	De Witt.....	47	3	38	4	519	3,352	3,871	2,564	5,237	106	207 99	60 00	13	13	13 W. B. Randle, Clinton.....	K. S. Brown, Clinton.	
	Macon.....	80	...	69	9	1,077	6,950	8,027 d	93	11,862	290	938 36	85 00	17	17	23 J. R. Gortin, Decatur.....	G. T. Tucker, Decatur.	
	MOULTRIE.....	45	...	26	4	452	2,722	3,174	4,000	2,114	5,476	158	501 15	100 00	8	8	10 Rev. A. Steele, Sullivan.....	B. F. McClelland, Sullivan.
14	*Patterson.....	50 d 1	44	8	678	3,413	4,091	201	3,037	5,476	158	501 15	100 00	8	8	10 Rev. M. Crews, Mansfield.....	Ida Frydenger, Cerro Gordo.	
	*Stetson.....	90	1	80	13	1,019	6,638	377	5,356	10,571	301	670 75	65 00	21	21	25 T. C. Eller, Tower Hill.....	J. D. Miller, Shelbyville.	
	Champaign.....	119 d 8	97	15	1,396	8,434	9,830	103	5,871	13,541	351	1,666 40	100 00	28	28	28 W. H. Coffman, Champaign.....	John Beardsley, Champaign.	
	*Clark.....	73	...	55	5	790	3,940	...	3,092	7,708	201	200 10	40 00	15	12	20 Rev. Dan Sherrill, Marshall.....	Prof. L. S. Kilbourn, Marshall.	
15	*Coles.....	85	...	49	11	810	5,672	6,482	...	4,226	8,056	185	380 49	50 00	12	11	13 Isaac G. Hutton, Duona.....	O. L. Minter, Charleston.
	CUMBERLAND.....	57	2	35	1	554	3,435	3,989	19	2,526	5,589	32	50 40	30 00	8	8	13 R. C. Willis, Toledo.....	Frank M. Whigler, Neoga.
	DODOLAS.....	64	...	62	7	701	4,419	6,130	3,463	5,749	257	398 41	50 00	9	9	10 Geo. C. Jeffers, Camargo.....	Geo. F. Renger, Atwood.	
	EDGAR.....	72	8	57	18	823	4,585	5,408	115	3,752	8,153	217	412 19	75 00	15	15	15 G. W. Miller, Paris.....	Mrs. Jennie Arterburn, Kansas.
16	*VERMILION.....	133	1	107	18	1,471	9,901	11,372	282	7,277	15,545	372	1,275 05	75 00	15	20	20 James Current, Fairmount.....	Miss Olive Newlin, Danville.
	*Orawford.....	56 d 4	40	3	621	3,632	4,253 d	353	2,647	6,073	246	275 04	60 00	8	8	19 Adolphus Guyer, Annapolis.....	A. R. Short, Robinson.	
	*Effingham.....	45	...	33	7	536	3,199	...	3,306	6,895	99	150 33	34 00	15	13	12 Jas. H. Loy, Effingham.....	Mrs. C. Haddock, Effingham.	
	*Fayette.....	95	...	50	25	779	5,506	...	3,706	8,140	...	...	...	19	19	9 E. A. Frye, Shobonier.....	J. D. Collins, Vandalia.	
17	*Jasper.....	41 d 5	23	...	386	2,813	2,702 d	203	2,111	5,947	53	109 82	25 00	...	9	9	9 Hale Johnson, Newton.....	Edna Shup, Newton.
	*Clay.....	42	...	23	31	387	2,193	2,580	1,922	5,947	...	...	...	12	12	8 Vitallus Smith, Ford.....	J. F. Maxwell, Flora.	
	Lawrence.....	54	1	43	1	548	3,013	...	2,283	5,210	163	205 78	20 00	9	8	6 H. K. Seed, Bridgeport.....	G. W. Lehr, Bridgeport.	
	*Marion.....	89 d 2	71	27	833	5,661	6,491 d	708	4,356	8,375	68	377 99	30 00	16	16	15 Chas. E. Hull, Salem.....	J. S. Kniesly, Omega.	
18	*Richland.....	60	...	55	4	679	3,811	134	2,739	5,851	186	228 55	30 00	9	9	11 F. F. Perry, Calhoun.....	Mrs. M. A. Gladish, Olney.	
	Bond.....	54 d 4	40	...	432	2,893	3,325 d	582	2,077	5,026	113	225 58	50 00	9	9	13 Francis Dressor, Kenosha.....	W. C. White, Greenville.	
	Clinton.....	25	...	24	3	211	1,200	...	956	6,081	49	98 20	25 00	15	13	5 Rev. Samuel Burdick, Carlyle.....	Miss Anna Cook, Carlyle.	
	*Madison.....	100	1	98	31	1,055	7,810	...	6,004	17,432	105	1,150 00	60 00	23	15	14 Rev. A. Hunter, Liberty Prairie.	J. G. Reynolds, Edwardsville.	
19	*Monroe.....	9	...	3	8	589	679	...	454	4,750	...	75 81	22 41	...	1	1	1 T. D. Hersey, Renault.....	Miss Delia Brey, Waterloo.
	St. Clair.....	67	...	63	20	771	5,651	119	4,229	92,082	248	780 48	50 00	23	15	6 Prof. D. Elliott, Belleville.....	E. E. Exter, Belleville.	
	*Washington.....	46	...	24	3	390	4,412	...	3,001	7,411	...	...	...	16	11	11 Rev. D. M. Crow, Ashley.....	Ada S. Geiger, Ashley.	

DISTRICT.	MEMBERSHIP.										COUNTY PRESIDENTS.				STATISTICAL SECRETARIES.			
	SUNDAY-SCHOOLS.					MEMBERSHIP.					FINANCIAL.		TOWNSHIPS.		COUNTY PRESIDENTS.		STATISTICAL SECRETARIES.	
	COUNTIES.	Total in County.	Increase.	Open all the year.	Teachers and Officers	Scholars.	Total.	Increase.	Average Attendance	School Population between 6 & 21.	Amount of Collections.	Grants Given to S. S. Work.	In County.	Organized.				
17	Franklin.....	53	d 12	24	273	2,505	2,778	...	1,749	9,173	...	443 11	50 00	12	12	6	Rev. C. B. Threlkeld, Benton...	Dr. P. S. Pope, Benton.
	Jackson.....	68	d 12	52	609	4,483	5,092	d 527	3,330	9,805	221	443 11	50 00	15	15	17	Dr. G. W. Ensminger, Carbondale	Otto J. Rude, Carbondale.
	Jefferson.....	67	d 6	38	500	3,500	4,000	...	3,049	8,716	...	500	27 40	16	16	...	D. B. Goodrich, Mt. Vernon.	J. H. Williams, Mt. Vernon.
	Perry.....	38	d 19	25	412	2,755	3,167	d 903	1,987	5,767	178	241 51	50 00	8	8	16	Chas. Yehling, St. Johns.	Miss Della Hamkins, Du Quoin.
	Randolph.....	49	...	42	477	3,539	4,016	...	2,564	8,397	...	...	25 00	19	15	...	S. S. Taylor, Sparta.	A. L. Wilson, Sparta.
18	Williamson.....	93	...	36	660	4,980	5,610	...	3,360	8,605	...	...	...	16	16	...	D. R. Harrison, Herrin's Prairie.	Mrs. Mary E. Goodall, Marion.
	Edwards.....	37	d 3	34	404	2,863	3,267	104	1,963	3,402	128	278 17	30 00	7	7	...	Morris Colyer, Alton.	James G. Curtis, Alton.
	Hamilton.....	59	...	30	406	3,430	3,830	...	2,680	6,591	...	180 67	10 00	9	9	...	J. C. Asher, McLeansboro	Mrs. M. Freeman, McLeansboro.
	Wabash.....	38	d 3	34	433	2,678	3,111	405	1,971	3,938	146	180 67	25 00	7	7	...	J. P. McNair, Friendsville.	Chas. A. Canedy, Allendale.
	Wayne.....	79	3	59	808	4,548	5,356	668	4,090	9,136	...	...	34 02	10	10	...	L. D. Barth, Enterprise.	Miss Clara Tullis, Fairfield.
19	White.....	63	...	48	561	4,107	4,668	...	3,160	8,686	...	...	...	12	12	...	H. H. Crozier, Carmi.	M. T. Brockett, Grayville.
	Gallatin.....	30	...	27	206	2,000	2,206	...	1,800	5,007	...	...	25 00	12	12	...	John McDehee, Shawneetown.	J. M. Kessler, Elizabethtown.
	Harlin.....	26	...	6	165	1,420	1,585	...	1,070	2,618	99	54 80	...	6	6	...	J. S. Abbott, Elizabethtown.	T. H. Stubbs, Elizabethtown.
	Pope.....	52	d 22	21	300	2,400	2,700	657	1,304	5,294	28	70 10	15 00	13	13	...	Louis Browning, Golconda.	D. G. Thompson, Golconda.
	Saline.....	42	9	23	350	1,993	2,373	285	1,540	6,839	25	61 50	...	2	2	...	S. Brees, Carrier Mills.	D. N. Anderson, Harrisburg.
20	Alexander.....	29	1	22	305	2,198	2,503	95	1,685	5,432	16	27 11	20 00	7	7	...	John G. Gholson, Cairo.	Miss N. J. McKee, Cairo.
	Johnson.....	43	3	25	321	2,701	3,022	1,044	1,939	5,757	86	43 44	20 00	8	8	...	Mrs. Mary E. Shack, Vienna	Miss N. Covington, Vienna.
	Massac.....	49	...	32	399	3,377	3,776	16	2,343	4,415	94	145 40	50 00	9	9	...	W. P. Bruner, Metropolis.	J. F. McGarvey, Metropolis.
	Palaski.....	43	...	39	324	2,118	2,442	...	1,628	4,446	...	...	15 00	8	8	...	W. E. Gould, Villa Ridge.	A. G. Lentz, Ullin.
	Union.....	53	...	37	610	3,082	3,672	...	2,515	7,090	...	...	8 20	13	13	...	W. B. Mead, Anna.	Wm. Rhodes, Anna.

\*Incomplete Report.  
†Not Reported.

## RECAPITULATION.

COUNTIES.				SUNDAY-SCHOOLS.				MEMBERSHIP.				TOWNSHIPS.						
Total in State.	Conventions held.	New Reports.	BANNER.	Total in State.	Increase.	Open all the year.	Teachers' Meetings.	Officers and Teachers.	Scholars.	Total Membership.	Increase.	Average Attendance.	School Population in 1892.	Received into the Church.	Total Amount of Missionary Collections.	Total in State.	Organized.	Conventions held.
102	102	94	16	7,255	64	5,726	1,085	83,757	610,845	694,602	8,908	460,797	1,221,832	21,336	\$85,944 26	1,566	1,295	1,086

## RECAPITULATION BY DISTRICTS.

District.	No. of Counties in Dist.	Co. Conventions held.	No. of New Reports.	Total No. Schools in Counties.	Increase or Decrease.	Officers and Teachers.	Total Scholars.	Total Membership.	Increase or Decrease.	Average Attendance.	Received into Church from S. S.	Total Amount of Missionary Collections.	No. of Townships.	Tp. Conventions held.
1	5	5	5	1,112	48	18,288	171,531	189,819	6,087	130,075	6,738	38,657	42	93
2	6	6	6	333	8	4,449	32,368	36,817	52	23,932	1,178	5,615	30	47
3	6	6	6	408	21	4,963	29,686	34,649	1,005	23,200	1,046	4,552	80	124
4	5	5	5	336	5	3,542	25,611	29,153	150	19,374	964	2,708	12	84
5	4	4	4	254	d	3,004	19,988	22,992	d	14,572	393	1,806	92	78
6	5	5	5	424	d	4,846	32,367	37,213	d	24,363	1,493	3,970	61	113
7	4	4	4	332	d	3,840	27,913	31,753	d	20,282	847	4,370	62	81
8	4	4	4	249	8	2,699	18,122	20,821	142	12,597	731	2,700	56	67
9	5	5	5	379	d	3,947	27,015	30,962	69	20,525	1,355	3,153	27	76
10	6	6	6	311	10	3,252	21,860	25,112	d	16,104	787	2,580	48	91
11	6	6	6	400	5	4,350	28,437	32,787	1,235	21,697	884	4,156	92	97
12	5	5	5	321	3	3,745	23,075	26,820	1,401	18,676	864	2,464	81	67
13	7	7	7	605	3	6,545	40,386	46,931	578	30,031	1,615	3,883	04	102
14	4	4	4	237	d	2,342	14,653	16,995	d	11,664	395	3,535	19	52
15	4	4	3	251	2	2,437	14,728	17,165	d	11,340	417	902	32	46
16	6	6	5	301	2	2,961	22,648	25,609	d	16,721	605	2,340	07	66
17	6	6	5	368	d	2,931	21,762	24,693	d	16,039	399	684	62	86
18	5	5	4	276	2	2,006	17,626	20,232	1,177	13,774	274	458	84	49
19	4	4	3	150	31	1,951	7,613	8,664	942	5,710	152	186	40	44
20	5	5	3	217	4	1,959	13,456	15,415	1,155	10,121	196	215	95	46
Total.	102	102	94	7,255	64	83,757	610,845	694,602	8,908	460,797	21,336	85,944	26	1,086

The President announced the next item as "Reports of Field Workers." The topics were as follows:

## COUNTY ORGANIZATIONS AND CONVENTIONS.

W. C. PEARCE.

During the past year I have attended 44 county conventions, and it would be impossible for anyone to attend so many without learning something about convention and organization work. I have found many things to encourage me; while other things would discourage me much were it not for my trust in God to lead us to victory. I have learned that the "race is not to the swift nor the battle to the strong," but the faithful ones who are doing the hard county work are the ones who achieve success.

I have found many discouraged county officers, and I wish to say a word to that class of workers. I do not believe we have any right to become discouraged, and the reason we do is because we look to the wrong source for help. If we would not become discouraged let us fix our eyes on the place where our trust is, Jesus Christ, and we will succeed despite all difficulties.

Now let me speak to you in regard to other matters. I remember going to a county meeting. I had no program and did not get one until I arrived upon the ground. I had to ask for it then, and the chairman had to hunt for it before I could have it. He had none in his pocket. This was the day before the convention. Think of a County President the day before his convention without a program anywhere handy to give to the field worker! When the program was given me, I found these people had taken the suggestive program of the Executive Committee, and the only change they made was to print at the top of it the name of their county. I said to him, "What speakers

are you going to have?" "Oh," he said, "there will be lots of speakers here." The result was that I had to do most of the work, and when that convention was through I was one of the most tired men you ever saw, except perhaps the members of the convention. At another time I desired to attend a certain convention but did not know how to reach it. I happened to get to a town where I could telephone the County President. He said over the wire, "Who is there?" I said, "It is Pearce; I want to go to your convention." Then I heard his laugh come through the telephone, and I knew he was glad I was coming. I said to him, "How can I get there?" He says, "Come up here! We are going to take a big wagon load over and you can go with us." I accepted his invitation and we drove eighteen miles across the country. It was a bad day, but we found the house full, every township in the county being represented. It was announced that there would be a conference the second morning at eight o'clock, and at that meeting upon the platform were thirteen township officers, and I think there were but thirteen townships in that county. (Applause.) I am glad to say that the President of that county was our beloved brother, J. L. Hastings, who has been exalted to the presidency of this State Association.

I delight to speak about these model conventions. Such results are accomplished by personal work, not by chance, nor by depending upon somebody else. I suppose Brother Hastings and the Secretary had visited in person every township in that county. A great many try to organize their townships at the county convention. It is just as impossible to organize townships at a county convention, as it would be to organize counties at this State Convention. There is only one way to organize a township, that is to go into it. I beg you not to wait until you are asked to go there, for as our beloved Secretary has said, "If Jesus Christ had waited for an invitation to come to earth, he would never have been here, and we would have been lost in our sins."

I went to another county where they were not glad to see me. I arranged for my own meeting and did the best I could. That was my first work for the State Association. I paid my own hotel bills all the time I was there. I spoke in their churches and I helped them with their work, and they did not so much as invite me to eat a crust of bread at their tables until I had been there nearly three weeks. I thank God that to-day the homes of that county are open, not only to me, but to any missionary who comes in the name of our Association. I thank God that under the direction of your Executive Committee I was permitted to go into that county. Let us not wait to organize until they invite us, but let us go in the name of our Master, lovingly and with determination, through the strength of Jesus Christ, to accomplish His work.

In regard to reports: I see no reason why the county Secretaries should not get their reports better than they do. It is because they have not the work sufficiently in hand. The reason the schools do not report to the county Secretary is partly because they themselves do not know what their schools are doing. I was in one of the leading schools in a large city of our state, and they had not revised their roll for three years. What did they know about the number of scholars



they had? We must emphasize the importance of keeping accurate records, and must teach people how to keep them. I may be a little radical on this, but I think the time has come when the secretaryship of our Sunday-schools should not be made an office of compliment to good looking young ladies and good for nothing young men. (Applause.) The Secretary's office is next in importance to that of the Superintendent, and I do not know but that they are on an equality. I wish I could take you into one school in the city of Chicago, and show you its clerical department. They can make as accurate a report of their business as Marshall Field can of his wholesale dry goods house. We want that kind of a report and we must have it. Place this subject of the secretaryship upon your township program, select the best Sunday-school Secretary you have, give him a black board and let him teach folks how to keep the records. Marshall Field has good book keepers because he gets them from the business colleges where they have learned to keep books. The way we can have competent Secretaries is to produce them out of the young men and women of this country.

At two county conventions recently I spoke on the subject of our state work. I find men, whom I thought were perfectly familiar with our work, almost totally ignorant of what we were trying to do. After I had spoken on this subject, many friends came forward and took me by the hand, and some made liberal contributions to the work. You make a mistake if you call the people of Illinois stingy. They are not stingy. Our people are a liberal people. The reason we cannot raise \$20,000 for Sunday-school missionary work in this state, instead of perhaps \$10,000, is because the people do not know what we are trying to do. I beg you at the county and township conventions to acquaint your people with *our* work and *your* work. Do not think because you are familiar with it that everybody else is familiar with it too. In one township convention the leader said, "You better not take a collection here." I asked, "Why not?" He said, "They will never give anything; I am the only man in the township who ever made a contribution to this work." I said, "If you will permit me on my own responsibility to take a collection, I will be very grateful." He said, "Certainly you may." I did not speak to the people about giving at all; I simply told them who their county President was, what kind of a man he was, and I knew what I was talking about. I told them how their county Secretary had worked, and I told them of our State Association. I said, "Brethren, if you believe in this method of business, when the hats go round put in your contribution." They made a contribution of \$5; and the leader was so astonished I thought he was not going to get over it. He came to the county convention rejoicing that his township for the first time had made a liberal contribution to the county work. I think that brother was to blame. Because he had had a little trouble in taking the collection, he thought he could not raise any money. If you will put this work before your township workers plainly, instead of getting \$50 you will get \$100. In Crawford County we used to get \$15. They have pledged this year \$75, and they expect to have the money here to-day. (Applause.) It is a small county of eight townships, in population one of the smallest in the state, and not a wealthy county

either. We have been given as small a contribution as ten cents, but we take that ten cents and don't forget to say "Thank you," either. We do not tell them they are stingy because they do not give more. We say "Thank you," and tell them about our work. I went into a county the other day that was \$80 in debt. After we got the money to clear the debt, after the Lord gave it to us, the brethren got up smiling and shaking hands and saying they were glad they were in this work.

Now, brethren, let us put our hearts and hands together, let us put our trust in Jesus Christ, who is able to lead us on to victory, and go forward until we capture the hearts of all the children of our state for the Lord Jesus Christ.

## HINDRANCES AND HOW TO OVERCOME THEM.

MRS. JULIA C. WEST.

Everything in this world has its bright and its dark side, so we find the bright and the dark side in our Sunday-school work. I have chosen this afternoon to speak to you upon the dark side of things because it is the side where we find the greatest hindrances to our work.

The first hindrance is *indifference* of the parents and of the Christian people to the great Sunday-school work. Parents send their children to the Sunday-school. They themselves stay at home or go visiting. Christian people in the main look upon the Sabbath as a day of rest, so they rest during the Sabbath-school hour, leaving to a faithful few the great work of the Sunday-school. How shall this indifference upon the part of the parents and of the Christian people be remedied? We can go to them individually and talk to them, or gather them together collectively and tell them about the benefits that every community, township or county derives from the Sunday-school, and stir them into an enthusiasm which will cause them to desire to be engaged in such a grand work. We can point them to their children and tell them that their children will follow the example they set before them, appealing to them for the sake of their children to identify themselves with this great Sunday-school work. We can appeal to the Christians through their love for Christ and the vows which they took upon themselves when they gave themselves to Him, reminding them that they are not their own, but are bought with a price. We can present to them the Sunday-school as the grandest harvest field in this world and plead with them to go into this harvest field to win precious sheaves to fill the granary of the Lord. We can show them how blessed it is to be spending their time in the service of the Lord. We can draw them into the work by telling them how much sweetness there is in the service of Christ.

Another great hindrance which we find in our work is *unprepared officers, teachers and scholars* everywhere. I speak first of the county and township officers. Very few officers, either county or township, know what their work is, or, knowing it, they fail to do it for some reason, and so the work is retarded in many instances. Let us show these county and township officers how to improve their work, what their duties are and how to perform them. We have 102 counties in our state and 1566 townships; every one of the officers in these coun-

ties and townships may know fully what their duties are and how to perform them if they will write to the General Secretary and get the small Hand-book of instructions for county and township officers. It will make plain to them every duty and thus prepare them to do the work.

Many Sunday-school officers are not prepared to successfully manage their schools. Many teachers are not prepared to teach God's Word in the right way, and so the work is hindered. This need not be the case, for every officer and teacher can be informed by subscribing for the Trumpet Call, which gives to every one plain information in regard to the work. It gives information to the Superintendent, suggestions to the teachers. It has Notes and suggestions on every lesson, Black board reviews, Normal drills and other valuable information. Another way in which they can find out how better to discharge their duties is the study of the Normal lessons. Take these normal lessons and study them through in your homes or in your normal class, learn what your duties are as officers and teachers, and learn better how to study God's Word and how to teach it. With such helps as the Trumpet Call and these lessons, no officer or teacher in our land need fail to know what his duties are and how to perform them.

How shall the hindrance in regard to scholars be obviated? We have scholars coming to our schools irregularly, and very poorly prepared when they do come; they are very little interested in this great work. How shall this trouble be overcome? Let your school enlist as a regiment in the Loyal Sunday-school Army of the State of Illinois. We find that as enlisted soldiers in this army scholars will be more punctual in attendance, be better prepared upon the lesson, and will give more regularly for sustaining the cause. So we have that hindrance done away with, if you will only use the means at your hand to accomplish the purpose.

In closing, I will simply give you one helpful thought; whatever your hindrance may be, ask of God and wisdom shall be given unto you and the hindrance will melt away.

### *FIRST DAY—EVENING SESSION.*

Long before the hour announced for the evening Praise Service (7.30) Vermont St. Church was filled with people. The large choir loft and the side galleries were crowded with the young people of Quincy who made an improvised choir. Mr. Sankey in his usual happy manner enlisted everybody in the song service, and the old church vibrated with the power of enthusiastic singing.

REV. W. BURGESS read the 103rd Psalm and led the convention in prayer.

MR. B. F. JACOBS: Mr. Chairman, I desire on behalf of the Executive Committee to offer a resolution, and to say that the committee specially requests that no debate upon it be allowed, simply for the reason that we regard it as wholly unnecessary, and it would consume time which should be devoted to something else. Permit

me to say that it has been purposely worded in one direction because we believed that it would possibly have more effect if so stated, and it omitted that which will be perhaps first in many minds, for the reason that it did not regard it as most helpful to the cause it wishes to serve at this time. The preamble of the resolution is as follows:

"The Illinois State Sunday-school Association, assembled in annual convention in the city of Quincy, 500 delegates in attendance, representing all parts of the state, respectfully represent that we have for our object the moral and religious training of the children and youth of this state, and we view with alarm the effort being made by the directors of the World's Columbian Exposition, at Chicago, to set at naught and overrule the law of the United States; we believe that public defiance of law is subversive of good government, and the refusal to obey law by men in high position to be a dangerous example for evil disposed persons, and a wrong object lesson for children and youth, who should be taught the sacredness of law and the importance of obedience to it; therefore,

*Resolved:* That this convention earnestly requests the National Commissioners and the Directors of the World's Columbian Exposition to obey the law of Congress closing the Exposition on the first day of the week, commonly called Sunday, until that law has been declared unconstitutional by the proper legal tribunal, or until it has been repealed by Congress."

The reading of the resolution was greeted with loud applause, and was seconded all over the house. The vote in the affirmative was taken by rising.

THE PRESIDENT: Only those who come here as delegates are to vote on the negative side. Those opposed will please rise.

No one arose, and the chairman declared the resolution unanimously adopted amid prolonged applause.

THE PRESIDENT: I now have the pleasure of presenting to this convention Mr. T. M. Rogers, of this city, who will deliver the address of welcome in place of Mayor Mikesell.

## ADDRESS OF WELCOME.

T. M. ROGERS.

Mr. Chairman, Ladies and Gentlemen, and Delegates to the State Sunday-school Convention of Illinois: It is certainly awe inspiring to stand before an audience like this, gathered from all parts of this great state. In the absence of His Honor, the Mayor, I have been requested by him, in his name and in his behalf, to say a word of welcome to this convention. I am sorry that the executive head of this city is not here, as this would be a most proper place for him to occupy at this time.

You are engaged in a grand and noble work. We depend in this

country upon our public and other schools and on the general intelligence of the people for the perpetuation of civil and enlightened government and the continuation of republican institutions; and I believe that we depend in still greater degree upon the influence of the Sunday-schools of the country in raising the standard of morality which is essential to the salvation of all nations. (Applause.)

This institution is almost wholly American. It has been handed down to us from our Puritan ancestors, from one generation to another, until it has become thoroughly imbedded in the heart of the American people and has its influence upon other nationalities. When I see the difference between the masses of America and those of some other nations I attribute it in great measure to the influence of the Sunday-schools of this country. Some one said, "Give me the first six years of a child's life and I care not who takes him afterwards." The years of childhood are the formative years, and it is all important to have the rising generation under the best influences. So I say to-night, may God bless the Sunday-schools of this great nation! May He aid you in your noble and self-sacrificing efforts!

And now, Mr. Chairman, Ladies and Gentlemen, in behalf of the Mayor of this city and in behalf of our citizens, I extend to you a hearty welcome to our homes and to our hospitality. I trust that your deliberations will be both pleasant and profitable, and that you will carry away to your homes kind and pleasant recollections of our people and of our beautiful city. In conclusion permit me to assure you that the city government is at your service, every man of it, and whatever we can do to help you in your cause and in your deliberations we stand ready to do. (Applause.)

MR. B. F. JACOBS: I know, Mr. Chairman, that you and this audience will pardon me when I call attention to the fact that we are honored to-night with the presence upon this platform of our beloved brother, the senior Bishop of the Methodist Episcopal Church, Bishop Bowman—the church that has the greatest number of Sunday-schools of any of the churches. I think this congregation, as well as the delegates of this convention, will honor themselves by extending a hearty salute to our distinguished and venerable brother, Bishop Bowman.

BISHOP BOWMAN: I am very happy to be here and enjoy these exercises with you. I am glad to see this large congregation on this occasion. I remember very well when I was a little boy away back in Pennsylvania and the Sunday-school was first introduced. I was thinking of it this evening. I can recollect and trace the boys and girls that went to the Sunday-school and the boys and girls who did not go to the Sunday-school, and there is no trouble in seeing the difference. When I was in Europe on some of my missionary work a few years ago, I found my church was introducing the Sunday-school into Germany, and in hundreds of places in Germany I could see the benefits of that introduction.

God's blessing upon the Sunday-school! I can hardly pass the

dear little children anywhere without taking hold of them, and I pray God's blessing upon them and upon all who are working for their improvement and salvation.

MR. B. F. JACOBS: I have just a word to say to you about our beloved brother, Mr. Boston W. Smith, of Minnesota, who is to address you to-night. A number of years ago, in one of the state conventions, the delegates from Madison County were called for. Two young men arose. They were requested to meet the Executive Committee at the close of the session. They did so, and after a few words they were asked if they would undertake the work in Madison County of a systematic visitation and organization. They replied that they would. These two young men went to their homes, visited every township in Madison County, and began that work of organization which has been carried forward in that county until this day. One of these young men became so in love with the work that he decided to follow it for life, and he connected himself with the American Baptist Publication Society as one of their Sunday-school missionaries. His field of labor has been in Minnesota and the north-west. He is the originator of the "Sunday-school Missionary Car," of which he will tell you, and he has come back from Minnesota to visit us and to speak to us concerning the work and the way they do it in the Northwest.

I have very great pleasure in presenting to you our brother and my very dear friend, Boston W. Smith.

## THE FIELD AT HOME AND ABRQAD.

BOSTON W. SMITH.

Ladies and Gentlemen: There is something wonderfully homelike to me in this gathering, although it is just thirteen years ago to-day that I attended the last Sunday school Convention of the Illinois Association. I got my enthusiasm, if I have any, through the work of the Illinois State Sunday-school Association. I never shall forget when my friend to whom Mr. Jacobs referred, and myself, visited Jacksonville; and when Mr. Jacobs said in his way, "They are all dead down there in Madison County," we made up our minds that there were two of us who would resurrect them if we could.

MR. B. F. JACOBS: We believe in the resurrection of the dead.

MR. SMITH: A few weeks ago I met Mr. Jacobs in Chicago, and he said he thought it was about time the boy came back and told the rest of the folks something about the country where I now am working.

I shall speak to you to-night from a denominational standpoint, because I shall have to illustrate what I have to say of my own personal work, but it is only that you may be able to get some idea of how we are trying to do the work of the Lord in the north-western state. When I went to Minnesota I thought I knew a good deal

about Sunday-school work, but the longer I live the more I believe that I had then only touched its outer edge. When I went to that state I was entertained in the home of a friend who said to me, "We welcome you to this work among the boys and girls; we shall always remember to pray for you around our family altar," and I have lived to thank that brother for that. I believe more and more in the prayer of God's people for the worker in the field.

I have taken for my motto in the Sunday-school work, and I don't know where I can find a better, "*Do the best you can with what you have.*" As I thought of this wonderful normal class work that you are doing throughout the state, I said to myself this afternoon, "Are these who are taking this advanced course in our Sunday-school work going to do the best they can with what they have?" I tell you, graduates of Prof. Hamill's course, we shall expect a great deal more from you after you get through your course than you have ever given; and I am sure that we shall have the joy of seeing that you are doing the best you can with what you have.

Let me illustrate with a few instances from Minnesota. I went into one of the little towns and organized a Sunday-school. I could find just one Christian man who was interested. When I went to him he said, "What are you here for?" I said, "To organize a Sunday-school," and he answered, "You can't do anything here." I said, "We will see about that." He was an undertaker, and I went into his shop to talk with him. He said, "You see how the folks are living in this town, in tents; we haven't a school house or anything of the kind in which to hold a Sunday-school, and you can't do it." I said, "My motto is 'Do the best you can with what you have.'" He said "What can you do here?" I said, "We can organize it in this shop if we can't do any better." He said, "Organize a Sunday-school in a coffin shop, who ever heard of such a thing!" I said, "Do the best you can with what you have." I want to pause in my story to say to you Sunday-school workers that you have never been in a community where the boys and girls do not want a Sunday-school. We organized a Sunday-school in that coffin shop and it did not die there. It was a lively school and from it has grown one of the most efficient churches in the south-western part of the state. I had no place that night to sleep except in the coffin shop and I slept with coffins all around me. I did the best I could with what I had, and I got along all right.

Let me give you another incident. I was visiting with a pastor in the Red River Valley, and he said to me, "We will go and call on some of my parishioners to-day." We took a drive of eight or ten miles over the prairies. This was in the winter time and so cold that people could not live on the prairie. We finally came to where the home of one of his members had been, but no one was there. We saw a team coming and we asked the driver if he knew where the St. Clairs were. He said, "You will find them over in the river bank; it is too cold for them on the prairie." We drove our team down on to the ice that covered the river and we came to what seemed to be a barn yard at the side of the river bank. At the side of the river bank and facing towards the south was a hole about sixteen feet square and in this hole in the ground was another opening, a door. They had cut a great square hole in the river bank, covered it with willow trees and with

branches, so the wind would sweep over the top of the house. It makes a wonderful difference in Minnesota which way the wind blows, whether it blows through the house or over it. So we went into that home. From the willow branches which covered it sprouts had started, and there was a canary bird which sang a welcome to us. He seemed to be so glad to see us that he sang as if his throat would burst. As I looked at that home I asked, "Where do you sleep?" The mother drew aside a curtain or carpet, and there on the side of the bank were bunk-like arrangements, not quite so luxurious as a Pullman. It was only a two-room house. I was on Sunday-school business and asked, "What do you do for a Sunday-school up here?" She said, "We don't have any in the winter, it is too cold." I said, "Why don't you have a Sunday-school here?" She said, "How can we have one here?" I counted, there were father and mother and nine children. I said, "Why do you want any more for a Sunday-school? Have you not enough to begin with? I don't know how many more you ought to have." She said, "Our nearest neighbor is a mile away." I said, "That doesn't make any difference. You don't need any neighbors." She said, "We haven't any Bibles or quarterlies." I said, "I can arrange all that." So we organized a Sunday-school. We elected the father superintendent, the mother assistant superintendent, the oldest daughter secretary, the next treasurer, and so we went down through and gave them all offices as far as they ran, and put the baby in the infant class. What became of the Sunday-school organized in the river bank? Three years afterward I was at the dedication of a new meeting house in that neighborhood. After the meeting a lady came up with a smile on her face and said, "You don't remember me, do you?" I said, "I guess I do." She said, "You remember that Sunday-school you organized in the river bank? That was the beginning of good times in our family: that winter as we gathered for the study of God's Word, our three oldest children were brought to the Lord Jesus, and since then all the rest have been converted except the baby, and he is nearly old enough to be converted, and I expect he will be brought into the fold." Oh, despise not the day of small things! You, friends, from these counties we heard about this afternoon, go back to them, I am sure you can start a Sunday-school in your own township and carry on the work. Perhaps you are saying, "What can I do?" *Do the best you can with what you have.*

I drove eighteen miles over the prairie with a minister. When we stopped at the parsonage, I enquired, "What are you people doing here anyhow, that you haven't any Sunday-school?" He said, "Is that what you stopped for?" I said, "Yes, I am here to organize a Sunday-school." He said, "If that is what you stopped for, you can go on to your next appointment, you never struck such an ungodly neighborhood in your life as this." Said I, "I am not so easily discouraged." Said he, "What are you going to do?" Said I, "Do the best I can with what I have." Said he, "You'll do nothing here." This was Friday afternoon. Said I, "We can go to the people and invite them to come; you don't know what you can do until you try. We can have the meeting house for an evening meeting, can we?" Said he, "Yes, and that is about all you will have." Said I, "You go up one side of the village and I will go up the other side, and invite people



to come." My friends, a house to house visitation with a warm hand grasp and a kind word will help you build up Sunday-schools better than anything I know. (Applause.) Just try it when you go home. So the minister started up his side of the village, and I started up my side. I had not gone more than a block before I came upon some young fellows playing base ball. I was at once interested. I have always loved baseball. When I was in school at Alton there was a time when I thought seriously of becoming a professional ball player. If I had, I think I would have been getting a better salary than as Sunday-school missionary. So I watched these young fellows. It was a nice game. My hands were just itching to get hold of that ball. I said, "Can I take a hand in your game?" The young fellows said I could, and the boy with the ball threw it. Maybe he didn't throw that ball hard! I held up these hands which hadn't caught a ball for years to catch it, and I guess I did. It seemed as though the flesh would come off of these hands, but I held on to that ball. I would not have let that ball go for five dollars. It was a very pleasant thing for me to get out and exercise myself a little and have a good time with the boys. The captain of the nine said to me, "Stranger, you play ball regularly, don't you?" I said, "No, I am out of practice." "Out of practice! Well, what a player you must have been when in practice." He said, "We are in a lot of trouble; we are going over the prairie to-morrow to play the Kingston club, and our short stop is sick and we haven't got anybody to play in that position; will you go and play with us?" I said, "You are running a good deal of risk to take a man without any practice." "We'll take the risk if you'll go." I said, "I'll let you know in ten minutes." "What do you want ten minutes for?" he asked. I thought I had better go and see the minister. I went down; I had to wait for him. When he came his face was all smiles. I said, "How did you get along?" "Oh," he said, "we are going to have the biggest meeting ever held in this town, we are going to have a jolly time. How did you get along?" Of course I had to own up. "I have been playing ball with the boys." Then you should have seen him. I said to him, "I have come down to ask your advice; they are in a lot of trouble, they are going to play the Kingston club to-morrow and their short stop is sick; they want me to go with them and I have decided to go." He said, "I thought you had come to ask my advice? If you go, the secretary of the society will hear about it." I said, "I wish you would wait until to-morrow evening." He said, "Why do you want me to wait?" I said, "I think Dr. Griffiths would like to know how the score stands." So I went with the boys and we played the game and won. Then we got into the farm wagon and drove back to the village, and when we got out in front of the village store the captain of the nine came and said to me, "Stranger, what are you doing here?" I said, "I am a Sunday-school missionary, and I am going to organize a Sunday-school." Said he, "You served us a mighty good turn at that game of ball to-day; we would have been beat sure if it hadn't been for you; if we can help you in this Sunday-school business, just call on us, will you?" I had those boys just where I wanted them. I said, "Yes, you can." So we organized the Sunday-school. They came in and the captain

of that nine was elected secretary, and the last word I had from him he was still secretary.

Then we held a meeting for young men and I said, "Boys, if you know any young men in this neighborhood who don't go to meeting, invite them. At that meeting I gave them a talk about "The Two Sides," only two sides in this world, the Lord's side and the devil's side, and that game of ball gave me some good illustrations. After the meeting was over the young fellows came up to shake hands with me. I saw their hearts had been touched. I said, "Have I been speaking the truth to-night?" The captain of the nine answered, "You bet you have, young fellow." I said, "If I have been telling the truth and you are on the wrong side, come over unto the right side." Since that time two of those boys have become deacons in that church, and two of them trustees. I think it paid to play that game of ball. (Applause.) When we organized that Sunday-school we helped those young men and that was the beginning of good times in the village, and to-day every leading man in that town is a member of that church, and if you ask them to give you a little chapter in the history of the church they will tell you that a game of base ball was the beginning of the good things. Whenever I go up there they want me to come two days early. You know why. Just on purpose to have another game with them. This is what I mean by doing the best you can with what you have.

Now I want to show you my maps. I brought them that you might see what we are trying to do. I learned the use of maps when I was in Illinois before. (Mr. Smith proceeded to elevate his maps in front of the pulpit.) When I went to Minnesota I went commissioned by our American Baptist Publication Society. This society commissions a Sunday-school missionary for each State and territory. It is the business of the missionary to keep track of all our denominational Sunday-school work. In the first place I found my early geographical education had been neglected. Why, don't you remember that Monteith's geography which we used to study at school, gave a full page to the state of Maine, another page to New Hampshire, to Vermont another page, and to Massachusetts, Connecticut and Rhode Island another page, and put Wisconsin, Minnesota, Iowa, Dakota, Nebraska and one or two more on the same page? So I thought, it would be a nice little place up there in the north-west to drive over; that it would be about the size of Massac County down in Illinois. When I got up there I found I could take Maine, New Hampshire, Massachusetts, Vermont, Connecticut, Rhode Island and half of the state of Ohio and put them down inside the state of Minnesota. Then I thought they had given a little man a pretty big territory to spread himself over. But I said, "If God will give me life and strength I will do the work that needs to be done there. I found we had 154 Baptist churches in Minnesota, and I believe we only had 66 Baptist Sunday-schools. I said, "What about the other 88?" When I went to Minnesota I took this stand, and I think every loyal Sunday-school worker in Illinois will say I am right about it. I said, "Where there is strength for a Baptist church there is strength for a Baptist Sunday-school," and the Methodist church or the Presbyterian church and the other churches the same. Am I wrong about that? (Cries

of "No!" No!") I have found it to be so. I have been engaged in denominational work in Minnesota during the past thirteen years, but you cannot find any one in Minnesota who has ever heard me say a word against other denominations. I say, God bless them all in the work they are doing. I find I have had about all I could do along our lines, but I want you to know that denominational lines have not conflicted at all with our Minnesota State Convention work; they have helped it. Judge Perkins, whom Mr. Reynolds met when he was up to Minnesota a few weeks ago, left a judgeship with a salary of \$3,500 a year, to devote his whole time to the Sunday-school work in Minnesota. He is our State Secretary. How can I help Judge Perkins? I will tell you. I thought of it when our brother W. B. Jacobs spoke this afternoon about the difficulty of getting reports. When Judge Perkins wants a report on the Baptist Sunday-schools in the State of Minnesota, he hasn't got to write around to all the Baptist Sunday-schools in the State; all he has to do is to write to me, for it is my business as Baptist Sunday-school missionary to know the condition of every Baptist Sunday-school in the State, and if he writes to me I give him all the figures he wants and thus help him in making out his report. The Presbyterians have their Sunday-school missionary, and so have the Congregationalists. Now, how can we come together? We can come together in district conventions and state conventions and in that way we help one another and God is blessing the work. I found that there were eighty-eight of our churches which reported that they didn't have any Baptist Sunday-school. Only sixty-six had, and these I designate in crimson on the map. Between forty and fifty Baptist churches reported no Sunday-school whatever, and I gave them the black square. I also found in some communities that two or three denominations were holding a union Sunday-school in our Baptist churches, and to those I gave the green spot. That shows the condition of the work when I began (pointing to one of the maps). I said, "If God will spare my life we will see if we cannot change the complexion of this map," so I went to work and made the other map. God indeed has blessed the work and we give him all the glory for the blessing that has come. Now I show you our Baptist Sunday-school map, in which we allow only Baptist Sunday-schools to appear. This is because I am engaged in that work specially. Instead of 66 designated in the crimson with about 4,000 for the study of God's Word, we now have 231 Baptist Sunday-schools in Minnesota and in them are gathered 17,500 for the study of God's Word.

But this is not the best of it. When I first went to the state a gentleman said to me, "Do you believe that boys and girls can be Christians?" I thought it was a strange question for him to ask a Sunday-school missionary. I said, "Yes, I do." He said, "I am glad you do; there are lots of people who say they do, but don't." I said, "What do you mean?" He said, "I will give you a bit of my own experience. When I was a boy ten years old I went to the meeting every night; I heard the minister preach, I knew I wanted to be a Christian, but somehow or other I went out of the meetings and no one ever noticed the boy. One night the minister preached a sermon and at its close he said, 'If there is any one in this room who wants to accept Jesus Christ, let him come to the front seat.' I got up from

the back seat and came up the aisle, and there sat my Sunday-school Superintendent and he says, 'Run back, Johnny, this is no place for boys.' The devil doesn't say that; you never heard of his saying, 'Run back, this is no place for boys,' but he says, bring them in, bring them in.' Oh, my friends, as we engage in this Sunday-school work let us aim for the conversion of every boy and girl in our schools. May I give you a few further facts in regard to our work in Minnesota? I can speak only for our denomination as I have not the figures for the others. If they could give you their figures I am sure sure you would be pleased. During the past five years more than 3,000 of the boys and girls in our Baptist Sunday-schools have accepted the Lord Jesus Christ and united with our churches.

And now, in regard to the chapel car, about which perhaps you have heard. About two years ago Dr. Wayland Hoyt was riding with his brother, Colgate Hoyt, in his private railroad car over the Northwestern road. The preacher brother said to the railroad brother, as he saw the many towns along the line of road without churches, "It seems to me you railroad men ought to do something for this country that you are not doing." The railroad brother said, "We are doing very well in giving them facilities for shipping in and out." The preacher brother replied, "You get paid for that; what I mean is for you to do something wherein you do not see a return in dollars and cents." And he suggested to his brother that it would be a good idea to build a missionary car. When I first went to Minnesota, down in the southwestern part, thirteen years ago, a Superintendent had a Sunday-school. He had no place to hold it unless he moved his goods out of the store and he could not very well do that. He wrote a note to the railroad company, and from the headquarters in St. Paul he got a letter, "We will be very glad every Saturday night to side-track the rear passenger coach of our Saturday night express near your big elevator. You may use it for Sunday-school purposes and church services, and our Monday morning train will take it when it comes back Monday morning." I had a dream about that time and wondered if the time would ever come when we would have Sunday-school missionary cars. A few weeks after Dr. Wayland Hoyt had spoken of this to his brother, I received a letter from New York city informing me that a "chapel car" syndicate had been formed, and requesting me to sketch out what I thought would be a good missionary car and send it on. It did not take me long to go to my architectural friend and give him what was in my mind, and we sketched out what we thought would be about the thing and sent it on. Two years ago this winter, while speaking in the eastern churches, I received a letter asking me to stop at Dayton, Ohio, that they had a car they wished me to see. I stopped at the Barney & Smith Car Company's works. I went out there and Mr. Eugene Barney took me into the yards and there showed me the chapel car. In one end of the car I found dining shelves and book shelves to the top of the car, a nice writing desk and lockers and a sleeping section. There was an Adams and Westlake stove and a copper lined sink connected with a large water tank over head, with a good supply of water, and a sideboard, a china closet, linen and bed clothing. There was also an Estey organ. The Estey Organ Company, when they heard about the building of the chapel car, asked the

kind of wood in which it was to be finished, and they made the case of the organ to correspond with the finish of the car. As I looked into the seating arrangements I found we could get into the car very comfortably 100 people. This car was taken to St. Paul, and there the ladies of the first church put in Smyrna rugs and furnished the table with silver ware and china and everthing that was necessary for the car. Then the question arose "What about transportation?" So I called on Mr. Mellen, General Manager of the Northern Pacific, and I told him about the car and said to him, "Can you do anything to help us?" He dictated a letter which read like this, "To the Division Superintendents and Conductors of the Northern Pacific Railroad: You will pass Mr. Boston W. Smith and one attendant with chapel car Evangel. You will take the car on any train he desires, and you will side track it wherever he wishes. Make it as pleasant for Mr. Smith as you can." When I got that letter I thought I owned the Northern Pacific Railroad. Then I started out on the work of organizing Sunday-schools. It is no trouble to organize a Sunday-school in this Sunday-school car. God has wonderfully blessed this work. We started out to circulate literature, scattering it throughout the northwest, and we have in the chapel car the Word of God printed in six different languages, so that we can give it to the people who settle in this northwest country. What class of people do we reach? All classes. The railroad men call it their church. When we run into town they wont let us do anything about the car. They clean it, oil it, look after the lamps, and do everthing, even to keeping the ice box full. I wish I had the time to tell you how the railrood men have been reached, conductors and brakemen and other hands generally. On one of our trips the conductor, four waiters and two cooks gave their hearts to the Lord Jesus Christ before they went out of the chapel car.

MR. B. F. JACOBS: I wish you would run it into Chicago.

MR. SMITH: Perhaps it would be a good thing for the World's Fair and prove a blessing to those folks in Chicago. I wish you could see how the travelling men enjoy the car. We have prayer meetings in the car and the traveling men are wonderfully pleased if they can have an hour of service. God bless our Christian travelling men. Once in a while we meet a man who says, "Travelling men cannot be Christians." I tell him he does not know. I know they can, because the men who are selling the most goods through the northwest are Christian business men. One of these men told me that he took an order one day, a pretty good order, and when he had finished taking it the merchant said, "You better come over and wet that down with me." "What do you mean by that?" "Come over and drink with me; I have given you this order." And George said, "If I have got to drink with you I can't sell you goods; I don't drink." "You don't? You can't take a drink with a fellow after he has given you such an order as this? Give me back that order, please." So George handed the order back to the man, who put the order down on the table, took out his pencil and duplicated quite a number of things and then added something to it and handed it back saying, "You are the kind of a fellow I can depend on." That is the kind of traveling

men we have got. The merchants know that these men who live consistent, Christian lives on the road are the ones they can trust.

I wish you could attend our prayer meetings in this car. I took it out to the Pacific coast last winter. The people came in the mornings for family worship. In the afternoon we had a Bible and song service and in the evening another service, and to these services all classes came. We had prayer meetings in that car, just think of it, that car going forty miles an hour! Think of a prayer meeting going forty miles an hour! That is faster than some prayer meetings I have been in.

Up to date we have organized thirty-one churches and schools in the car. God's hand is in this movement. It is a nineteenth century movement. It is missionary work. I am sure God is in it because the railroad companies are opening their tracks. I had occasion to take the car up another railroad a few weeks ago, and they said, "Don't you do it, that belongs to us; you get another car for the other road if you want it; don't take this car off our tracks." That is the way they feel about it.

As you think of this movement will you remember, dear friends, once in a while, when the prayer meeting drags a little, to get up and say, "Now let us pray for the work in the chapel car, wherever it is." God will hear your prayer I am sure and will bless you in offering it.

Mr. Sankey was then requested to sing a solo, and announced his selection as No. 269, "Throw out the Life Line."

## THE FIELD AT HOME AND ABROAD.

H. M. HAMILL.

Mr. Chairman: After the Smith family have spoken, I am sure the audience will agree with me that there is very little left to be said. I am to speak to-night for a little while upon the work at home and abroad; more particularly of the work in other states.

It has again been my good fortune to pass through a number of states of the Union, and even to extend my tour into the Canadian provinces. For the first time in my life, on anything like a permanent visit, I had the high privilege of standing upon the pavements of Canadian cities, and of mingling with the Canadian people. I do not know that any Canadian heart to-night, self exiled a little while from its native land, needs the word of encouragement that I shall speak, but I am here to say to an American audience, either by nativity or adoption, that the Canadians are *par excellence*, a Sunday-school people. They have some peculiar qualifications which we might do well to imitate. To begin with, they are Sabbath observing in the highest degree. Never once in the provinces of Canada would there be permitted the opening of the doors of an exposition on Sunday. I was in the cities of Montreal, Hamilton, London and Toronto, and notably in the last three, I found the Sabbath as peaceful in these large cities, and business as absolutely at rest, as under the leafy trees of some primeval forest. I very much fell in love with that peculiarly Canadian qualification of a righteous reverence for the day of the Lord. I

liked another thing, and we might well imitate this, that the Canadians, whatever they may be lacking in other things, do their religious duties with all their might. I dropped down in the city of London, Ontario, on Friday afternoon. I found my first Canadian Sunday-school audience at the hour of three in the afternoon, with probably not less than 600 people, and it filled as large a place as this lower floor. Business men I found notably in those Canadian audiences; men, instead of being in almost a hopeless minority, were rather in the majority. Wasn't it Dr. Henson who said, from a musical standpoint he sometimes feared that from America not enough men would go up to that bright land to sing bass? I can assure any man in the United States, who goes as the servant of the International Sunday-school movement, a cordial welcome when he puts foot upon the soil of Canada. They may not desire to be annexed, but you may be sure that they will annex you in the highest and best spirit of Christian hospitality. They are doing faithful Sunday-school work. They are intensely loyal to the International Sunday-school movement; and Mr. Chairman of the International Sunday-school work, you may count your friends by the thousand in the United States, and you have the high privilege of doing so, but there beats in no American bosom a warmer heart for you than beats on the old soil of Canada.

I call your attention to two things I saw in the city of Washington, one in a vision of the future, the other in a fact of the present or recent past. One man in the city of Washington, the capital of the United States, has put his hand into his pocket—a big hearted Baptist layman, belonging to the Calvary Baptist Sunday-school—and has subscribed \$70,000, with \$70,000 to be added thereto by his church, to build a Sunday-school chapel, which will be the finest building in the world dedicated to the service of the Sunday-school; and which is fittingly to be placed in the capital of our nation. Do you know the secret of the extraordinary liberality of that man of God, already liberal in many things but extraordinarily liberal in his bequest of \$70,000 for a Sunday-school building? And what led the church to spring to his support and duplicate the amount that he was willing to give? It is the fact of a successful experiment dating back three years, under the faithful ministration of the pastor, Dr. Green, assisted by his superintendent and officers, resulting in the building up of the largest senior department in the eastern or Atlantic states at least. Out of that large senior department there has come into the hearts and minds of the people of that church the possibilities and magnitude of Sunday-school work, and now they are going to lodge their Sunday-school department and all other departments in the finest Sunday-school building in the world.

MR. B. F. JACOBS: How many have they got?

PROF. HAMILL: On a bleak March day 550 persons over 21 years of age, in the auditorium alone.

As you journey southward you come into the southland through the new south. I was not looking for the old south—I was born in the midst of the old south—I was looking for its brighter side. Mr. Chairman, I never look upon the dark side of anything. It is well to diagnose a disease: I think it is better to discover a remedy. I think

it is best some times not to tell the patient what the matter is with him. So in going down into the southern states I determined to see what was best in those people and best in their ecclesiastical work. I went into old North Carolina. I see its representative, in this convention to-night, who sits for the first time in the presence of the Illinois Sunday-school Convention, and he will, I trust, come to this platform at the call of the chairman and will speak a word of greeting from the old north state.

I had many delightful experiences through the southern states. Still, there were some things that were faulty. While there was the dash of enthusiasm which characterizes these people, some times not compensated by persistency in and for the work, I found that there was a progression in all Sunday-school work. They have passed from the era of conventions, and are putting into the field through all those southern states competent missionaries. They have one in North Carolina, another in South Carolina, one in Florida; they are putting one in the field in Alabama, and also in Louisiana. They have a splendid young Illinoisan in Texas, and all through the south, as their means permit, they are trying to do faithful Sunday-school work. Their means do not permit the expenditure of money as with us. I beg of you to remember always when you think upon the Sunday-school work in the south, and when you see the delegates from the south in the city of St. Louis, that those people have not the fertile prairies which you have in Illinois; they have not spacious barns in which to house well fed cattle. They are poor, but their poverty is not their reproach. They are getting the better of it; they are fighting the battle manfully. I have no sympathy with one who goes down into the south, comes back and has no better word to say of them than that spoken in a sort of semi-derision of their abjectness and poverty. Shame upon anyone who cannot go to the southland and see that they are blood of our blood, bone of our bone, and flesh of our flesh. As Albion W. Tourgee said in the *Chicago Inter Ocean*, they have truer Americanism there than in other sections of this country, in this sense, that they have not been overcome by the un-Americanizing immigration from other lands. I am glad to notice two or three things: First of all, their kind reception of a man who came to them ostensibly from the north and not as one known to them as born of the south. Second, the tender love they have for the state of Illinois. No man can go to any southern state, as a Sunday-school worker from Illinois, without finding an open sesame into every house in the very *name* of Illinois Sunday-school worker, whether it be the hut of the peasant or the palace of the richest merchant king in the south. I remember they spoke continually of Mr. Reynolds as a father to them, and how gladly they recalled the time when Brother B. F. Jacobs stood upon their platform. So it would be if the humblest of you would go under the divine *ægis* of the Sunday-school work, and especially of the Illinois work. They are very appreciative, and they are trying to build up something better than what they had in the past. Away with the shadows of the past! Away with that ecclesiastical partisanship which would fasten those shadows upon any portion of our land. All hail to the International Sunday-school work, which alone, under God, has been the instrument that has



riveted again the bonds of affection which obtained when I was a boy and came as a babe upon my mother's breast into the southland. The only agency that I know of to-day which is trying to renew those tender ties of affection that once obtained between the pine of Maine and the palmetto of South Carolina, so a man can go from one to the other without knowing one from the other, as I saw it, and I say it in the fear of God to-night, is *the mighty power of the International Sunday-school Union*, north and south, which makes men forget the hostility of the past and the belligerency of thirty years ago, and causes them to come back to each other's hearts and to clasp each other's hands as the friends they were in the time long past.

I am glad to say that there is coming a new south. I stood in the city of Abbeville, South Carolina, at the State Sunday-school Convention. The convention was appointed at the same place where the first secession speech was made by McDuffie, and the place where the last session of the Confederate cabinet was held. In that very house that night I stood in the presence of an audience as large as this, and looking up into the gallery I saw three colored men. I knew one of them for I had had correspondence with him. He was in the Legion of Honor normal work in South Carolina, Rev. D. H. Johnson. He had organized classes, had held institutes, had planned programs, and had done as efficient work in his place as I had in mine, and perhaps more so. In speaking to that great audience I looked into the faces of those proud South Carolinians and I said to them, "You have one thing more to do ; you should stand for these colored people ; they have a right to expect it, and upon you rests the responsibility, divinely placed, to stand for those colored people and give them the religion which comes from the Word of God ; give them the religious education that is had in the Sunday-school work ; help them all you possibly can ; you ought to do it, and upon you lies the responsibility of doing it. And the people came and took me cordially by the hand and said, "You are right." The chairman, a South Carolinian, Mr. Carlisle, a name that is as proudly known in the south as any name possibly could be, in the past or present, came to me the day after and said, "Mr. Hamill, the thing that is on my heart more than anything else is, what can I do in the Sunday-school work to help these colored people in the south?" I have this much to say to-night: I am a poor man on salary, but as long as I have any salary to draw I stand for one proposition, that I trust will be made good at the next International Convention, while we are planning for great things, while we are pushing on the battle in Minnesota by railroad cars, or Sunday-school wagons or by whatever machinery, I beg of you who occupy these fertile prairies and have this splendid land, these thrifty farms, not to forget the poor black man of the south who has been for thirty years out of slavery, and who on account of his poverty has been deprived of the privileges that are common among you. I beg of you whenever the word is spoken by the chairman of the International Committee to put your hand into your pocket and take out liberally of your substance, and thus open a way for the Christian evangelization and education of those seven million blacks in the south. Poor as I am I will give as liberally as any man in this house in proportion to my means, and thank God for the opportunity to improve the religious condition of the blacks of the south.

MR. B. F. JACOBS: How are they on the "lesson" question?

MR. HAMILL: I have a word to say on that now. I know that here and there are dissenting voices saying that there was discord in the minds of some people, who were really very sincere and wanted the best thing possible, as well as something discordant among those who were the hypercritical element in modern Bible study. I kept my eyes open and I will tell you what I saw. I looked carefully in Canada to see if there was any spirit of uprising, disloyalty or censure, or fault to be found with the International movement and the International lesson system. I said to myself, "It is fair, I think, for a man to keep his eyes open and test a system of Bible study which has lived 21 years and has grown so vigorously, and if there be through this country any well founded objection to the International lesson system I ought to be able to find it out." I went without any very positive predilection in favor of that system, except a determination to listen respectfully to any objection, and as far as possible to see nothing but a decided and conscientious honesty of opinion upon the part of any who might criticize. I passed through Canada, from one end to the other, I talked with the leading clergymen and laymen, I was in the Sunday-schools of all denominations, and I give you my word that I never detected the faintest whisper of any disloyalty, or any thought of anything else but the International lesson system, reminding me of the lines in Tennyson's Brook:

"For men may come and men may go,  
But I go on forever."

In the state of—I won't name the state, it would be improper for me to name it—a gentleman sent me a little circular, which stated that on a certain occasion, to one of the cities near which I was stopping, a party would come down from the city of Brooklyn, an International worker under the *aegis* of the International movement, and point out the mistakes of the International work. That man went into that state with that announcement ahead of him, that on a certain day he would present objections and censures upon the international lesson system. In other words, he was going to the house of a man to partake of his victuals and then was going to drive the knife and fork through him as a kind reward for his hospitality. This man under the guise of an international friend and worker was going down there to make a direct attack, and an insidious one at that, upon the International lesson system. I have all respect, Mr. Chairman, for any honest, sincere and well-founded objection to the International lesson system, but I want to say this to-night, and I am sure this audience will listen to me, that I sympathize with that superintendent in the city of Washington, who, when they came to him and importuned him to change the system and the lessons, said this, to begin with, "I have been for twenty years connected with the International lesson movement, and I cannot afford nor can my school and teachers afford to drop out of the ranks, out of the full line of battle, and go out upon the picket post and there face the perils of the battle." He said, "I think the thing for me to do is to stay where I am, until I am most thoroughly convinced that there is something better offered; I am not in favor of any experiment in view of the blessings Almighty

God has bestowed upon the International work and International lesson system." I heard another man talk like this: He took me out upon the sidewalk in front of the house and said, "When you came here before, we had electric light in but few houses; there were perhaps half a dozen residences up and down this street illumined by electric lights; now, sir, you can go to the corner of this block, or any other block of this city, and we have electric lights, and splendid ones at that, shining down upon us, and it is light that is given to the common people. Now," he says, "that is just the difference. I might be willing—I hardly think I would—to go back to the old way and seclude myself and burn my electric light for my own convenience and luxury, but I am not willing to leave the splendid electric light that is shining upon the heads of the common people and lighting them in their study of God and the study of His Word." So, I suppose, all over this country, there is no shadow of unrest except in the hearts of a few, who are thoroughly conscientious and honest about it, and upon the part of a few would be leaders who are not willing to accept things as they are. If we should change the system to please them, we would have to make another change in a few years. All over the south, all through the middle states, in Kansas, Michigan, Indiana and Ohio, I found nothing but loyalty to the International lesson system. Mr. Chairman, allow me to say another word. It is not so much the method of Bible study, I take it, that is pressing upon our hearts, as the fact that the Bible is studied at all by the masses. The great consideration is to have the masses study the Bible, and the method is to be held in abeyance, and whenever a method is fixed upon it ought to be a method that is suited to the masses of the common people and which does not appeal peculiarly to theological students or scholars. Whatever method of Bible study will obtain in the next twenty-one years, I believe that method will be one that the common people like, which the common people feel is in touch with their needs; and so far as the experience of the speaker has gone the great mass of the American people and our Canadian brothers, so far as they have expressed themselves, are in hearty accord with the system that we have. God bless the International system for the blessing it has bestowed upon each of us and upon all our churches! God bless the International lesson system, in that it has realized the prophecy of the English martyr, Wycliffe, who said, "I will make the Bible so common and cheap that every ploughboy in England shall have a copy." The International lesson system in twenty-one years has made the Bible so common among the common people that everybody reads and studies it, and the great world of Christendom touches elbows and forms one mighty line of battle, pressing on to victory. (Applause.)

I have spoken long enough, except to say one word of encouragement. In the providence of God I have been permitted through these many states to speak of the power of the International Sunday-school movement of the United States, and to call attention to the convention to be held next fall in the city of St. Louis, and so it may be that hundreds will come from the south and north, the east and west and sit down together in that mighty city. They are coming (to B. F. Jacobs), Father Benjamin, two score hundred strong, from all over our country. In all the annals of the Sunday-school history of this country

there will not be found such a magnificent body of workers as shall meet during August and September in the city of St. Louis. Mark my prophecy! They are coming with a devout thanksgiving and a determination to do better work. Primarily our work is for the children. I remember well when the Tacoma building, the first high building in Chicago, was erected. The workmen spent a long time beneath the level of the ground. What were they doing? they were laying a splendid foundation, and by and by, when the foundation was completed, the superstructure sprang into being as though the lamp of Aladdin had touched it. Why did they linger so long beneath the level of the earth? Because they wanted to lay deep and strong a permanent foundation for the massive building. So I say to you that all the mighty work which has been done during twenty-one years, under the *aegis* of the International work, has been well done. A broad and permanent foundation has been laid. The fruits of this labor we may not live to fully enjoy, the results we may not live to fully see, but there will come a time when our labors will be seen in golden harvests. I was in the city of New Orleans seven weeks ago. I was growing weary in body and sick at heart for the sight of my beloved state of Illinois, and to meet my brethren here. As I was passing down Canal Street I heard the plaintive sound of music. I followed the sound and it lead me to a phonograph from which came sweet strains of music. I paused to hear it. What was it? Why, it was that old sweet piece of music called "The Palms." Kuntz' cornet had played it and the words had been indented in the cylinder of the phonograph long years before. Kuntz was dead, his cornet was silent, yet there came to the busy throng the sweet strains of that plaintive melody. It sung to me of a sunlit isle away down in the tropical sea, some sweet land of rest, with towering palms, singing birds and a rippling sea upon a pearly beach. I turned away. The cornet was silent, the player was dead, but his work lived. So shall it be unto us. Long after we are gone, there will come through the length and breadth of Illinois and other states the deeds we are working now and the kind words we are speaking to cheer the hearts of unborn generations.

The convention joined heartily in singing,

"Sing them over again to me,  
Wonderful words of life,"

and was dismissed with the benediction by Bishop Bowman.

## SECOND DAY—MORNING SESSION.

A conference of county officers was announced from 8 to 9:30 A. M. lead by Mr. W. B. Jacobs.

The secretaries of a number of counties, and delegates from others, gave brief reports of the progress of the work in their districts. These reports showed an increased interest of Sunday-school workers in the work, and progress upon all lines of Sunday-school endeavor.

At ten o'clock President Hastings took the chair, and the convention engaged in devotional exercises, reading responsively the 116th Psalm and being lead in prayer by Mr. W. C. Pearce.

The report of the Executive Committee was then read by its chairman, Mr. B. F. Jacobs.

## EXECUTIVE COMMITTEE'S REPORT.

DEAR BRETHREN :—Thirty-four years ago, a company of Christian teachers gathered in the City of Dixon, to plan better things for the churches and the Sunday-schools of our State. They gathered in the name of Jesus, the Christ; and they gathered around the book we call the Bible. They believed that book to be the Word of God, and it was precious to them. A generation has passed, the same book is before us, and around it we gather to-day, and in His name we give thanks for the "impregnable rock of Holy Scripture." "The discoveries, the sneers, the ridicule of these years have not eliminated one chapter. Discoveries in the heavens above, and in the earth beneath, and in waters under the earth, have not proven a mistake in its history, nor a fallacy in its philosophy, nor blunted the keen edges of its admonitions." It is a true saying, that "without the Bible a nation declines." It is also true that many of the wisest and best men among the early founders of the Republic believed in the Bible, and in the God of the Bible. *The first movement in America towards supplying the people with the Bible*, was by the Congress of 1777. It ordered the importation of twenty thousand Bibles at National expense, because none were published in the United States. In 1778, the Continental Congress passed this resolution :

*Whereas*, True religion and good morals are the only solid foundations of public liberty and happiness :

*Resolved*, That it is hereby recommended to the several States, to take the most efficient measures for the encouragement thereof

It was a dramatic, but fitting scene in a recent session of our National Congress, when during the discussion on closing the World's Fair on Sunday, a member sent to the clerk's desk a Bible, with the request that the Fourth Commandment be read. And as Christian workers we should rejoice at the action of Congress, and we regret the action of the Legislature of our own State on that question.

## A CENTURY OF BIBLE DISTRIBUTION.

We are being trained to study the past, that we may forecast the future. We are becoming somewhat familiar with the history of the past four centuries, and as we look back to the days of Columbus' childhood, we behold, "Gutenberg and Faust forging the hammer which was to break the bonds of superstition, and open the prison doors of the mind." In 1542, movable types were invented, and as we watch these men placing the types upon the presses in Mayence, we see the first printed book—The Mazarine Bible. From this to the English Bible, the German and the French Bibles, the steps are easy and plain. When first published, the Bible was under a ban, and martyrs went to the stake rather than give up the Word of God. *One hundred years ago, the century of Bible distribution began.* The grandfather of Queen Victoria expressed the wish, "that not a cottage in the country should be without a copy of the Bible, and not a child that could not read it." God's ways are seen in the fulfillment of this wish. A little girl in Wales went to the Rev. Thomas Charles, and cried for a copy of the Bible. This led to the formation of the British and Foreign Bible Society, and this to the organization of the American Bible Society, whose issues of the Scriptures now number more than fifty million copies, printed in more than eighty languages and dialects, while the total issue of both Societies exceed one hundred and twenty million copies, published in two hundred and eighty languages, tongues, and dialects. To this we may add the great number of copies published by other agencies and private parties, and think of the force that has been exerted upon the world, through and by the Scriptures. We do not undervalue literature, but it cannot take the place of the Bible. The writings of Plato, Homer, Dante and Shakespeare, do not arouse the conscience, or lift up the fallen and sinful; but the gospel of Jesus Christ is the power of God to every one who believeth.

## THE TWO ARMS OF THE CHURCH.

But, the Bible alone, is not all we need. It must be presented by a human hand, and a human voice must re-echo the divinely spoken word, and that voice must come from a heart that beats responsive to the heart of God. This need called forth the Sunday-school. "The establishment of Sunday-schools created a demand for the Scriptures, and these in turn encouraged the Sunday-school, and thus *the Sunday-school and the Bible became the two arms of the Church.*" This union must be preserved. The Word and the Work go together, and every true Sunday-school worker should be a lover of the Word of God, and a firm believer in its authenticity, its inspiration and its power.

It is our chief business here, to examine the Sunday-school work of the past year, as reported by the representatives of the Counties and the Schools.

## THE WORKERS IN THE FIELD.

Your Executive Committee held four meetings. One in Centralia, two in Chicago, and one in this city. The work has been conducted under the supervision of the General Secretary and his assistants, and PROF. HAMILL, Superintendent of Normal work. In the division of

labor, the Secretary, Mr. W. B. JACOBS, has conducted the correspondence, the publication of the "*Trumpet Call*," Normal lesson books, papers, etc., the work of the Loyal S. S. Army, and has attended 12 County Conventions, viz: Cook, Will, Du Page, Lee, Mercer, Kankakee, Woodford, McDonough, Macoupin, Menard, De Witt and Shelby.

Prof. HAMILL has attended 22 County Conventions, viz: Pike, Woodford, Edgar, Washington, Clinton, Morgan, Douglas, Clark, Coles, Christian, Knox, Jackson, Ford, St. Clair, Kane, De Kalb, Peoria, Champaign, Fulton, McHenry, Henry and Hancock. He has conducted 15 District Institutes of three days each, viz: 2d District at Belvidere, 4th at Viola, 5th at Princeton, 6th at Bloomington and Gibson City, 7th at Canton, 8th at Carthage, 9th at Quincy, 11th at Springfield, 12th at Shelbyville, 13th at Marshall, 14th at Effingham, 16th at Greenville, 17th at Carbondale, 20th at Anna. He has attended 10 local institutes and meetings. A part of his time has been devoted to International work, under the direction of the Executive Committee; this is mentioned elsewhere.

MR. W. C. PEARCE has attended 44 County Conventions, viz: Du Page, Grundy, Kane, Winnebago, Carroll, Jo Daviess, Ogle, Stephenson, Rock Island, Stark, Bureau, Iroquois, Livingston, McLean, Henderson, Warren, Adams, Brown, Cass, Schuyler, Greene, Logan, Mason, Montgomery, Sangamon, Moultrie, Piatt, Vermillion, Crawford, Effingham, Fayette, Jasper, Bond, Madison, Perry, Hamilton, White, Pope, Alexander, Johnson, Massac, Pulaski, Cumberland and Saline. He has also held 4 County Conferences, attended 30 Township Conventions, 8 special meetings, and made special visits to 5 counties.

MR. ROBERT E. HALL has attended 15 County Conventions, viz: Adams, Marion, Calhoun, Macoupin, Shelby, Tazewell, Putnam, McDonough, Randolph, Bond, Clay, Richland, Monroe, Scott and Sangamon. He has attended 14 Township Institutes, 55 Township Conventions and meetings, and held 50 Conferences with S. S. Workers. His work has been in 21 Counties.

PROF. H. M. STEIDLEY attended 12 County Conventions, viz: La Salle, Tazewell, Lawrence, Franklin, Jefferson, Williamson, Edwards, Wabash, Wayne, Gallatin, Hardin and Saline.

MR. GEORGE W. MILLER has attended 12 County Conventions, viz: Edgar, Coles, Douglas, White, Effingham, Jasper, Crawford, Clay, Union, Franklin, Du Page, and Will. He has also attended 2 Institutes, 72 Township Conventions, and has visited many towns and held conferences with S. S. Workers.

MRS. JULIA C. WEST has attended 3 County Conventions, viz: Richland, Lawrence and Jersey, and many Township Conventions. She has worked in Richland, Lawrence, Greene, Pulaski, Saline, Gallatin and Morgan Counties.

MISS MABEL HALL attended 4 County Conventions, viz: Whiteside, Marshall, Macon and Douglas.

PRESIDENT MARSHALL attended 3 County Conventions, viz: Putnam, Knox and Rock Island.

MR. T. B. STANDEN attended the Kendall County Convention.

The only counties not visited by some worker representing the State were Lake and Boone. These Counties are well supplied with home workers.

The whole number of Conventions reported are as follows: County Conventions, 102; Township Conventions, 1,086; District Institutes, 15; County and Local Institutes, 21; Conferences and Meetings, 64.

The Secretary's report shows a gain of 221 new schools, and a loss of 157 schools previously reported. A small portion of the loss is real, the larger part was the result of correcting former statistical reports. The total number of Sunday Schools is 7,255, with a membership of 694,602. The net gain in membership after correcting the tables, is 8,908. The comparison with former years is seen by the following table:

Report of	1888.	1889.	1890.	1891.	1892.	1893.
No. Schools.....	6,744	6,863	6,980	7,037	7,191	7,255
Off. and Teachers....	75,120	76,267	78,151	79,312	81,755	83,757
Scholars. ....	565,606	574,939	590,334	594,200	603,639	610,845
Total .....	640,826	651,206	668,484	673,512	685,694	694,602
Pub. School Enroll't.	1,096,540	1,118,462	1,118,472	1,163,440	1,163,440	1,221,832
Received into Church	24,153	18,660	21,508	20,606	25,223	21,336
Convent'n's Reported	1,308	1,156	1,089	1,267	1,247	1,188
Institutes Reported ..	.....	.....	.....	13	19	35
Normal Classes Org..	.....	.....	.....	.....	74	88
Given to State Work	\$4 486 77	\$6 742 70	\$7 066 52	\$8 121 59	\$8 490 22	\$8 713 94

This table should prove a stimulus to us. Some Counties report "We are holding our own." We may well ask, who is holding the others? We are sent out to win victories, not merely to hold our own.

#### DISTRICT AND COUNTY PRESIDENTS' WORK.

Reports from District and County Presidents, are encouraging. Normal Classes are multiplying, and the desire for better teaching is manifest. House to house visitation is under consideration in several counties. Some plan is needed for training county and township officers, and blanks or forms, and circulars containing specific instruction and suggestion are asked for. Some of the District Presidents have attended the Conventions of all the Counties in their Districts, and some of the County Presidents have attended Conventions or Institutes in all the townships of their counties. In other cases one or more S. S. workers in the County have accompanied the President, or state worker, in such visitation.

One District President asks for a State Worker to be assigned to the district. This request calls attention to the plan adopted by New York. The state is divided into districts under the supervision of members of the State Executive Committee. Each district having one member of the Committee who acts as president of the district, and, with a District Executive Committee, is responsible for the work in the district. A state worker or missionary is sustained in each district, and there is a generous rivalry between the different districts. The plan is worthy of consideration. In this connection it may be best to consider a change in the manner of electing the State Executive Committee. A suggestion has been made, that the Committee be divided into three classes, to serve for one, two and three years, respectively, and that after the first election under this plan, that one



third of the Committee be chosen annually to serve three years. Your present Committee urge you to consider the advisability of selecting annually some young men of well known ability, that the Committee and the State may have the benefit of such workers and leaders as are qualified, and called of God to this work.

#### TRAINED S. S. SUPERINTENDENTS AND HELPERS.

It is admitted that S. S. work is advancing toward better methods and more thorough teaching, and as a consequence better Superintendents are in demand, and the time is coming when, among the inquiries concerning the fitness of a pastor, the question will be asked, What are his Sunday-school qualifications? There is no field of Christian work, that offers more inducements or better pay for trained and qualified workers. The Pastor of one of our leading churches recently asked for a qualified man, to be Superintendent of the Sunday-school, and Pastor's helper or assistant. This is according to the Scripture, which recognizes the various gifts of the Holy Spirit. We also need trained Field workers, missionaries and visitors. God hasten the day when every Evangelical Theological Seminary shall have a well organized Sunday-school Department. We admit the necessity for the training of Missionaries for the Foreign field, and seem to forget the importance of training the workers at home. We admit the value of training our teachers in Secular schools, and overlook the importance of training those who teach our children and youth the greater lessons, which help to form their characters and shape their destinies.

#### OUR NORMAL GRADUATES.

The work done in our Normal Classes and Institutes is in the direction indicated in the preceding paragraph. It is a beginning, but it is but a beginning. The degree of success attained is proof positive that the plan is a good one, and needs only to be pushed forward. *Over ten thousand Loyal Legion and Normal Scholars have been enrolled in this State during the past two years.* Many have taken but a partial course, and dropped out, but much the larger number are completing the course and many have received diplomas. At this meeting we introduce a new feature in the program of a State S. S. Convention and publicly recognize our graduates. The full report of our Normal Superintendent will give the list of 88 Classes with 1400 Members. They cannot all be present with us, but representatives from these classes will be with us, and receive the White Badge of the Normal Department, bearing the Red Cross of the Legion of Honor. We may look down our ranks to-day and view in these Normal scholars the workers who are to lead our schools and conventions in the years to come. The Normal Institutes are our S. S. West Point and Annapolis, where our Cadets are in training for Captaincies and Generalships. God grant them an unshaken faith in His word and a persistent purpose to conquer in His name. "Victory for the Gospel is the only thing to be sought in all places, by all classes of Christian workers. This is the world's supreme need." Let us continue this work. Organize classes in our schools and townships, and train our scholars to become good teachers. *Our greatest*

*need to-day is qualified leaders.* Men and women who are willing to "seek a place among the best workers, aim at the best objects and give place to the holiest principles." These leaders are wanted at home in our own schools, churches, townships and counties. It is a small place where one cannot find a noble work to do. "If we would serve God, and achieve noble results in life, we need not wait for any great opportunity."

You will also learn from the report of the Normal work, that a number of States and Provinces, and many cities have become interested in this plan and are giving it a trial. It will be presented at the International Convention, and the results obtained in Illinois will be the best recommendation. Your committee warmly commend the plan proposed for the coming year.

#### HOME CLASSES AND HOUSE VISITATION.

The reports are good from many counties, but we have not reached all the people. If we are to do this we need more workers and more systematic methods. The Home Class plan introduced by Mr. Duncan of N. Y. has been very helpful in many places. From cities like Rochester and Syracuse, N. Y. to country districts and farming communities come reports of success. The plan is to *organize classes of one or more persons*, who cannot regularly attend school, who will sign a card, and at some hour on each Lord's day, study the lesson, and report with a contribution to the school. The home classes are placed under the supervision of a visitor who keeps in touch with the scholars. Among those enrolled are railroad employes, telegraph and telephone operators, traveling men, busy mothers and servants, and the list includes many invalids and old people. The plan is worthy of a fair trial. Another, and perhaps *the most important work is house to house visitation*. From our nearest neighbor, St. Louis, we are to receive special instruction and help on this question. If this work can be carried into effect in this State, it will largely increase the membership of our Sunday-schools and our churches. These visitors would also be unpaid representatives of the Bible Society. We take it for granted that every family has a Bible, but in visiting to supply those without Bibles, 850,061 families in the United States were found without a copy of the Scriptures and were supplied. Our work of visitation should be connected with the City or County Bible Society, and where such a society does not exist, let one be organized. A part of this work can be done by the Young Peoples' societies. They must have active Christian work to do, if they are to grow, and what better work can they have than this? The offer of a Bible and an invitation to the Sunday-school should go together. "The Gospel armor is useless unless it be put on, the bread of life worthless unless it be eaten, Christ himself powerless, except he is received into the soul by a living faith."

#### MISSIONARY WORK AND NEW SUNDAY-SCHOOLS.

The amount of missionary work performed this year under the direction of the State and County associations is greater than ever before. In some cases the entire county has been visited. 221 new Sunday-schools have been established. That many more are needed

we know and believe, but the difficulty is to find officers and teachers for the new schools. It is frequently the case that schools are started and after a few weeks or months they are disbanded. It is said that "the largest room in the world is the room for improvement, and in this great room there should be great activity." Thorough visitation will show where schools are needed and can be maintained. The plan pursued by our workers is to find the place and then seek for a church or a band of workers who will try to maintain the school. As soon as possible we should try to maintain S. S. missionaries in connection with our county associations. Where the expense is too great for one county to support a worker, two or more counties can unite in the work and divide the time. If these workers are selected from our Normal graduates, who possess the necessary qualifications, the best results may be obtained.

#### THE TREASURER'S REPORT.

The Treasurer's Report shows that \$8,713.94 has been received. 94 Counties have contributed \$6,946.91, the individual contributions amount to \$1,347.61, from other sources, \$294.14. The amount is not as large as your committee expected to have at their disposal, and the plans for work, although modified as much as possible, required an expenditure of \$8,880.00. The balance is small, but we regret it is on the wrong side. We urge upon the counties, more faithful and painstaking effort to secure a contribution from every School, and that the money from the County be promptly remitted to the State Finance Committee.

We also urge that a sustaining membership be secured from S. S. workers, to be divided into classes. 1st Class, to consist of contributors of from one dollar to five dollars. 2nd Class, from five dollars to ten dollars. 3rd Class, from ten dollars to twenty-five dollars. 4th Class, from twenty-five dollars to one hundred dollars. 5th Class, one hundred dollars or more. We recommend that ten thousand dollars be raised for the work of the coming year.

#### OUR WORKERS IN OTHER FIELDS.

At this reunion we are to enjoy a visit from some of our former workers now engaged in other fields. It is a great honor to furnish leaders in a great movement, and we are to hear from Boston W. Smith, now of Minnesota and W. J. Semelroth, now superintendent of the S. S. work of Missouri. Mr. Wm. Reynolds, the Field superintendent under the International Executive Committee will report for the United States.

At the request of the International Executive Committee, and in accordance with the action of the Centralia Convention, Prof. Hamill was permitted to spend three months in other States and Provinces. He visited twenty cities, and attended the State conventions of Indiana, Michigan, Delaware, South Carolina, Louisiana, Texas, Alabama, Kansas, and the Province of Quebec. His salary and expenses were paid by the cities and states and by the International Executive Committee.

## THE COLUMBIAN S. S. BUILDING.

The plan for a Sunday-school Building in connection with the World's Columbian Exposition was unanimously approved by the Centralia convention. At the meeting of the International Executive Committee held at Chautauqua in August, the plan was re-approved and a committee appointed to take charge of the work. Premiums were offered for the four best plans, and thirty-eight sets of drawings were submitted. The committee carefully studied the plans for two days and made selections. These selections were approved by a large number of Chicago Sunday-school superintendents who were invited to examine the designs. The contract was awarded, and after an unlooked for delay (owing to the action of the City Council on buildings constructed of wood) the erection of the building was begun. The plans have been published in many Sunday-school papers, and almost universally commended. In many respects *it is a model Sunday-school building*. The entire cost is estimated as follows: For rent of land, \$5,500; Premiums awarded for competitive plans, \$1,000; cost of building, \$20,000; cost of Furniture, \$2,000; expenses, including 20,000 engraved certificates and 10,000 photo-gravures, printing, postage, clerk hire, etc., \$1,500; Total \$30,000. Of this amount the Sunday-school workers of Chicago have pledged \$10,000. We expect other States to give \$10,000, and we hope the State of Illinois, outside of Chicago will give \$10,000.

It is proposed to use the building for a series of meetings under the direction of Mr. Moody, to maintain a daily morning prayer meeting, and evangelistic services every evening, with preaching services and Sunday-school every Lord's day, Sunday-school conferences, etc., on other days. The American Bible Society will occupy the library with a fine display of Bibles, and various exhibits of Sunday-school Maps, Charts, and pictures, illustrating methods of work, will be given a place. We hope it will be valuable as a model, and as an illustration of Sunday-school work. When we consider that *thirty million dollars have been expended on the Exposition*, and that primarily the object of the Exposition is to furnish models and illustrations of what genius, skill and research can accomplish, we believe *the amount expended for the Sunday-school building will prove a wise investment*. It is the only building erected in the name of Jesus Christ, and for religious purposes in connection with the World's Fair. It stands on the World's Fair avenue, with the great buildings of the Fair in front, and with hotels, exhibitions, stores and places of amusement on every other side. Flags of all nations and countries float from innumerable staffs, but *this building alone will bear the name of Jesus Christ*, and His banner will here be unfurled. This object lesson will, we believe, be of great value, and the building will afford a meeting place for many Christian workers. It is proposed to offer the use of the room to Young People's Societies and others who wish to hold conferences.

The plan for raising the money is to secure contributions from one dollar to one hundred dollars from individuals, classes and schools. Certificates have been prepared and will be given to all contributors of one dollar or more, and the names will be kept in a book in the Sunday-school Building.

Your Committee commend the plan and earnestly solicit the co-operation of all Sunday-school workers of the State to contribute towards the first International Sunday-school building ever erected.

### THREE GREAT QUESTIONS TO BE ANSWERED.

*The first of these concerns the place the Bible is to occupy.* This Book is the central point of attack. "It is under the microscope and it will bear inspection. It has withstood the fire of persecution and it will stand the flood of unbelief." In Turkey the censorship of the press extends to the Bible, and at the bidding of the Sultan the expression "Thy Kingdom come," is struck out. He says he does not wish any other kingdom to interfere with his own. The text (Luke 4:14-21,) chosen by Jesus in His first recorded sermon must be struck out because the word "liberty" is offensive to the existing government. We smile at the foolishness of the Sultan, but what of the critics in Evangelical pulpits and schools, who seek to erase and insert, to amend and correct the scriptures? The fierce fire of the enemy is directed against the Old Testament; he seeks to destroy the approaches to the New Testament, that in turn he may attack Jesus Himself and the Resurrection.

*The growth of Sunday-schools depends upon the view that is held concerning the Bible.* "The Scriptures have a living source, and living power pervades their composition. One God is the living source, one Christ the living center, around which all truth circles, one Spirit the divine life, which carries its power to every branch of the all-pervading truth." A careful study is demanded. "All scripture given by inspiration of God is profitable." This settles two things 1st. It is from God. 2d. It is important. "Whatsoever things were written aforetime, were written for our learning." This should awaken our interest. The first passage shows it came from God, the second shows that it came to us. "The Bible channels the thought, the navigable rivers of God are in the Bible." We need the whole book. We need the histories, the biographies, the illustrations, the ethics and the doctrine. We need the promises, the prophecies, the Commandments and the warnings. *The Bible, itself, is more than a Columbian Exposition, it is a World's Exposition,* and not this world only, but also the world to come. Its divisions are departments, its books are magnificent buildings. Its art palace is filled with the choicest pictures and sculptures. Its music hall is filled with singers and instruments, and re-echoes to the Oratorios of Creation, Redemption, Resurrection and Glory. The songs of Miriam and Moses, of David and Isaiah, mingle with the *Magnificat* and the *Benedictus*, and angels and men, earth and heaven, join in the hallelujah chorus. The Manufactures' Building finds a counterpart in the workshops of Noah, Moses, Bezaleel, and the builders of Solomon's Temple. The history of human habitations is illustrated from the Garden in Eden to the city described in the Revelation, and the rise and fall of Nations and cities, in the history of Egypt and Assyria, Babylon and Nineveh, Jerusalem and Rome. The Electricity building is opened at Sinai and Horeb, at Carmel and Babylon, at the Cross, the Sepulchre, and at the Judgment, and in the flashing light we read the names of Moses, Aaron, Elijah, Daniel, Jesus and John, and decipher the telegrams

from heaven to earth. The Administration and Government buildings are seen from the beginning to the end, and the closing scene with Jesus Christ as judge, distributing the everlasting prizes and awards, make all earthly displays seem insignificant and poor. "The White City by the Lake," "the Dream City" disappears, and the City of God descends from Heaven with a radiance earth never knew. The Kings of earth bring their glory and honor into it, while through its unclosed gates, which open on the North, the South, the East and the West, the nations of the saved enter in, to go no more out forever. The critics have disappeared, the questions concerning the fall, the flood, the atonement and the resurrection are answered, the identity of Moses, Job, Jonah, and Isaiah are established.

"One song employs all nations, all say  
 'Worthy the Lamb, for He was slain for us,'  
 The dwellers in the vales and on the rocks,  
 Shout to each other, and the mountain tops  
 From distant mountains catch the flying joy,  
 Till, nation after nation taught the strain,  
 Earth rolls the rapturous hosannah round."

*The second question concerns the International Sunday-school Lessons.* Let us look through the arches of the International Sunday-school Building, along the lines of our International Sunday-school work, and note the condition of the Sunday-schools in relation to Bible study, before the introduction of these lessons, and study the considerations that lead to the adoption of this system by the Fourth National Sunday-school Convention, which met in Indianapolis in 1872. or, more properly speaking, before the adoption in 1871, of the Experimental Course, that prepared the way for the action of the National Convention. There was no uniformity, but the idea of *adaptation* according to natural or individual selection, prevailed. 1st. The number pursuing any one course was too few to permit a large expenditure for helps, and lesson helps, such as now furnished, were unknown. Such publications as the Sunday-school Times, and the Illustrated Providence Lithographic Rolls, were impossible. Not a weekly religious paper in the United States published lesson notes, reviews in the school and teachers' meetings for the study of the lesson were few, and home study of the lesson by the family most difficult. The theory that each grade of scholars needs a different selection of scripture, was illustrated to such an extent that in one school seven different lessons were studied at the same session. 2d. The study of the Old Testament was neglected. The lessons were usually confined to the Gospels and Acts of the Apostles. It does not appear that any plan had been proposed in the United States that included a study of the Bible as a whole. The attacks upon the Old Testament were increasing year by year, and our scholars were not prepared to meet them. It was at this time that the present Lesson System was adopted. The resolution provided for the selection of a series of lessons, covering (as far as possible) the whole Bible, alternating semi-annually between the Old and New Testaments, the course to extend over a period of not more than seven years. To the first course and the second course together covering fourteen years, the principal objection was that the lessons were fragmentary. The demand was that each book should have more thorough study. The Committee assured

us that they did not see how more time could be given to certain books within the limits of their instructions. The only change in the instructions given to the fourth committee, appointed at Pittsburg, was that the course cover a period of Six Years, instead of Seven Years. This Committee requested representatives from the leading Denominational Publishing houses and some others, to meet them, and unanimously adopted the proposals submitted by these representatives. They arranged for two and one-half years of the six, to the Old Testament and three and one-half years to the New Testament, including one whole year to the study of the Life of Jesus Christ.

The selections for a part of the third course and the beginning of the fourth course have been violently attacked in the press and on the platform, conventions and meetings have been liberally supplied with circulars, and a few words, supposed to charm, have been frequently repeated. The purpose is to do away with the International Lesson system. "Reform it altogether," is the suggestive expression used by one writer. "The International Lesson system is doomed," says another, and one declares that the coming International Sunday-school Convention should recognize the new system. In view of the great importance of this subject your Committee bring it before you. Here, in this State, where the movement for uniformity began, let this question be considered. But before we surrender the results we have secured, and return to the difficulties into which the advocates for disunion would conduct us, and from which we were delivered by the adoption of this system, let us carefully weigh the advantages we now possess against the claims put forward by the individuals who wish to take the place now occupied by the lesson committee and the denominational lesson writers and publishing houses. Especially let us watch that the enemy who has persistently attacked the Old Testament, does not embrace the opportunity that differences between Christian workers sometimes affords, to lead us to surrender a part of the Bible, under the pretext that we will learn more from a part than we can from the whole book.

*The third question concerns the International Sunday-school work; and Sunday-school work throughout the world.* The progress has been too marked, the advance too rapid to have escaped notice. It must be acknowledged that the International Lesson system has greatly helped international Sunday-school work, as carried forward by the Executive Committee appointed by the International Convention. It may be said, that *the International Lessons are the track on which to run the International work*, and if continued, they promise a rapid extension of the work in all lands.

#### THE INTERNATIONAL AND WORLD'S CONVENTIONS.

In accordance with the action of the World's Convention, held in London, England, in 1889, and the International Convention held in Pittsburg, Pa., in 1890, the Second World's Convention, and the Seventh International (Twelfth National) Sunday-school Convention will be held in the city of St. Louis, Mo., Aug. 30th to Sept. 6th, 1893. The important matters connected with the International Convention, and the meeting for the first time in America of the World's Sunday-school Convention, will make this a notable gathering. Illinois is en-

titled to 96 delegates, and the nearness of the place of meeting insures the presence of a full delegation. The best representative workers should be chosen. Let us select those who will bring back from that Convention a contagious enthusiasm, united to better plans for work. And these plans must include all lands. "The Sabbath-school enterprise is by far the greatest effort of Christian benevolence and love that has taken place since the Reformation, yet it has not reached its destined greatness." In the Columbian anniversary we celebrate "the human energy that handed the torch of civilization across the ocean," but we look forward to the anniversary that shall celebrate the divine-human energy that carried the lamp of life to the children of all lands. And this we will do if God permit.

For this work and at every step in our progress we need to be filled with the Holy Spirit. He gives the tongue of fire to those who teach and speak, he gives the light that falls like the rays from the lamp upon the old pulpit and makes the word plain, he creates within us a passion for souls. "His presence makes the difference between the Church of Christ and an ethical society." We must be in communion with him if we would be used by him. "Even Beethoven or Mozart could not produce harmony from an instrument if it were not in tune," and if He is to speak through us, he must dwell within us, and control us. He alone has the wisdom to plan and guide, the power to execute and perform, and unto him we must render the praise and the glory, now and evermore.

For the Executive Committee,

B. F. JACOBS, CHAIRMAN.

The foregoing report was received by the Convention with manifestations of approval, and its reading was followed by Mr. Sankey's solo "All power is given unto Me."

On motion of Mr. W. C. Pearce, seconded by a number of delegates, the convention ordered the executive committee's report referred to a committee to report back to the convention.

The chair stated that he would announce said committee later.

The treasurer's report was then called for and the treasurer, Mr. R. W. Hare, presented the following:

**MR. PRESIDENT AND FELLOW-WORKERS:** In presenting this my seventh annual report to the Thirty-Fifth Annual Convention of our State Association, I desire to emphasize the importance of a financial plan which will provide us with a regular and steady revenue, and thus enable us to perform the work that we are organized to do, and make it possible to pay our workers promptly.

We need in this state a sub-committee of our Executive Committee who will give special study and attention to the question of finance, and not only aid in the collection of the largest possible pledge from each county, but supplement this by instituting and carrying on an aggressive financial canvas among individuals. Or perhaps this result can be better accomplished by the employment of a financial secretary who can make a personal canvas under the direction of such a sub-committee. Twelve thousand dollars could be judiciously spent



in our state work, and our financial plan should embrace a system of contributions that will put into the hands of our treasurer a sufficient sum monthly to enable him to pay all bills at maturity, and thus keep up the credit of the cause we represent—relieve our workers from financial anxiety—enable them to keep out of debt, and set a good example to others in the matter of meeting business obligations promptly.

The past year has hardly been as prosperous financially as some of the preceding ones—yet after a fashion we have managed to pay our bills—not always as soon as they should have been paid.

Let me urge upon our individual contributors the importance of sending in their subscriptions as early in the year as they can conveniently, and also to ask county treasurers to remit as early in the year as possible—even though they cannot send the entire pledge in one payment.

The time is short—the night is coming—the work is pressing—the enemy is active. Consecrated men and women supported by your liberality—encouraged by your prayers—can under the blessing of God win the victory.

“Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

My report is as follows:

### TREASURER'S REPORT.

R. W. HARE, *Treasurer, in account with* ILLINOIS STATE S. S. ASSOCIATION.

1 Dist. Cook ..... \$1,735 00

#### PERSONAL PLEDGES.

B. F. Jacobs.....	\$300 00
E. O. Excell.....	300 00
W. B. Jacobs.....	50 00
H. L. Parmalee.....	25 00
G. W. Barnett.....	25 00
Mrs. W. G. Sherer.....	10 00
Mrs. J. Kitendaugh...	10 00
Edith Burnham....	10 00
Miss Mary I. Bragg.....	10 00
Miss Annie Culton.....	10 00
Burr Mission S. S.....	10 00
Mrs. D. M. McFadden.....	5 00
Lydia E. Snyder.....	5 00
Miss Mabel Hall.....	5 00
Sam. H. Bloom.....	5 00
A. H. Uphof.....	5 00
Lillie A. Deane.....	3 00
J. T. Sias.....	5 00
Mrs. W. T. Mills.....	5 00
Miss Annie Ronda.....	1 00

799 00

2,534 00

Du Page.....	50 00
Grundy.....	50 00
Lake.....	100 00
Will.....	75 00

2,809 00

2 DIST.	Boone.....	55 00	
	De Kalb .....	50 00	
	Kane.....	100 00	
	“ K. A. Burnell.....	10 00	
		<hr/>	110 00
	Kendall.....	50 00	
	McHenry .....	50 00	
	“ R. B. Morse .....	2 50	
		<hr/>	52 50
	Winnebago.....	150 00	
3 DIST.	“ L. A. Trowbridge.....	20 00	
		<hr/>	170 00
			487 50
	Carroll.....	40 00	
	Jo Daviess. ....	30 00	
	Lee.....	75 00	
	Ogle.....	90 00	
	“ James D. White.....	10 00	
		<hr/>	100 00
	Stephenson .....	60 00	
4 DIST.	Whiteside.....	125 00	
		<hr/>	430 00
	Henry .....	100 00	
	“ H. T. Lay .....	100 00	
	“ Miss Mary E. Taylor.....	2 00	
		<hr/>	202 00
	Knox.....	60 00	
	Mercer.....	60 00	
	“ Miss Deborah Cummings .....	1 00	
		<hr/>	61 00
5 DIST.	Rock Island.....	80 00	
	“ Rev. H. C. Marshall.....	10 00	
		<hr/>	90 00
	Stark.....	40 00	
		<hr/>	453 00
	Bureau.....	.....	
	La Salle.....	100 00	
	“ Rev. S. F. Entorf.....	2 00	
		<hr/>	102 00
	Marshall.....	34 00	
6 DIST.	Putnam.....	10 00	
		<hr/>	146 00
	Ford.....	75 00	
	Iroquois .....	75 00	
	“ Rev. J. W. West.....	5 00	
		<hr/>	80 00
	Kankakee.....	55 00	
	“ Leggtown Union S. S.....	5 00	
	“ Mrs. McKinney .....	5 00	
		<hr/>	65 00
7 DIST.	Livingston.....	100 00	
	McLean.....	150 00	
	“ H. Augustine.....	10 00	
	“ Knox P. Taylor.....	5 00	
	“ Robert Means.....	1 00	
		<hr/>	166 00
			486 00
	Fulton.....	100 00	
	Peoria .....	200 00	
	Tazewell.....	70 00	
7 DIST.	Woodford.....	40 00	
		<hr/>	410 00

8 Dist.	Hancock.....	55 00		
	“ Robert E. Hall and wife.....	28 15		
			83 15	
	Henderson .....		25 00	
	McDonough.....		40 00	
	Warren.....		100 00	
				248 15
9 Dist.	Adams.....	100 00		
	“ E. F. Humphrey.....	5 00		
			105 00	
	Brown.....	65 00		
	“ W. F. Holtkamp.....	1 00		
	“ Frances Neeland.....	1 00		
	“ F. D. Crane.....	10 00		
			77 00	
	Cass.....	40 00		
	“ W. S. Rearick.....	10 00		
	“ Mrs. Robert Fielding.....	5 00		
	“ Philip Kuhl.....	10 00		
	“ J. J. Bergen.....	5 00		
			70 00	
	Pike.....		50 00	
	Schuyler.....	50 00		
	“ R. H. Griffith.....	20 00		
	“ H. B. Roach.....	5 00		
	“ N. T. Veatch.....	5 00		
	“ M. E. Sunday-school, Rushville.....	5 00		
			85 00	
				387 00
10 Dist.	Calhoun.....		16 00	
	Greene.....		50 00	
	Jersey.....		35 60	
	Macoupon.....		15 00	
	Morgan.....	122 50		
	“ Prof. H. M. Hamill.....	50 00		
	“ S. D. Masters.....	10 00		
	“ A. J. Vilira.....	1 00		
	“ W. F. Brown.....	5 00		
	Scott.....			
			188 50	
				305 10
11 Dist.	Christian.....	50 00		
	“ J. N. Waddell.....	1 00		
			51 00	
	Logan.....	35 00		
	“ Prof. H. M. Steidley.....	6 76		
			41 76	
	Mason.....	50 00		
	“ Emily Cates.....	50		
			50 50	
	Menard.....		35 00	
	Montgomery.....	100 00		
	“ S. A. Meriweather.....	10 00		
			110 00	
	Sangamon.....	50 00		
	“ W. N. Brewer.....	10 00		
			60 00	
				348 26
12 Dist.	De Witt.....	60 00		
	“ W. B. Rundle.....	20 00		
			80 00	
	Macon.....		98 00	
	Moultrie.....	40 00		
	“ W. F. Beadles.....	3 00		

Moultrie, C. C. Beadles.....	2 00		
		45 00	
Piatt. ....		100 00	
Shelby.....	65 00		
"    W. McBurney .....	1 00		
		66 00	
			389 00
13 Dist. Champaign.....	100 00		
"    Miss Kate Keyes.....	2 00		
		102 00	
Clark .....		40 00	
Coles .....		50 00	
Cumberland.....		30 00	
Douglas .....		50 00	
Edgar .....	75 00		
"    Geo. R. Risser.....	5 00		
"    T. J. Reed.....	2 00		
		82 00	
Vermilion .....	75 00		
"    C. Tillie Folger .....	1 00		
		76 00	
			430 00
14 Dist. Crawford.....	60 00		
"    Eva Wright .....	5 00		
"    W. C. Pearce.....	15 00		
"    Mrs. Pearce.....	10 00		
"    Mr. and Mrs. A. R. Short.....	10 00		
"    Lizzie Stanford .....	5 00		
"    Lucy and Grace Waters .....	5 00		
"    Barbara Randolph .....	1 00		
		111 00	
Effingham.....		34 00	
Fayette.....		15 00	
Jasper.....		25 00	
Friends, 14th District.....		13 00	
			198 00
15 Dist. Clay.....	1 00		
"    Vitallas Smith .....	1 00		
		1 00	
Lawrence .....		20 00	
Marion.....	30 00		
"    Rev. B. Depenbrock.....	5 00		
"    D. A. Kell.....	5 00		
"    Mrs. C. D. Hills.....	3 00		
"    Mrs. L. Durand.....	3 00		
"    Nellie Scroggs.....	1 00		
"    Mrs. W. B. Egan.....	1 00		
"    S. W. Wilson.....	50		
"    Mrs. Esther Kell.....	50		
"    E. T. Norton.....	50		
		49 50	
Richland .....		30 00	
			100 50
16 Dist. Bond.....		50 00	
Clinton .....	24 98		
"    D. L. Johnpeter.....	25		
"    George Johnpeter .....	25		
		25 48	
Madison .....		60 00	
Monroe.....		22 41	
St. Clair.....	50 00		
"    E. E. Exter.....	1 00		
		51 00	

Washington.....		1 50	
" Mrs. Catherine Slade.....		1 50	
			210 39
17 DIST.	Franklin.....		
	Jackson.....	50 00	
	" G. F. Rea.....	2 00	
	" D. B. Parkinson.....	10 00	
			62 00
	Jefferson.....		27 40
	Perry.....	50 00	
	" T. Blanchard and wife.....	5 00	
	" Mrs. J. C. West.....	5 00	
	" Mrs. T. E. Spilman.....	1 00	
			61 00
	Randolph.....		25 00
	Williamson.....		
	" H. M. Richart.....	5 00	
			5 00
			180 40
18 DIST.	Edwards.....	30 00	
	" Emily Emerson.....	50	
			30 50
	Hamilton.....	20 00	
	" Rev. W. J. Hopper.....	1 00	
			21 00
	Wabash.....		10 00
	Wayne.....		25 00
	White.....		34 02
			129 52
19 DIST.	Gallatin.....		25 00
	Hardin.....		15 00
	Pope.....		
	Saline.....		
			40 00
20 DIST.	Alexander.....		20 00
	Johnson.....		20 00
	Massac.....		50 00
	Pulaski.....		15 00
	Union.....	8 20	
	" J. W. Stephens.....	2 00	
	" Josie Orth.....	50	
			10 70
			115 70
Total from 94 Counties, and Individuals.....			8,294 52
Prof. W. W. White, Xenia, O.....		5 00	
Robt. C. Marquis, Wichita, Kan.....		40 00	
W. Wheaton Smith.....		5 00	
North Danvers, Menonite S. S.....		2 17	
Wauponsee Union S. S.....		11 56	
Cash.....		75	
State Reports.....		9 24	
Profit on Normal Books, (W. B. Jacobs).....		220 42	
			294 14
Collection at Convention.....			125 28
Total Receipts from all sources.....			\$8,713 94
Balance on hand June 17, 1892.....			19 30
			\$8,733 24

## EXPENDITURES.

Expenses Centralia Convention.....	268 46
International S. S. Association.....	750 00
Executive Committee Meetings.....	20 65
Salaries and Traveling Expenses.....	7,244 66
Printing and Blanks.....	142 80
Postage and Office Expenses.....	99 64
Reporter.....	167 82
Interest.....	8 75
Total Expenditures..	\$8,702 78
Balance on hand.....	30 46
	<hr/>
	\$8,733 24

Respectfully Submitted,

CHICAGO, May 15th, 1893.

R. W. HARE, *Treasurer.*

The convention ordered the report of the treasurer to be referred to an auditing committee composed of J. D. White, of Ogle county, O. R. Bronse, Winnebago county, S. Bus, Cook county, and Rev. B. F. Eckley, of Kankakee county.

This morning's session was closed with the benediction.

## SECOND DAY—AFTERNOON SESSION.

The convention was opened with a delightful service of song led by Mr. Ira D. Sankey, who sang several solos.

Mr. B. F. Jacobs read the following telegram from the Mississippi State Sunday-school Convention in session at Crystal Springs, Miss.:

The Mississippi State Sunday-school Convention sends greetings. Read Ephesians 6, 23-24: "Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

C. W. MILLS, *Secretary.*

Mr. B. F. JACOBS: I have prepared the following, if it pleases you, to be sent in reply to the Mississppi friends:

Illinois returns your greeting. Reynolds joins us. Read Colossians 3, 16-17: "Let the Word of Christ dwell in you richly; in all wisdom teaching and admonishing one another; in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

B. F. JACOBS, *Chairman Executive Committee.*

The convention directed that the reply be sent.

The nominating committee then reported the following nominations through its chairman, Mr. D. D. Sabin:

*General Secretary*—W. B. JACOBS, Chicago.

*Assistant Secretary*—MISS MARY I. BRAGG, Chicago.

*Recording Secretary*—MRS. EDITH BURNHAM, Wheaton.

*Treasurer*—R. W. HARE, Chicago.

*Executive Committee*—B. F. Jacobs, Chicago, *Chairman*: L. A. Trowbridge, Rockford; R. W. Hare, Chicago; Knox P. Taylor, Bloomington; R. H. Griffith, Rushville; G. W. Barnett, Chicago; H. T. Lay, Kewanee; Prof. D. B. Parkinson, Carbondale; J. R. Gorin, Decatur; T. H. Perrin, Alton; Frank Wilcox, Champaign; G. L. Vance, Joliet; T. M. Eckley, McLeansborough; Walter S. Rearick, Ashland; Prof. H. M. Reed, Galesburg.

The report was received and adopted.

Mr. B. F. JACOBS: We now approach one of the most important matters which can come before this convention. I think we should approach it in the most prayerful manner. We are to make an offering to the Lord Jesus Christ. We are to lay upon His altar the gifts we deem Him and His cause worthy of receiving. Let us for a moment close our eyes in silent prayer and let us imagine that the Lord Jesus in His beauty stands before us. Brethren, we talk about Jesus Christ (and I love to talk about Him), we think about Jesus Christ (and I love to think about Him), we pray to Jesus Christ (and I love to pray to Him), but what will it be to see Him, when our eyes behold the King in His beauty and we ourselves are changed into His likeness! I ask you, brethren, whether, if Jesus was here and looking upon this convention, the offerings that you present would be what you would give Him if He were not here? If the offering is not the same as it would be if He were here I ask you to change it.

After a few moments spent in silent prayer the roll of counties was called and the pledges were taken by counties:

#### COUNTY PLEDGES FOR 1893-94.

Cook.....	\$1,800 00	Marshall.....	30 00
Du Page.....	50 00	*Putnam.....	10 00
Grundy.....	55 00	Ford.....	75 00
Lake.....	100 00	Iroquois.....	75 00
Will.....	75 00	Kankakee.....	55 00
Boone.....	50 00	Livingston.....	100 00
De Kalb.....	50 00	McLean.....	150 00
Kane.....	100 00	Fulton.....	100 00
Kendall.....	50 00	Peoria.....	200 00
McHenry.....	50 00	Tazewell.....	75 00
Winnebago.....	150 00	Woodford.....	50 00
Carroll.....	40 00	Hancock.....	50 00
Jo Daviess.....	30 00	Henderson.....	30 00
*Lee.....	75 00	McDonough.....	50 00
Ogle.....	90 00	Warren.....	100 00
Stephenson.....	60 00	Adams.....	100 00
Whiteside.....	125 00	Brown.....	60 00
Henry.....	100 00	Cass.....	40 00
Knox.....	60 00	Pike.....	50 00
Mercer.....	60 00	Schnyler.....	60 00
Rock Island.....	75 00	Calhoun.....	30 00
Stark.....	40 00	Greene.....	40 00
Bureau.....	25 00	*Jersey.....	40 00
La Salle.....	100 00	*Macoupin.....	50 00

Morgan .....	150 00	*Richland.....	40 00
*Scott.....	10 00	Bond.....	45 00
Christian.....	50 00	Clinton.....	25 00
Logan.....	50 00	Madison.....	50 00
Mason.....	50 00	*Monroe.....	25 00
Menard.....	35 00	St. Clair.....	50 00
Montgomery.....	100 00	*Washington.....	20 00
Sangamon.....	60 00	*Franklin.....	10 00
De Witt.....	60 00	Jackson.....	50 00
Macon.....	100 00	Jefferson.....	40 00
Moultrie.....	50 00	Perry.....	50 00
Piatt.....	100 00	*Randolph.....	25 00
Shelby.....	70 00	*Williamson.....	25 00
Champaign.....	100 00	Edwards.....	50 00
Clark.....	50 00	Hamilton.....	25 00
Coles.....	50 00	Wabash.....	25 00
Cumberland.....	30 00	Wayne.....	50 00
Douglas.....	40 00	White.....	50 00
Edgar.....	100 00	Gallatin.....	25 00
Vermilion.....	75 00	Hardin.....	10 00
Crawford.....	75 00	Pope.....	20 00
Efingham.....	40 00	*Saline.....	15 00
Fayette.....	25 00	Alexander.....	20 00
*Jasper.....	25 00	*Johnson.....	20 00
*Clay.....	10 00	Massac.....	50 00
Lawrence.....	50 00	Pulaski.....	20 00
Marion.....	40 00	Union.....	25 00

Amount pledged from 87 Counties..... \$7,085 00

Estimated from 15 Counties (marked with a \*)... 400 00

Total from 102 Counties..... \$7,485 00

#### PERSONAL PLEDGES FOR 1893-4.

Cook Co., B. F. Jacobs.....	\$300 00	McLean Co., K. P. Taylor.....	10 00
“ W. B. Jacobs.....	100 00	Peoria Co., Felix Hart.....	5 00
“ G. W. Barnett.....	50 00	Hancock Co., Mr. and Mrs. Robt. E. Hall.....	25 00
“ W. C. Pearce.....	25 00	“ F. A. McGaw.....	5 00
“ Mrs. W. C. Pearce..	10 00	“ F. M. Cutler.....	1 00
“ Miss Mary I. Bragg..	10 00	McDonough Co., Miss Mary Edie.....	5 00
“ Miss Annie Culton..	10 00	“ Mrs. C. A. Stanley....	1 00
“ Burr Mission S. S. ..	10 00	Warren Co., Walter Cochran..	1 00
“ Miss Mabel Hall....	5 00	Adams Co., David Warner....	5 00
“ J. J. Bateson.....	5 00	“ H. B. Wheeler.....	2 00
Du Page Co., Mrs. Edith Burnham.....	10 00	“ Rev. James Thomas.....	2 00
Lake Co., C. W. Hudson.....	5 00	“ L. M. Prevost.....	1 00
McHenry Co., J. N. Gilman..	4 00	“ Jordan Chavis.....	1 00
Kane Co., Mrs. Thornton Eaton	50	“ Rev. Wm. Schutz.....	1 00
Winnebago Co., F. J. Herriek ..	1 00	“ Maria Oodell.....	1 00
Ogle Co., James D. White.....	10 00	“ Lucy D. Moore.....	1 00
Whiteside Co., D. Gostelow....	1 00	“ Mrs. S. K. Viking.....	1 00
Henry Co., H. T. Lay.....	100 00	“ E. H. Dudley.....	1 00
“ Rev. H. Moser.....	1 00	“ Mrs. A. M. Bradney.....	1 00
Mercer Co., Miss Deborah P. Cummins.....	1 00	Brown Co., R. E. Reid.....	2 00
Rock Island Co., Rev. H. C. Marshall.....	5 00	“ Frances Neeland....	1 00
“ Mrs. H. C. Marshall..	5 00	“ W. F. Holtkamp ..	1 00
Kankakee Co., Legtown Union Sunday School.....	5 00	“ E. B. Dearborn.....	1 00
Livingston Co., Mrs. Geo. B. Gray.....	5 00	“ Mrs. Geo. Turner.....	1 00
		Cass Co., W. S. Rearick.....	10 00
		Pike Co., W. Brownell.....	1 00
		Schuyler Co., R. H. Griffith ..	10 00



Schuyler Co., Rev. I. R. Haun,	5 00	Shelby Co., P. P. Laughlin....	5 00
Greene Co., U. S. Pinkerton...	5 00	“ Miss Mary E. Cruitt..	1 00
“ Hattie Griswold ..	1 00	Champaign Co., Frank Wilcox,	10 00
“ Mamie Griswold...	1 00	“ John Beardsley.....	1 00
Morgan Co., H. M. Hamill.....	50 00	Clark Co., J. D. R. Brown.....	2 50
“ W. F. Brown.....	5 00	Coles Co., J. H. Bush.....	5 00
“ Mrs. Nellie D. Brown	5 00	Douglas Co., Annie Chandler..	5 00
“ Mrs. Ellen Campbell,	5 00	“ Ella Stevenson .....	1 00
Christian Co., Rev. D. N. Frantz,	5 00	Edgar Co., Mrs. L. C. Clark...	5 00
“ Maggie Dean....	5 00	“ Geo. R. Risser.....	5 00
“ Abbie D. Dean ..	2 00	“ Frank S. McKee...	5 00
Mason Co., Thomas E. Eaton..	5 00	“ Thomas J. Reed....	2 00
Menard Co., David Zeigler . .	10 00	“ Mrs. Jennie Arterburn	1 00
“ Mrs. Mary F. Hurst..	5 00	Vermilion Co., C. M. Cordell...	25 00
“ Mrs. Joel Clark.....	1 00	Fayette Co., W. L. Cunningham,	1 00
“ C. E. Smoot.....	1 00	Bond Co., J. L. Rogier.....	2 00
Montgomery Co., C. H. Root..	1 00	“ Mabel McCracken ..	1 00
DeWitt Co., W. B. Rundle....	25 00	“ Jessie Groyn.....	1 00
“ Nellie P. Rundle ...	10 00	St. Clair Co., E. E. Exter.....	1 00
“ William Armstrong..	10 00	“ Effa C. Frank.....	1 00
“ Rev. Wm. A. Hunter	5 00	Perry Co., Mrs. J. C. West....	5 00
Moultrie Co., Eli N. Richey...	2 00	“ Chas. Yehling.....	1 00
		Edwards Co., Rev. Wm. Curtis	5 00

Mr. Sankey sang “Rock of Ages” at the request of Mr. Burnell, and “While the Days are Going By” at the request of Mr. B. F. Jacobs.

An open conference was then announced on “The Inductive Method of Study.”

## THE NEED OF A NEW METHOD OF BIBLICAL STUDY.

REV. HENRY NEILL.

Mr. Chairman, Fellow-Students and Fellow-Workers: I want first of all to bring the greetings of the Lake county workers to this Association. We are represented here by delegates, and we have workers at home who are praying for this Association today, who cannot be in attendance here, but whose work is being attended to most thoroughly. It gives me pleasure to speak a word with reference to an advanced theory or method of the study of the Bible, a method which is occupying the minds and hearts of the best men and women of the country. We are all alive to the necessity of making every advance in the study and teaching of the Word of God which the light of God's spirit shall reveal to us, and in the last twenty or thirty years immense advance has characterized the results of Bible study all over the world.

Prominent among the movements which have given momentum to the study and the applications of this study by thousands of teachers, has been the International series of Sunday-school lessons, which secured, first of all, uniformity in the passage of Scripture chosen; which, secondly, arranged a seven years' course of study (now six) so that the whole Bible would be touched upon in all its different books in seven or in six years; and, thirdly, in the development of an immense literature devoted to the exposition of these lessons. But during the progress of the development of this plan another distinct

movement in Biblical study has found its way into great seminaries on the other side of the water and on this side, and found its way out of these seminaries into popular use. This method has been called, for want of a better name, the Inductive method of study. This method has taken a large hold upon public favor, and promises to revolutionize the method of Bible study in seminaries and Sunday-schools and the home. Let me explain just what this method is which has been given special prominence by President Harper, of Chicago University. The method has its source in a philosophy as old as Lord Bacon who developed the idea of searching for facts, principles, truths, and from these facts discovering the laws by which these truths were governed. His philosophy revolutionized men's methods of reasoning and of discovering, and became the method of science in matter and in mind. From a mistaken reverence for the letter of God's Word rather than of its spirit, devout men have been slow to apply the same laws of criticism and analysis to the Bible that have been used in matter and in mind, in the rock and in literature, and it is only within the last ten or fifteen years that devout men have fearlessly said that the greatest thing in the world is truth. A method, scientific and yet reverential, which shall give us the truth as God has revealed it, is right and will have God's blessing. God has His truth shut up in the rocks, in the flowers, in the solar systems, in the Scriptures of the Old and New Testaments. It is the glory of God to conceal a thing; it is the work of men to study with God's Spirit as a search light, and we will apply the methods of analysis and synthesis as the surgeon applies the probe and the scalpel. All the aids of linguistic science, archeological, ethnological, theological, exegetical science have been applied, and are being applied, as never before, and a mighty tide of prayer accompanies the study. This cannot but have effected, not merely the seminaries for the training of the ministry, but teachers, busy men and women, who are following this new method of acquirement, for by this inductive method several distinct advantages are being discovered, as we are told. *First*, The Bible is teaching its own truth. Men are prevented any longer from reading into the Scriptures their own ideas. Mormonism, spiritualism, Christian science (that arrant nonsense) and other broods of fearful errors are in a measure built upon the Bible; but men have read into the Scriptures their own ideas, instead of finding out the truth of the Bible. *Second*, It is the natural method. Superstition will be laid aside. The Bible will be no longer a fetich to worship, but to show us a divine power in living relations with men of today. The common method as has been said, while relying upon the Holy Spirit for guidance, makes individual feeling too often the test of truth. No man has a right to use his feelings as a test of truth. First fact, then faith, then feeling. This is the original and spiritual premise and sequence. The inductive method proceeds upon historical and scientific bases. Historical, first of all, interpreting a writer in the light of his own times. Scientific, from the lower and the simple and rising to the higher and more spiritual, the Bible studied as literature. DeQuincey says there is the literature of knowledge and the literature of power. Both of these elements in literature are represented in the Scripture, and men are finding the literature of

the Bible an avenue to the Bible as a revelation. This method must grasp the whole Bible, a most important consideration. There has always been more or less of a want of balance in Bible study: consequently the study of the Bible has developed a moralizing tendency, rather than the teaching of the truth in its entirety. In other words, as has been admirably expressed, the inductive method is systematic study of the entire contents of Scripture, in which the mind is free as possible from all previous opinions, permitting the Bible to teach its own truth. For instance, a series of lessons on the four Gospels, and not one of them at a time, and let the four photographs of the Master be allowed to teach their own truth. You won't have to teach any divinity—Jesus teaches His own divinity, teaches His own saving power.

But the method of the *application* of the inductive method is as important as the method. How shall we apply this inductive method? The results of such a method tell us that there are great central facts at the core of the Scripture which govern all the contents of Scripture—the sun of the great planetary system of truth and principles, and we find this to be the redemptive work of Jesus Christ. This is the central core of the Bible teaching. As this principle theme is taught in the Scripture, the Bible should be studied with reference to that fact, and our Sunday-schools should begin their study with the life of Christ from the four Gospels. Then follow that work in the Acts, and the Epistles and Revelation, and then the history of the Messianic development of the Old Testament. Then next the Old Testament in its biography, poetry and philosophy, all exhibiting the redemptive revelation and the redemptive work of Jesus Christ. Then pursue the study of groups or individual books. In all things consider the age of your scholar, so that the truths of salvation and moral living can be applied. I suppose I will be called a Philistine in the camp today. You say "This is very far from the system of the International series!" Well, so it is. But what is the International system? It is, in a word, a certain number of verses from the books of the New Testament, staying in one book a longer or shorter time, fifteen to nineteen books to be touched upon this year. When we had just reached a point of interest in the book of Acts, we were stopped and put back in the Old Testament. The lessons having no continuity they become simply a collection of verses from which to draw moralizing lessons. There is no chance to get at the key of the book or the great purpose of the unfolding of the truth or the great central truth of the whole contents of Scripture.

Can we have a system such as has been outlined today? Such a system has been formulated. Out of that system there can and will come a plan by which our schools shall have a knowledge of Scripture such as they have never had before.

In the city of Boston, in April last, a conference of some of the most eminent Bible students in the country was held. Such men as the late Phillips Brooks, Lyman Abbott and Pres. Chas. F. Thwing were in attendance. The result of this conference was stated in the following words: "We approve the general principles embodied in what is known as the Blakeslee system of outline inductive Bible studies."

That system has been brought out, and scholars are studying it. Some system like the one that has been before us will sooner or later come I surely believe. Men and women are beginning to feel that while the International series has done a magnificent work, a work which has been blessed of God in every part of the world, yet an advance will be made along the line of Bible study. We are hailing this new era of getting at the facts of Scripture and then building a magnificent structure upon them. By this method we shall apply the surest methods of knowing the truth and by it we shall leave no important truth unnoticed. By it we shall exalt the Lord Jesus Christ as He has never been before in the study of God's Word.

In the city of Rome there is a palace called the "Palace of Justice." When you first enter the palace all the frescoes seem to be obscured, but when you stand in a certain place, on an ivory cross which is inserted in the marble floor, then the frescoes and pictures show the living Christ in marvelous beauty. So with the study of the Bible. When we shall get more and more into the spirit of the redemptive work, and never lose sight of it one Sunday, then we shall learn the Bible in its entirety. When we shall have a four-sided view of Jesus Christ, and have it every Sunday, then we shall have the truth as it is in Christ Jesus.

Mr. Neill's address was greeted with applause, and the chairman announced the subject open for discussion.

PROF. H. M. HAMILL: It is one proof of the splendid magnanimity of the International lesson system that it calls upon its platform and protects by its *aegis* those who come to reflect upon it. For twenty one years the International lesson system has survived criticism and grown in public favor. No system is ever great unless it encounters criticism and improves by it. I feel sure that the International lesson system, as we have it after twenty-one years, will cordially invite all kindly criticism, will accept it in good faith, will honestly make use of it, and will rise from the ordeal better than it has been in the past. I invite your attention to the fact that the entire six months beginning with January, 1894, will be spent upon a careful study of the first five books of the Bible, known as the Pentateuch. That, certainly, is *consecutive* Bible study. Beginning July, 1894, and closing July, 1895, one entire year, the life of our Lord Jesus will be studied after the best possible combination of methods of analysis, both inductive and deductive; not from one Gospel only, but from the four Gospels, Matthew, Mark, Luke and John, taken in chronological order, according to the best standards of chronology known to the 19th century. I simply state this as a forecast of what the International lesson system aims to do.

Now then, I make five points—it was popular in ancient times with Armenians and Calvinists to hold five points—our brother has, following upon that order, placed five points of distinguished merit over against the inductive method, or the method now proposed to displace the International lesson system. I invite your attention to these points. First of all, we have been told, what certainly most of you are aware of probably, that the inductive method is far older than the deductive; that it is the natural method, shown to be so because it goes back to

the times of Paradise when Adam and Eve were followers of the inductive method. Why, Mr. Chairman, have we come in the year 1893, under the blazing light of electricity to learn that the inductive method is to be handed down to us in these later times as a new discovery? Bacon himself borrowed the inductive method, as he saw it in philosophy, and applied it to physics, and it bounded forward in physical study. There has not been a day or an hour in the International lesson study for the last twenty-one years, when students throughout Christendom have not been using the natural or inductive method. They have all been using it. There is nothing new in this regard. Take the inductive method and compare it with the deductive method, that other great arc in the circle of wisdom. They are the two great arcs of reasoning which God has divinely planted in the human intellect. One of these methods is only one half of the circle, the other is its companion. One part is the inductive and the other is the deductive.

Now for an illustration of the inductive method of reasoning: We walk out upon that street and we see sand, brick, stone, timber and other things lying upon the ground and we seek to know what shape these materials when put together will assume, and placing them together, through the process of reasoning, we form the conclusion that a church like this shall be built. Thus we have passed through the inductive process to the result of a great church edifice.

Now what is the deductive method? The deductive method takes the building itself, takes the stone from the walls, takes the timber from the roof, takes the stained glass from the windows, and the other material from their different places, and thus we separate the various parts of this great building.

Now if the man of God comes to the Bible naturally as God intended, he will study it both inductively and deductively. But mark you this, that the inductive method more properly belongs to the little child, for when he comes into this world he acquires his information step by step, which is, properly, the scientific method, for the scientist gets track of certain facts, and he looks beyond to something with the hope of discovery. The man who discovered the telephone was not one man, but there were a hundred men. First the discoverer saw the lightning in the cloud, then he saw the lightning upon the kite, then he saw the lightning upon the string, then he saw the lightning upon the lightning rod, and so, through the successive developments of electricity, into the telephone or phonograph. But there was something yet to be discovered, and that was hidden in the mines of the earth. Now, mark you, has God given us a full revelation, or an incomplete revelation? Are you going to take the scientific method and assume that God has yet locked up in His book or out of it, some great revelation which is yet to be discovered by the inductive scientific method? Why, Jesus Christ said, "My words are spirit and they are life," and the great need of the church to-day is not to enter upon a new era of exclusively inductive study, but to cling to the old-fashioned way of our fathers, the *deductive*, which is to assume of every word that our Lord has spoken that the Bible in itself, first, last and finally contains a revelation and is complete with nothing yet to be discovered.

PROF. HERBERT E. SLAUGHT: I think the last brother has given as his proposition that the Bible is not to be studied as we study other subjects, but only by the deductive system. I think that has been the trouble with our Bible study for the last twenty-one years, or fifty years, so far as that is concerned. I think it is time that we came to the conclusion, that the Bible will submit to that same kind of study and investigation that we put upon history, or any other department in our school. We have a sort of an idea that the Bible occupies a position where we shall get at its truths in a mysterious kind of a way, that we shall absorb them, and that it will not do to study the Bible as we study the works of men of the present.

I advance this proposition: I hold that any method of Bible study will stand or fall upon this condition, whether that method leads you to a study of the Bible itself. I will let my other brethren argue about what any portion means or does not mean; what we want is some practical results as regards the study of the Bible. The fundamental proposition is that we are to study the Bible itself, and not a method where we study lesson papers, I don't care how perfect they are, or lesson helps, which have been showered down upon us like snow, leading us away from the Bible. I stand on the proposition that we are to study the Bible, and that to the study of the Bible the Bible itself is fundamental.

I hold, secondly, that our study of the Bible must be a comprehensive study. If we are studying its history we should study it broadly and connectedly. The study of the Bible in our Sunday-schools should be a graded study, and I hold that we have not a graded study in our system in use to day.

I hold, as our brother who spoke first to you, that the study of the Bible should be a Christ-centered study. Christ Jesus should be the foundation; and from Him we should go out, from the earliest development of the child knowledge of the Bible, to a study of the principles of the Bible as centered in Him.

Lastly, I put this question to any Sunday-school teacher here if this is not the truth, that it is growing more and more difficult day by day to hold the attention and interest of the young people in the Sunday-school work? I do not say to get them into the Sunday-school, but to hold their attention in the Sunday-school class. Teachers by the score have told me their experiences along this line. Now, I say that the method of Bible study, whatever the method be, which is to stand, must endure the test of interesting the pupil. Let the pupil do the work, let him dig out for himself; that is what this system that we are talking about here to-day is doing. Do not take this upon my dictum, nor upon the statement of any one here upon this platform, but go to the people who are using the system and ask them what they think of it, and see whether it stands the test and whether it leads men and women to study the Bible in such a way as develops their interest.

F. M. KENDALL: This is a very important subject, and if it cannot be considered now, we should set apart a time for full discussion. In this question of Bible study we must look for something that is going to give us more help than the International lesson leaves. I have been in Sunday-school since I was a little boy six years old, and I

can say to-day that I do not know what I ought to know. I have been for thirteen years principal of schools and superintendent of public schools. I have thirty-five teachers under my charge, and I know something about public school work, and I say to this convention that we must get something of the methods of the public school work into the Sunday-school if we are to succeed as we ought to succeed. This inductive method, in the form as outlined in the lessons, or in some modified form, is coming. The Sunday-school Times puts it under the heading, "Inductive Study." Mr. Hamill said a moment ago that we must have deductive study, if I understood him rightly?

MR. W. C. PEARCE: "Both."

MR. KENDALL: Then I beg pardon. In many of the very best Sunday-schools of the United States this method is being tried. It has been tried in Grand Rapids, Michigan, and in other places, and we should look at this question fairly. Let us investigate it, let us not stifle it. All we want is the best method for the study of the Bible that we can possibly have.

MR. SITHERERWOOD (of Bloomington). I would like to ask Mr. Kendall, what lesson leaf do you use?

MR. KENDALL: We follow the International Sunday-school Lesson and use the International leaf as our guide.

MR. B. F. JACOBS: There are no International leaves and never were any.

MR. KENDALL: Where are we to find the International lessons?

MR. B. F. JACOBS: You are to find the International lessons in the Word of God and nowhere else. The International Lesson Committee never prepared a leaf nor a word of explanation of the International lessons in twenty-one years.

MR. KENDALL: How do we know what the International lesson for the week is?

MR. B. F. JACOBS: We print a series of lessons, simply telling the chapter and verses.

MR. KENDALL: I am speaking with reference to what is popularly known as the International Lessons, whether leaves or quarterlies, prepared by the various denominations, and also as printed in the great Sunday-school paper, the Sunday School Times.

MR. B. F. JACOBS: For twenty-one years the International Lesson Committee has again and again denied that statement. We are never to be charged with anything of the kind. We deal with the Word of God and nothing but the Word of God. We have never yet published a lesson leaf nor authorized any body to publish one. We were not appointed for that purpose. The International Lesson Committee cannot be charged with all the errors which have crept into the quarterlies and papers that have been printed.

MR. NEILL: We are told by Bro. Hamill that the scientific method of induction is not to be applied to the Bible, as if we knew all the truth in the Bible! as if, when we stand in the presence of the most high God, we shall even then know all the truth! I am immensely amazed that Bro. Hamill does not seem to be aware that the scientific is the basis of all study to-day, in every line, medically, legally, theologically, and that he can say the Bible is not to be submitted to this procedure! The International series, with all its magnificent work, has not yet reached perfection. I will say to Bro. Hamill that I did not reflect upon the International series. We are watching for a better knowledge of the truth.

MR. HAMILL: I did not say that we were to study the Word of God as if there were no new truth to be discovered in that Word. I said that we were not to take any method of study, or come to any conclusion that leads us to suppose that there were truths outside of the Word which God had not revealed sufficiently to us in His Word. It is one thing to find new truth in the Word; it is quite another thing to try to put new truths into that Word which do not belong there. I will ask Mr. Neill the question, whether it is not the champions of the inductive method who are advancing the theory of a deutero Isaiah?

MR. NEILL: I deny it.

MR. HAMILL: I issue the challenge here and will make it good at any time. The very worst contentions which have arisen in the church, and for which men have been brought before Ecclesiastical bodies, have been aroused by the irreverent partisans of the inductive method.

MR. B. F. JACOBS: I desire to express my surprise, my great surprise, that after twenty-one years, a teacher of a public school, a principal, I suppose, in the city of Quincy, does not understand what the International Lesson Committee was appointed for.

MR. KENDALL: I am not in the city of Quincy at all, but in Aurora.

MR. JACOBS: I simply say that all we need on the subject is to look at it closely. The terms of the International Lesson Committee's appointment you will find in the Executive Committee's report. This committee was appointed to prepare a selected list of Scripture lessons, as far as possible in every book, and which, as far as possible should include the entire Bible in seven years. That is its business. It never in the world has tried to explain or to publish any word of explanation upon any lesson. Four members have been on that committee from the beginning, 21 years; Bishop John H. Vincent, Mr. Warren Randolph, who has been Secretary from the beginning, Rev. John Hall and your humble servant, the last and least of all. The other members are Dr. John A. Broadus (I think him to be the best



Bible scholar in America), Moses D. Hodge, of Richmond, Va.; Dr. W. G. E. Cunyningham, of Tennessee; Prof. J. I. D. Hinds, of Lebanon, Tennessee; Dr. Berger, of Dayton, Ohio; the Hon. S. H. Blake, of Toronto, Queen's Counsel and the most distinguished lawyer in the Dominion of Canada; Dr. John Potts, of Toronto; Dr. Baugher, of Gettysburg, Pa.; Dr. A. E. Dunning, of Massachusetts; B. B. Tyler, formerly of Lebanon, Ky., now of New York; also Prof. Stahr, of Lebanon, Pa. In making our selections of lessons we have tried to think of the least child as well as the oldest; we say that every boy and girl needs to know the grand mountain peaks of the history and the foremost characters of the Bible. I would like to ask why it is that but nine chapters of Genesis are devoted to the account of the creation, and eighteen chapters devoted to the history of Abraham? What is the great significance of this? Why has God put into the art palace of the Bible the history of men like Abraham and Moses and David and Job and all those men, if he did not want us to study about them? And what a pity it is they did not have this inductive method about the time that Matthew, Mark, Luke and John were writing those Gospel narratives! They would have said to them, "Now you are making an immense mistake; you don't want to put it that way; you must mix it all up; let Mark write a chapter, and then Luke and then John." But no, each one wrote an entire book.

I am here to answer another question. I want to speak of those men of God with whom I have been associated during these years, and to testify before God and in your presence to the intense devotion and thorough study which has characterized them at their meetings where these lessons have been selected. I have been in prayer meetings, I have been in covenant meetings, I have been in revival meetings, and I have been in meetings with Moody and Sankey, but never in my life have I been more under the power of the Holy Spirit and moved by the power of God's Word than in that room where we have selected the International lessons. We have listened to appeals, we have listened to objections, and we have tried to meet them as far as we could.

Brethren, we talk about the scientific method? What is science? Who knows what science is? How far have you got? Who can tell to-day what electricity is? Does the man live? Stand up, if you please. No sir! Who knows what science is? Does any man know? "Is the promise "If any man lack wisdom let him ask of science?" No, "Let him ask of God." If God gave the Book at all, the Holy Ghost inspired the writers of it, and the Holy Ghost will teach you that Book or else that Scriptural statement is false. But I stand here to-day to say, *It is true*, thank God! (Applause.)

I want to say another thing. There is a digression here. We came to talk about the *method* of study, but by a line of argument which is only a parallel to that of the Indian, who bent his gun barrel to shoot around a tree, we have swerved from the *method* of study to the question of *what lessons* we shall study, which is an entirely different question. I am perfectly willing to study these lessons inductively. They claim Professor Harper. Professor Harper told me with his own words, since the first of January, that he was not in favor of the Blakeslee system of lessons, that what he was in favor of was the *inductive study of the International lessons*; and he and his secretary

spent two or three hours in my room. To that I will make an affidavit if you wish. I want to say another thing. I wish to call your attention to information received from the representative of one of the leading publishers in the United States. They publish an "inductive lesson quarterly," prepared by one of the distinguished professors. The representative of this house said that those quarterlies were coming back to them in large numbers and that people are asking for the others. They have tried it. They have found that their scholars cannot go quite so far along as those advanced students would take them.

In the great amphitheatre at Chautauqua, I heard one of the most distinguished men in America, a man who cries out for the inductive study, and he was speaking especially on the Book we call the Prophecy of Isaiah. At the conclusion of an hour and ten minutes' talk on the 53rd chapter I heard this distinguished man say (it would create a sensation here if I were to speak his name), "Well, now, friends, we are not sure whether the prophet was speaking in this 53rd chapter of Isaiah of Jesus Christ or of the Jewish people." I have somewhere read of another man who might have been a professor in a theological seminary in "Ethiopia," judging by what he said about this same passage. This great man had been up to Jerusalem to worship. He had been reading in that same 53rd chapter of Isaiah, and if I remember the words quoted in the Scripture which he read, they were these: "He was led as a sheep to the slaughter, and like a lamb before his shearer, so opened he not his mouth: in his humiliation, his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." The distinguished speaker at Chautauqua said we could not tell whether it was Jesus Christ or the Jewish nation. That is what the Ethiopian eunuch thought. He said, "Of whom speaketh the prophet this? of himself or of some other man? And Philip began *at that same Scripture* and preached unto him Jesus." Philip *had a clear idea of whom it meant!* It takes the combined mixture of science and philosophy, so called, to twist that passage into anything else than Old Testament prophecy, prediction and promise of salvation through Jesus Christ, our Lord. The International Lesson Committee has gone as fast and far as it could. It was not our choice to only have five lessons in Proverbs, that magnificent book, the heavenly academy set up on earth with wisdom for a teacher! We could not give it more attention and with longing hearts we turned away.

I hope, brethren, you will understand clearly what the lesson committee is trying to do, and then study your lessons inductively or any other way. Don't let us follow the blind guidance of any man or set of men, no matter whether philosophers or scientists or who they are, but let us hold on to The Book.

Following this discussion the convention joined heartily in singing "Wonderful Words of Life," and adjourned until evening.

*SECOND DAY—EVENING SESSION.*

An immense crowd filled the church, the aisles being occupied with chairs and all the standing room taken. One of the marked features of the song service was Mr. Sankey's dividing the audience into divisions—gallery on the right, gallery on the left, gallery in the front and the main part of the church—and then having each one of these divisions carry alone a part of a hymn. Mr. Wm. Reynolds offered the opening prayer and Mr. Sankey sang, "When the Mists have Rolled Away;" the audience followed the solo, as though to show special appreciation of its sentiment, with "Coronation."

At the conclusion of the song service the convention was called to order by President Hastings, and Bishop Bowman offered prayer.

Mr. B. F. Jacobs announced that the State Sunday-school convention of West Virginia and the State Sunday-school Convention of Oregon were in session. The convention voted that telegraphic greetings should be sent to both of these conventions.

The President announced the following as the Committee on Executive Committee's Report: Rev. E. L. Lord, Charles S. Winn, George D. Sitherwood, G. G. Blunt, and Rev. H. M. Brewer.

The President then introduced Mr. M. Greenwood, Jr., of St. Louis, who addressed the convention as follows:

**HOUSE TO HOUSE VISITATION.**

M. GREENWOOD, JR.

Mr. Chairman, Delegates, Brethren and Christian Friends: I am indeed glad to be permitted at this time, one of the most important and promising Sunday-school conventions ever held in Illinois, to ask your attention to, to present for your consideration, and to pray your hearty co-operation in, a movement which is, indeed, very dear to me, and one which I am sure will be very near to you, and will find a responsive throb in the heart of every child of God, as he or she considers the matter, and finds here the way opened and an opportunity offered to acceptably serve Him "whose we are," who hath done so much for us, who left us to extend His cause and to hasten the day when His kingdom should come and His will be done on Earth even as it is in Heaven, yes, when our Risen Redeemer shall return to reign, whose royal right it is to rule.

Theoretically, the subject of "House to House Visitation" is not a new one. For years the pastors of various churches in larger cities of this country have recommended that all homes in their several fields, or districts, be visited by some one; they have thought and pronounced the idea a good one, especially in its application to a neighbor's

parish. Without doubt this is true in every instance; unquestionably, every neighbor's parish would be benefited if each family were visited in the interest of some church, if only in a hap-hazard, and an occasional way, as is often seen.

But this is not the kind of house to house visitation movement to the advantages of which I wish to direct your attention to-day. In the year 1819, the famous Scotch Presbyterian, Rev. Thomas Chalmers, assumed charge of the Church and Parish of St. Johns, in the City of Glasgow. The population in this parish consisted principally of weavers, laborers and factory workers, and consisted of about 2000 families, 800 of whom had no church connection whatever, while the number of the uneducated children was almost countless.

The great heart of Dr. Chalmers as it always did, went out toward the young and he longed to reach the children and the unchurchly in the most telling and effective manner. What course did he adopt? He immediately divided the parish into 25 districts, each embracing from 60 to 100 families, and placed an Elder and Deacon over each of the several districts. Every one was visited, the condition of all was learned, two school houses were built, four qualified teachers provided for each, between 40 and 50 local Sabbath-schools were opened. Dr. Chalmers visited many, and thus by systematic organization, the efforts of all were put to the best advantage, the children were cared for, the parish was christianized and the power of the House to House Visitation movement felt, as no christian effort had been before, nor since in the history of Glasgow. From that day to this, the most powerful and effective church is the one that, in its consecration to God's service organizes systematically to overcome the evil, and puts forth the united effort of its every member to proclaim the truth and aggressively uphold, and advance the Master's cause.

But are there advantages, and will they follow this movement properly conducted? Is it needed? Is it best? The answer to be most effective and satisfactory should come from experience; you know, so do I, that a thousand theories, presented by most earnest, enthusiastic, conscientious supporters, have proved not only mere theories, but absolute fallacies, when brought to the touchstone of practical application. Has it been so with this movement?

In St. Louis, in February of 1891, we were confident of the effects which we felt sure would follow the movement, and in May of 1893, I stand here to tell you of the results. Expectations more than fulfilled, anticipations more than verified, prayers more than answered, God's blessing in showers abundant, "our cup running over."

In the year 1891, at the February meeting of the St. Louis Sunday-school Superintendent's Union, the subject of "House to House Visitation" was presented for consideration and was referred to a committee with full power to act, and under general instructions to carry into effect the visitation movement, if found possible and practicable. The committee were unanimous in their opinion that the movement was a good one, and believed that when developed it would prove a blessing and provide invaluable data for the Christian people of the city; they believed that as God loved the Cities of the Plain, and labored to save Sodom, as He was loath to destroy Tyre, as he spared Nineveh, and wept over Jerusalem, so they believed that He loved

St. Louis, and they determined that they would, with his blessing and help, organize systematically to attack and take St. Louis for Him, who tenderly looked down upon the city in love, and whose desire it was that not one should perish.

The motive that prompted the House to House Visitation movement was the desire to discharge that obligation, which it was believed rested upon the Christian people of St. Louis, to see to it, that each and every individual within the corporate limits was invited to a gospel service, that the careless and indifferent, the heathen at home, might be reached, that every individual in that city might know that some one had an interest in them, and that actually each one had received a personal, as well as a printed invitation to go somewhere, to do something, and that was to listen to God's call with its tremendous personal consequences.

In connection with the general invitation, it was also decided to feel the Christian pulse of the city, and to secure the information and data concerning the religious sentiment of the various sections of St. Louis, necessary to the intelligent and satisfactory solution of that great problem, viz: The evangelization of the city.

The data, reliably secured, would furnish the foundation for the future mission work of the various denominations of the city, and prevent the hap-hazard way of establishing missions by the different denominations as inclination or circumstances might prompt, without an accurate knowledge of the conditions really existing and prevailing in the selected community.

The city was carefully divided into eighty-one districts, and a consecrated and responsible chairman secured for each. In the majority of instances, the chairmen were the superintendents of the principal Sunday-schools in the several districts. These chairmen secured the assistance and hearty co-operation of the various workers in their several districts, and on Thursday, May 10th, 1891, it was expected that every home in St. Louis would be visited, that every individual would be invited to God's house, and that a religious census of the city would be secured. Owing to the very short time given (about 2 months) for the formation of plans and the organization of the work, the city was but partially covered. However, there were 192,000 persons visited, of whom 104,000 were Protestants, 71,000 Romanists and 17,000 without any preferences,—(what a congregation for some one, 17,000 ready and willing to attend any church, Protestant or Catholic, to which they might be invited,)—several hundred church letters carelessly laid aside and not presented, 50,000 children not in Sunday-school,—was it best that the work had been undertaken, although in a hurried and unsatisfactory way?

In a certain district there were only thirty five members of Protestant churches found, with a total of 6,450 persons visited; 17,678 persons, or 3,775 families (within the limits of that district), who absolutely had no religious preferences,—more families thus living without God, and therefore without hope in this world, than were reported as found belonging to any one of the several Protestant denominations. What an immense field of work was thus opened to the Christian workers of St. Louis. Are you surprised when I tell you that, on May 5th, 1892, when the Christian people of St. Louis were assembled in the great

Music Hall of the Exposition Building to spend the evening in prayer to God for his blessing upon the work and the second canvass which was to be made the following week, that testimonies were there heard from pastors and laymen alike to the effect that great and beneficial results had followed the "House to House Visitation" of the previous year, that the Christian people had been awakened, their zeal quickened, their activities aroused, organized efforts secured and extended, Sabbath-schools increased one hundred-fold, new churches and schools established where needed, and scores added to the churches, saved forever, saved from sin, safe? Was it worth the while? Did it pay? And are you surprised when I tell you that to-day the Board on House to House Visitation, acting under the auspices of the St. Louis Sunday-school Union, is a live, active institution with regular office headquarters able and consecrated Christian men giving their time to it, an efficient, able and well-paid secretary, devoting his entire time to the work, that there in headquarters is a carefully prepared map of St. Louis, divided into the House to House Visitation districts, with every church, Protestant and Roman Catholic, Sabbath-school and Mission, Christian Endeavor and Epworth League, with location carefully shown, so that we can show you the neglected portions of St. Louis and where missionary effort should be directed?

And are you surprised when I tell you that, in many of the districts the various chairmen have taken such an interest in the work, and are so impressed with the responsibility that devolves upon them, that they have hung in their schools separate maps of their several districts, made with every square designated in colors, and cared for and looked after by a special committee of two, who are, so to speak, responsible for that square; who visit all families living on the same, three or four times a year, so that no new-comers might be overlooked, thus making almost perpetual the House to House Visitation; that several churches, as the result of this movement, have employed regular home, or city, missionary women, who devote their entire time to the districts assigned for them; and that church extension societies of all denominations, have been formed in St. Louis during the past twelve months as they have realized the need?

Are you surprised when I tell you that in May of 1892, when the second canvass was made, it is estimated that there were over 300,000 persons visited, and all canvassers enthusiastic and consecrated in their work?

When I remind you that the fundamental principle of system and organized effort, which in every branch of business and every place of life inspires confidence, produces effective work and brings forth necessary results, underlies this entire movement; when I remind you that this work brings pastor and people together, yes, very close, establishing an intimate fellowship in Christian work that can be secured in no other way; that the work is Christ-like, done in the apostolic spirit, that the canvassers go forth, two by two, carrying a Heavenly Father's blessing into every home; that the movement requires united Christian effort, and at the same time, demonstrates the practicability and advisability of such union; that it furnishes a field for Christian activity that involves no question of doctrinal or denominational differences, realizing that we have one faith, one hope, one

baptism, pressing forward with an eye single to His service, always praying the Father's blessing upon our efforts to fulfill His will; when I remind you that this is the preliminary survey from which plans are outlined and prepared for the great campaign against our arch and common enemy, and that, in making this survey, God's people are brought very close together; that the spiritual lives of the thousands of canvassers are quickened and intensified as they serve in this great work, their fears, their hopes, their aims, being one, banded and knit together by bonds of brotherly love, which necessarily tighten as difficulties are met and overcome, and strengthen as they see the Lord's work progressing in their hands. Are you surprised that I report to you that the movement has been indorsed, commended and undertaken in other large cities of our country, and that God is richly blessing St. Louis, the work and the workers, that, "our cup is running over"?

And are you surprised when I tell you that Detroit, Cincinnati, Pittsburg, Louisville, Denver, Springfield, Mo., and many other cities are inaugurating this grand system? That correspondence is pressing in upon us from all over the Union from inquirers anxious to learn the ways and means, and of the results following the same?

Why, my dear friends, this plan of visiting every home, extending the Gospel invitation to each individual has been adopted in from fifteen to twenty Counties in your sister State, and I venture the assertion that with God's blessing and through the agencies of our various County organizations, every Missouri home will be visited by a Gospel Messenger within the next twelve months.

The House to House Visitation movement, is it needed? Is it best? Statistics serve as the principal factor in determining the solution of all great commercial, economic and political problems, and statistics are as valuable and as essential to the satisfactory solution of the great religious problems of the day. Shall the statistics be secured? Is it needed? Is it best? Is infidelity and unbelief growing apace in the land until it is almost permeates, in one form or another, every house? Is it true that in the public school of your state the Bible is excluded, and that if the teacher would mention God's name, it is almost necessary to do so in a whisper, while in the heathen nation of Japan, the government is offering to pay good salaries to any and all Christian teachers of this land who will go to them and teach the rising generation the rudiments, that they may be thoroughly educated and furnished for life's duties, and they say, "bring your Bibles, and use them in the schools." Not so in Missouri, nor in Illinois. Shall this be corrected? Shall the Statistics be secured, and God's people be united in a common cause? Yes, and I thank God for that plank in the platform upon which we are to stand at our coming Sunday-school Conventions to be held in St. Louis, requiring as an essential, that all delegates believe not only in the Divinity of our Lord and Savior, and in the abiding presence of the Holy Spirit, but in the absolute inerrancy of the Scriptures. Yes, my friends, that Bible is God's word, every syllable in it from the first of Genesis to the last of Revelation, no word or verse or chapter to be omitted, no appendix to be added. God's Revelation is complete, and has come from the Divine hand and we are not to alter and amend so as to permit this or that exclusive and peculiar method or form of study, nor to suit our peculiar cases. If you

think so, don't come to the conventions, you'll have no place there, the atmosphere will not be congenial. No Briggs'ism or Smith'ism there but we'll stand firm on God's Word, the soundest religious gathering that this world has ever known. And these conventions coming when they do, when the country and the world seem at unrest and uncertainty; in these days of higher criticism, ethical culture, and so called advanced thought and false science, I pray that God may use them for the hastening of that day when the Christian banner will be snatched from the hands of Philosophy and planted firmly upon the ramparts of Faith.

All of our States have pressing problems. Men differ as to what they are, their importance and their solution; but the Christian sense of our day has crystalized into the firm conviction that depravity resulting from sin is the problem, and the Gospel delivered, hearkened to and obeyed, is the solution. Shall we hasten to deliver this gospel and assist in the solution? Is it needed? Is it best?

There are hundreds and thousands of souls in Illinois who know not God. There are thousands who have never received an invitation to God's house, and who to-day, and with some shadow of reason, would say, "No one careth for my soul." Where is the responsibility? Shall we discharge it? Present the invitation; let all know that there is salvation and a way prepared for them, that, "Jesus is tenderly calling to-day;" then may we confidently leave the results with Him who doeth all things well, and whose gracious and comforting promises are to the faithful, and not to the successful servants. Shall we hear the Celestial Nobleman, when He returns from that far country, having received the kingdom, as he speaks: "Well done; thou hast been faithful in little, have authority over ten cities?" Is it needed? Is it best?

The information secured, being for the use and benefit of all denominations to determine the location of their mission enterprises, would prevent that unfortunate congregation of missions and churches which is seen in every city of this state and country. Shall we always permit the Roman Catholics to be our examples in conducting the affairs of church on approved and sagacious business principles, always on the aggressive? Are you surprised at their marvelous growth and expansion, resulting from a systematic application of sound business methods, harmoniously planned and adjusted? Can you imagine the Church of Rome organizing a dozen churches in one certain portion of this city or state, and leaving other sections absolutely destitute and neglected? I say, can you imagine the Roman Catholics permitting such a condition of things to exist, each church in itself, and its work overlapping the one on the other, wasting, dissipating the strength of each, as will always result from a congregating of Protestant Churches in certain sections to the neglect of others? Isn't this true, and doesn't it exist here and in every city. The Romish plans are wonderfully prepared, the section is carefully divided into parishes, territory systematically organized, plans harmoniously executed, results necessarily as desired, and a surprise to no one.

Certainly, in this respect we find them our example. Shall we profit thereby? Oh, shall we not cease working at random?

In nearly every large city unfortunately there exists what we call a congregation of Churches or Missions. This is true in St. Louis



where we have within a radius of four squares from a given point (the corner of 32nd and Washington Ave.) no less than eleven Protestant Churches while large and populous sections of this city are sadly neglected.

Is it necessary to have a Presbyterian and a Methodist and a Congregational Church in every locality, sometimes on the same block? It has often been estimated that if all Protestant Churches would, or could unite in one harmonious plan for carrying on God's cause in these United States on some such principle as the Roman Catholics, that there would be 50,000 preachers who could be spared to carry the Gospel of Light to the Nations sitting in darkness, and \$50,000,000 annually to send them there and care for them. We are wasting and dissipating our strength. Can we ever concentrate as Churches and secure the desired results? I am afraid not; but in Sunday-schools and as co-workers in this "House to House Visitation," we can, and if God's people will only take up this matter, and throughout this state and nation carry it into effect, as it can be done, I believe that God in Heaven, looking down upon His children's efforts, will smile his approval, and before a great while we would hear the cry, "Behold, the Bridegroom cometh."

Shall we not bend our energies to extend the great Protestant Evangelical religion until it permeates every mission home? Shall we not lay aside all denominational differences and petty jealousies which often divide, and therefore weaken our energies and limit our effectiveness, and so district and organize this great State that you love, (and do so at once, unless you find Scriptural authority for postponing the Gospel Call,) that she may testify to this Nation, now Christian only in name, of the strength obtained, the force exerted, and the results secured by the united efforts and concerted action on the part of her Protestant citizenship; that the day might soon dawn, when officials, municipal, State and federal would be God fearing, God serving men, and when the Banner of the Cross would become identified with the Stars and Stripes of this nation, which would then indeed be Christian in fact. "That is a consummation devoutly to be wished," and only to be attained by the consecrated efforts of the children of the heavenly King, guided by His counsel and sustained by His grace. May God indeed bless you all and in His wisdom speed that returning, that crowning day that is coming by and by.

The President then introduced Mr. W. J. Semelroth, of St. Louis, who addressed the convention as follows:

## HOUSE TO HOUSE VISITATION.

W. J. SEMELROTH,

Mr. Chairman and Dear Friends of Illinois: I count it no small pleasure to stand upon the platform at this 35th Annual Sunday-school Convention of my native state. Although I have heeded the call to another field, I assure you that I am at no time less proud of Illinois. Whenever you send detachments of soldiers to fight great battles out

on other lines I want to have the privilege of coming back with the old regiment when the day comes for the grand review and the triumphal march.

I am glad to add a word of testimony, and possibly an additional fact or two, to what my brother has brought to you. And I will preface this with the statement that if to one man more than to another is due the success of the great canvass in St. Louis, that credit is due to him to whom you have listened to-night. As Chairman of the House to House Visitation Board he, more than any other one man, as we say, "Made it go." So you have listened to one whom God has honored in a special way, in a line of work which we believe is destined to work something of a revolution in Christian work.

To sum up rapidly, we may say that the purpose of the house to house visitation is four-fold. First, to extend an invitation to the house of God to every man, woman and child. Second, to show to all that the church is not a social organization for a privileged class, but is interested in the eternal welfare of all. Third, to make such a record of the visits to each home as will enable pastors and other Christian workers to further follow up the good work by further calls and invitations. Fourth, to enlist the Christian community and secure the coöperation of the Christians, in supplying the crying need of the times, the extension of the blessings of the Gospel of Jesus Christ to all mankind.

There are but few enterprises which are not subjected to the searching question, "Does it pay?" The answer comes from the churches and Sunday-schools participating in this canvass that their membership and enrollment are increased. When we look into the faces of those who have taken a personal part in the canvass and hear them tell with glowing countenance how they have been enabled to touch some soul and have proved a blessing to that soul, we realize that it pays. You have heard from brother Greenwood that 369 church letters were found growing yellow with age in the bureau drawers of professing Christians, and that a large number of those were induced to do their duty, and have since placed their letters in the Christian churches of St. Louis. One pastor found 245 families in his immediate neighborhood who expressed a preference for the denomination to which his church belonged. The having of such a special field revealed is a thing which pays. Some of those people to-day are members of that pastor's church. This work is being followed up. One chairman writes: "We have all the names arranged in order and are following them up with other visits and we are getting them too." Brethren, to get them pays.

I want to sound out this thought, that which pays for the city may be made to pay for the state. Missouri has 114 counties and there is a county Sunday-school Association in every one. By means of this organization in these counties we expect to make good the promise which our brother has placed before you at this time. The state association is making all plans to push the work, and has issued a leaflet with full and complete instructions, including a fac-simile of each of the blanks used. These are going to all the counties. One county's report this year will show, as the result of house to house visitation, 1800 scholars added to the enrollment of the Sunday-school. This pays. One pastor reports that his church participated in the

canvass at a cost of about \$11 and it received great blessing in quite an accession to the membership, increased interest in the Sunday-school, and an improvement in the work all along the line. Shortly after the canvass a subscription was taken in that church for one of its enterprises. This pastor was curious to know how much they had gained by the canvass. He set down the amounts subscribed by the people who were brought into the church at that time and found they had subscribed \$200. This pays. If we put it upon no other basis than a financial increase in our churches, the canvass pays.

We have had on our International blanks for years a column headed, "House to House visitation." It is time that we began to fill in the figures. Figures are facts. Dr. Pierson says, "Facts are the fingers of God." The finger of God never points astray. We must realize that this movement is a most important one and one which we may avail ourselves of to give still greater impetus to Christian work. We want enthusiasm. A company of Christians with enthusiasm is an army with banners. A company with the Word of God in their hands is a soldiery with swords, the sword of the Spirit. We shall be victorious. We can do this work in our states through our county and township Sunday-school organizations, as well as in our cities. Let us remember that the blessing of God has been and will be given to it. If we go out and do this work of meeting people face to face we shall see as a result a marvelous modern movement in the great work of the world's evangelization. If we take part in this work as we should this will be Immanuel's land.

THE PRESIDENT: It is now my pleasure to introduce to you Rev. James H. Gilliland, of Bloomington.

### A QUALIFIED TEACHER.

REV. JAMES H. GILLILAND.

The demand for qualified teachers in the Sunday-schools has been of somewhat slow growth. It is upon us, however, to-day, and is full of promise. The realization is rapidly growing that qualified teachers are absolutely essential to the efficiency of the Sunday-school. Teachers are a part of the church's ministry and they must be able and apt to teach. We require an educated ministry. We ask that the man of God shall be thoroughly equipped to discharge the duties devolving upon him; and when we think of the great responsibilities which rest upon those who teach in our Sabbath-schools, we have a right to require that they be qualified. Men and women who teach in our Sunday-schools should realize the great responsibility which rests upon them in teaching the boys and girls the Word of God.

The Sunday-school teacher *must be a Christian*. Why do I say this? Because there are men and women in the Sunday-schools of the State of Illinois teaching who are not Christians and who do not profess to be Christians. I am not unmindful of the exceptions that are made to this statement; yet I insist upon it that Sunday-school teachers should be Christian men and women. We demand a Christian in the pulpit and should we not demand a Christian in the

primary room? You demand that the man who stands in the pulpit shall be a true man, with pure heart and clean hands; shall we demand anything less than this of the teachers who stand before our boys and girls.

The teacher *must know this Book* (referring to the Bible); this is the text book. How can he teach this book if he does not know it? He should be an educated individual as far as possible. This is a growing age. We have schools and colleges, papers and magazines and a thousand facilities for instruction to-day, and our boys and girls are rapidly growing along all these lines, and we need teachers before these classes who are prepared to meet them and teach them and lead them, and they must know this Book. Profound scholarship is not meant, for it is not essential, nor is it a guarantee of success in a Sunday-school teacher. Nevertheless, the Sabbath-school teacher should know something about the history, the geography, the chronology of the Bible. He should know how to divide the Word of God, the purpose of the several parts of the Book, so that he knows how to find what he wants; and when he is asked a question about the Book he will understand how to administer the thing that is needed. A great many Christians are exceedingly shy of talking about this Book. Why is it? Not because they don't love the Book or respect it. The reason is they don't know much about the Book. They can't talk very well about it, and they prefer to talk of something with which they are acquainted.

The teacher *must know the pupil*. Is the pupil blind? Then the teacher will not hang a map before him. Is the pupil deaf? Then he will probably hang up the map. The teacher must measure the intellectual power of his pupil. In the public schools the pupils are tested and put into the grades where they belong. The same should be done in the Sunday-school. Many teachers talk in unknown tongues to the pupils. The children do not understand more than half what the teacher says.

The teacher *must know the moral condition* of his pupil; something about his home surroundings, and something about his taste, inclination and thoughts. The teacher must get on a plane with his pupil. This is an old lesson, just as old as time. When God embodied Himself in the Christ and came down to earth, He took not on Himself the nature of angels but the nature of man, and he lived among men, and took hold of man with a hand of flesh and lifted man out of his sin and degradation to bring him to God. That is what I mean.

The teacher *must know how to teach*. This is of great importance. In order to accomplish anything successfully we must know how. This qualification is as essential as it is difficult to attain, for much is included here. The teacher should have a definite purpose in each lesson. Reading a number of lines is not teaching, and reciting verses is not teaching. Use no paper. Leave your lesson helps at home. Put your Bible aside, then you have your hands and your eyes to rivet attention upon the lesson. The art of skillful questioning should be cultivated. Have something in mind to throw into the mind of the pupil and then draw it out of that mind. Let there be thorough preparation. Let there be distinctness of aim, and you will then secure

the attention of the pupils and will be able to teach. Let me call your attention to the social qualification. The teacher must love his pupil. Visit him at his home. You can never be a qualified teacher if you do not love the pupil. Teachers should be characterized by the missionary spirit. This is the age of missions!

The missionary spirit should characterize the qualified Sunday-school teacher. The divine command was to go into all the world and preach the Gospel to every creature. We want to begin to comply with this injunction along the lines of Sunday-school work. I need not say anything about prayerfulness and patience, and the external equipment of the qualified teacher. One brother suggested to me that the qualified teacher ought not use tobacco. I believe that is so.

The qualified teacher *should be in his place on time* every Sunday. The qualified teacher must have the courage and tact to approach and win souls for Christ. Many teachers are sadly deficient in the possession of this qualification, or if they have it they do not use it.

Not let me direct your attention to the question, "How to secure qualified teachers?" There is certainly a wide-spread conviction of the need of such teachers. Such teachers are not produced by the pulpit ministry. You may preach from the pulpit, fellow ministers, for twenty years and never make qualified teachers of hearers in the congregation. It makes no difference how good the preaching is. The church is responsible and must provide qualified teachers. That it means something to be a Sunday-school teacher must be insisted upon, and the standard must be placed high and the best material must be selected for our teachers. There is a large place for the Normal Training Class, and I am glad to know that this work is being pushed so vigorously in this and other states. No Sunday-school is complete without the teachers' meeting, and the qualified teacher will be found in the teachers' meeting. The qualified teacher will attend the Sunday-school institutes and conventions and gatherings, such as we have here to-night, where enthusiasm abounds and an inspiration to nobler work may be received. The qualified teacher will strive to keep abreast of the times.

The qualified teacher ought to understand something about *the divine method of teaching*. The teaching should be for the whole man, appealing to the intellect, the affections and the will. God in the word teaches not so much by definition as by a person. He would teach a lesson on faith, so he embodies faith in a man called Abraham. He would teach repentance, so the lesson of the prodigal son is placed before us. He would teach a lesson on love, so he brings before us Mary and the box of costly ointment. He would teach a lesson on giving, the widow casting in her mite is placed in the sacred Word. He would teach us a lesson on meekness, Moses is introduced to us. So you see He teaches through a person, making the person the embodiment of the lesson he would teach. Finally we are led to Jesus Christ, the perfection of all teaching, presenting truth for the intellect, love for the affections and authority for the will. Jesus Christ is King, and we are to bow to Him. In this idea we see progress, growth, for time and eternity. Eternal life means eternal growth. The final morality of the Bible is embodied in Jesus Christ. Incarnation did not end with Jesus Christ. The incarnation is continued,

and the divine can be incarnated in the human all the time, in the Sunday-school class, in the workshop, on the street, everywhere. When the teacher stands before the class that teacher should be an exemplification of the truth as it is in Jesus.

Brethren and teachers, this work is not yours or mine. It is the Lord's work. In this view the incomparable value of the soul is made known. God had faith in man, and I believe in man because God believed in him; and I am willing to make sacrifices for man because God sacrificed for him in giving His only begotten son. Jesus says, "I am with you alway, even unto the end of the world." We are not sufficient for ourselves, but our sufficiency is of God. On this ever-present teacher we should rely. The Apostle says, "I can do all things through Christ who strengtheneth me." Here we should find our inspiration and our strength.

Now, teachers, let me say, you need to *enlarge your horizon*. Seek for a larger, truer conception of the work. Do not be bound by the horizon of your cares, trials and sacrifices. The qualified teacher should make his horizon touch God and man, heaven and earth, eternity and time. Perhaps you are engaged in a little school in the country in charge of a class of bad boys. This should not suggest to you a narrow horizon, but you should realize that you are a part in the great circle of the divine economy, contributing to the final triumph of truth. You are in elbow touch with a mighty army marching on to victory. Open your eyes and see the hosts about you! You know not whom you are teaching. Perhaps you may be teaching those who some day will mould the thought of men and lift humanity to God. The qualified teacher will not forget to *hide self and reveal Christ*. The glory of God will ever be present and the thought of self and of individual trials will not appear. Our trials are the factors which enter into our discipline. The little oak is matured and strengthened through its battle with the elements. So man in developing a symmetrical manhood is disciplined by opposing forces.

In conclusion, let me impress upon you that you rely, not on self but on Christ; not on your knowledge, strength or skill but on Christ. Know nothing but Christ and Him crucified. "We would see Jesus," is the cry of the world to-day. This has been the longing of the ages, Jesus! the panacea for all ills. Teachers so consecrated, panoplied and sustained will be full of joy and hope. "They will see jewels in self-denial and crowns in self-sacrifice; they will see a kingdom in a saved soul, riches in becoming poor for Christ's sake; and as their bodies dissolve in the grave they will see a building of God, eternal in the skies. They will see endless life in death, to them the unseen will become real, and to sit at the feet of Jesus will be heaven."

MR. B. F. JACOBS: Here is a word in response to our telegram to the West Virginia Sunday-school Convention.

"CLARKSBURG, W. VA., May 17, 1893.

ILLINOIS STATE SUNDAY SCHOOL CONVENTION:

"The West Virginia Sunday-school Convention returns Christian greetings. Read 1st Thessalonians, first, second and third.

"We give thanks to God alway for you all, making mention of you

in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

H. D. BROUGHNER, Secretary."

Mr. Sankey then sang, in answer to a special request, "The Ninety and Nine," and after a word of prayer by Mr. B. F. Jacobs, the meeting adjourned.

### *THIRD DAY—MORNING SESSION.*

Mr. W. B. Jacobs called the meeting to order and reminded the delegates of its importance, urging the different delegations to select the best men as District Presidents, and to avoid conferring the office upon any one unwilling to make the necessary sacrifices. He also reminded the delegates of the importance of making a proper selection of delegates to the coming International and World's Conventions; that only those should be selected who will best further the interests of the great Sunday-school work.

Brother Thompson, of the 19th District, then lead the convention in prayer for a special blessing upon the work at hand.

The convention proceeded to ballot for District Presidents, the delegations retiring to different sections of the church for free discussion. The ballots were then collected and handed to the nominating committee, said committee to report back again to the convention its nominees for District Presidents.

MR. B. F. JACOBS: You will please understand that the delegates appointed to the International Convention are also the delegates to the World's Convention. We are going to have two names but only one Convention. The International and World's Associations are going to be the two hemispheres and the convention is going to be the sphere. Now, it is a difficult thing, out of the great multitude of workers, to select ninety-six persons to represent the state of Illinois. There is no objection to two hundred and fifty going to the convention. I do not understand that anyone will be prevented from going to the convention because he has not been appointed a delegate. There will be hundreds of people there who are not delegates, but necessarily there must be a basis of representation. The people of St. Louis will entertain the regular delegates; and they should be protected against a great multitude of people.

After considerable discussion, the convention appointed the 14 members of the Executive Committee and the six Field Workers as delegates from the state at large, and apportioned the remaining 76 delegates to the S. S. Districts on the following basis:

1st district, 5 counties, 20 delegates; 2nd dist., 6 co., 4 del.; 3rd dist., 6 co., 4 del.; 4th dist., 5 co., 3 del.; 5th dist., 4 co., 3 del.; 6th dist., 5 co., 4 del.; 7th dist., 4 co., 3 del.; 8th dist., 4 co., 2 del.; 9th dist., 5 co., 3 del.; 10th dist., 6 co., 3 del.; 11th dist., 6 co., 3 del.; 12th dist., 5 co., 3 del.; 13th dist., 7 co., 5 del.; 14th dist., 4 co., 2 del.; 15th dist., 4 co., 2 del.; 16th dist., 6 co., 3 del.; 17th dist., 6 co., 3 del.; 18th dist., 5 co., 2 del.; 19th dist., 4 co., 2 del.; 20th dist., 5 co., 2 del.

It was moved, seconded and carried that in case vacancies occur through resignation, inability to attend, or death, that such vacancy shall be filled by the Executive Committee.

The Nominating Committee, through its chairman, D. D. Sabin, then presented the following report:

“Your Nominating Committee recommend the following for District Presidents:

1st dist., E. S. Wells, Lake County; 2nd dist., Dr. C. C. Miller, McHenry Co.; 3rd dist., I. M. Phillips, Whiteside Co.; 4th dist., H. T. Lay, Henry Co.; 5th dist., George A. Bangs, Marshall Co.; 6th dist., Dr. G. D. Sitherwood, McLean Co.; 7th dist., J. C. Coe, Peoria Co.; 8th dist., Rev. H. M. Brewer, Hancock Co.; 9th dist., G. G. Blunt, Adams Co.; 10th dist., John B. Joy, Morgan Co.; 11th dist., D. D. Zeigler, Menard Co.; 12th dist., W. B. Rundle, Clinton Co.; 13th dist., Geo. R. Risser, Edgar Co.; 14th dist., Hale Johnson, Jasper Co.; 15th dist., Chas. E. Hull, Marion Co.; 16th dist., James R. Sager, St. Clair Co.; 17th dist., Townsend Blanchard, Perry Co.; 18th dist., L. D. Barth, Wayne Co.; 19th dist., D. G. Thompson, Pope Co.; 20th dist., W. P. Bruner, Massac Co.

Mr. W. B. Jacobs moved the adoption of the Report of the Nominating Committee. This motion was seconded and carried.

The Committee on the Executive Committee's Report presented the following:

“We gratefully recognize the good hand of our God upon us in preserving to us our loved and honored leaders in this great work and in continuing to them the enduement of His Holy Spirit. We rejoice also in the zeal and efficiency of our field workers and of those who have been called upon to assist them in their labors. We would urge upon our district and county officers that they magnify the importance of the work assigned to them, looking for their reward, not in public, human recognition of their labors, but in the commendation of Him who opens the door into the joy of our Lord.

We would earnestly urge upon our people that they come up to the full measure of our responsibility and of the needs of the work in furnishing the \$10,000 that is asked for the continued prosecution of the work in this state.

The recommendation that the Executive Committee be divided into



three classes, each third of the committee to serve for one, two and three years, is commended as good, being the plan of most state associations at the present time.

We think the importance and practicability of house to house visitation, as a part of our work, is fully demonstrated in the experience at many points in our country, and that it was made very plain by our Bro. Greenwood, of St. Louis. We would recommend that proper blanks be furnished and our people organized in their respective fields, and that they enter prayerfully into this work.

Regarding Sunday-schools and Sunday-school missionary work: this work can be most successfully accomplished by each county putting a man in the field for two or three months each year. Where the counties are small, let one or two unite and bear the expense jointly as recommended.

We highly appreciate the work in the Normal department, and the growing interest in higher grades of study and work. We would recommend that classes be organized in each school and that as far as possible the diplomas earned be awarded at the annual convention of this Association.

The International and World's Conventions to be held in St. Louis from August 30th to September 6th, 1893, will be the most notable and undoubtedly the greatest gatherings of Sunday-school workers the world has ever witnessed. To it our best representative workers should be chosen.

The Columbian Sunday-school Building is one of the great object lessons that is heartily commended. It is worthy of support, and the name of every worker for Christ should be on the book in that building. Let every one send not less than \$1.00, and schools from \$10.00 to \$100.00.

We would join in the prayer of the committee, "May God hasten the day when every evangelical theological seminary shall have a well organized Sunday-school department." We believe it to be of importance to the cause of Christ to learn, with Peter, to shepherd the lambs.

We would express our hearty appreciation of the work of the International Lesson Committee. We recognize that the wisdom of experience and the varying needs of the times, will suggest change in some of the details in the application of the general principles under which they are selecting the lessons. But we have full confidence in the wisdom and consecration of this committee, and do not doubt but that they will give a fair consideration to such amendments to their plans as shall be suggested by earnest Bible students, and that they will gladly continue to incorporate any true improvements for which the times are ripe.

Let us resolve that this year, in which our state is made so conspicuous by the World's Fair on its northern, and by the World's Sunday-school Convention on its western border, shall also be made memorable by increased zeal and activity in both the local and general Sunday-school work, to the glory of His name.

Respectfully submitted,

EDWIN L. LORD.

G. G. BLUNT.

GEO. D. SITHERWOOD."

The report was received and unanimously adopted by a rising vote.

The Auditing Committee, appointed to audit the accounts of the Treasurer, presented the following:

"We, the committee appointed by the 35th Convention of the Illinois State Sunday-school Association to audit the accounts of R. W. Hare, Treasurer, have carefully examined his accounts for the year 1892-3 on the preceding pages (referring to Treasurer's book), and have found vouchers for all the payments credited to him, and that the account is correct.

J. D. WHITE.  
S. BUS.  
O. R. BROUSE.  
B. F. ECKLEY."

The Report of Auditing Committee was unanimously adopted.

MR. B. F. JACOBS: The Executive Committee in its report did not include one item which we wish to bring before the entire convention, namely, the amount that you will authorize your delegates to pledge per annum at St. Louis, that we are to contribute towards the support of International Sunday-school work. During the last three years the state has paid \$750 towards the support of that work. Individuals in the state have contributed about as much more, but at this moment I haven't the report. I move that the pledge of the State of Illinois be made \$750 per annum, for the next three years, and to increase it to \$1000 per annum if a colored man is appointed to this work in the south and put into the field. The motion was unanimously carried by a rising vote.

On motion of Mr. B. F. Jacobs, Rev. H. C. Marshall, William H. Hayden and J. J. Stites were appointed a committee on resolutions, and instructed to report at the opening of the evening session.

## LEGION OF HONOR GRADUATING EXERCISES.

The remainder of the morning session was devoted to the Legion of Honor Class Graduating Exercises. A number of pews near the platform were vacated by their occupants, and during an organ voluntary the class of '93 filed into the room and took the seats reserved.

Upon the platform were seated the class President, Prof. J. R. Harker, of Jacksonville; Miss Mary E. Cruik, of Shelbyville, Secretary; H. H. Crozier, of Carmi, Treasurer. The class marshall, George F. Righter, of Atwood, attended the class.

The Executive Committee of the class is composed of Elder J. Fred Jones, Mackinaw; Mrs. C. A. Strate, Palmyra, and Mrs. Edith Burnham, Wheaton.

Appendix B. will give the names of the Legion of Honor teachers

of Graduates of the Illinois Class of '93, and the names and addresses of the members of the class.

PROF. H. M. HAMILL: I have the pleasure of introducing to you the officers of the class of '93. Prof. J. R. Harker is the class president and has charge of the exercises.

Prof. Harker then took the chair and presided over the exercises. The class and the audience joined heartily in singing the doxology, and prayer was offered by Rev. F. B. Madden, of Astoria, Ill. The hymn, "Onward Christian Soldiers," was heartily sung and followed by a responsive reading.

The president then introduced Miss Mary E. Cruit, who read the class record.

### LEGION OF HONOR '93 CLASS RECORD.

MISS MARY E. CRUIT, SECRETARY.

The Illinois "Legion of Honor" normal students of '93 number 1400, distributed throughout the state into 88 local Normal classes. Many more classes were organized but not reported and enrolled, and are therefore not included in this official record. Of the 88 enrolled local classes, representing every section of the state, city and country alike, 18 classes contribute 180 graduates to the "Class of '93"

In 1892, the first year of the "Legion of Honor" movement in Illinois, the class enrolled numbered about 60, as against 88 classes the present year. If this record were closed June 1st, 12 full months from the last state convention, there would appear a proportionate increase of graduates as of classes. Nearly every one of the 20 Sunday-school Districts of the State is represented in our graduating class. Many of the graduates have completed the full "Legion of Honor" course. While there are many older persons, the majority of the graduates are from the ranks of the young. Four of the classes graduating were conducted by pastors of churches, four by college and public school professors, six by ladies and four by business men. One of the classes consists of college young men led by their professor, who is a sincere admirer of the "Legion of Honor" course and believes in it as an incentive and help to young men. One class was a family class, graduating grandmother, daughter and granddaughter. Another class is made up largely of business men and women, who found time to study and complete the course. Another is the sixth consecutive Normal class graduated by the same faithful teacher, who needs nothing but the mention of this fact to discover his identity. The honored president of our class, having graduated two classes during the year, and given to us the largest number of graduates from any one community, is worthy to stand at our head. The oldest members of our class are gray haired fathers and mothers in Israel; the youngest graduate yet is a boy of fourteen, a full-course "Legion of Honor" graduate, with a grade of ninety per cent in the final written examination. Many of our graduates are from country and small town Sunday-schools, and their self-denial in weekly meetings and study cannot easily be esti-

mated. Chicago and the greater cities of the state have numerous "Legion of Honor" classes, but except Rockford, East St. Louis and Jacksonville, they do not contribute to our graduates of '93.

It is our pleasure and privilege again to welcome to the honors and membership of the Illinois "Legion of Honor" the twenty-six graduates of the Christian Church State Course reporting to us. They hold equal place with ourselves in this convention and in our reports. Our class motto is "Approved unto God." Having studied faithfully to become workmen of whom the Church need not be ashamed, may we not expect that the words of our motto fittingly express the benediction of Almighty God and of the Association upon our efforts.

MISS CRUIT's report was received with marked manifestations of pleasure; and after another song the chairman introduced REV. W. B. RILEY, of Chicago, who spoke as follows:

## THE TEACHER'S WORK, WEAPONS AND WAGES.

### ADDRESS TO NORMAL GRADUATES.

REV. W. B. RILEY.

Mr. President, Normal Graduates and Friends of Sunday-school Work: It affords me much pleasure to look into your faces to-day, and be privileged to address you for some minutes touching a work, worthy the ministry of angels, yet committed to the ministry of Christian men and women.

Every sincere preacher of the Word regards the consecrated teacher as his co-laborer and friend in the Gospel. It was a fortunate thing for the ministry of the early church, that the cry of neglected widows created the deaconate, and thereby gave to succeeding centuries that splendid body of men who have been to pastors what Aaron and Hur were to Israel's leader. But the Gospel ministry was again mightily re-enforced when the cry of Bible-hungry souls, children and better grown, moved ROBERT RAIKES to materialize and develop the Sunday-school idea. With his movement came the resuscitation of an office, which though it was apostolic, had been almost lost to the world, the office of teacher. When the Apostle Paul was writing to the Ephesians touching the agencies Christ left behind him to bring about the kingdom, he said "He gave some, apostles, and some, prophets, and some, evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It was scarcely by accident that Paul put these offices in closest touch, "Pastors and teachers." The kindred character of their labors link them by an indescribable bond. To look into the faces then of such a class as this is to feel that my own office is being re-enforced. The preacher would be lonesome without the teacher of Sacred Writ. When we meet such men and women as make up this convention, and see such a class as wears this day's honors, we realize that the preacher is not alone, that there is one at least who is willing to sacrifice self to re-enforce him, and that is the Sunday-school teacher. I rejoice in you because of your help; but those of you who graduate

to-day in your normal studies, are to be congratulated especially on the prospect of entering upon the privileges of such an office.

1. Your work is of peerless worth. The most of you are to become teachers of youth. Think not lightly of infant class or intermediate work. There may be a shadow of greater honor associated with the terms "Teacher of a Bible class," but the substance of nobility belongs rather to the instruction of the young. Pastor Stalker in his "Imago Christi" refers to the fact that the boy Jesus went regularly to the Synagogue in Nazareth to be instructed. In a foot note he comments on that fact, "What was the man like who did it? Was he a nice man, who guided the foot-steps of the Holy Child into the pastures of the Word and supplied Him with the language in which His own thoughts afterward expressed themselves?" No portion of a congregation is more awe-inspiring than the children. Any Sunday there may be sitting before us one who is already revolving the thoughts which will dominate the future and supercede our own. The story is told that Phemistocles once said, playfully, pointing to his interesting little son, "There is the greatest man in Greece." Explaining himself further he said, "The Athenians command the Greeks, I command the Athenians, his mother commands me and he commands his mother." The child then was ruler of all. Potential powers considered, there are not a few sons in the world who are the coming rulers of equal or greater empires. Every Sunday, some teacher is unconsciously training such a youth. He may be a mere child; she but a bit of a girl, yet the forces are already at work that will determine character and conquer thrones; that will make of some boy a Moses to redeem the people, or a Pharoah to oppress them; an Esther of that girl, to save her kindred, or a Cleopatra to ensnare and hurt most those who love her best.

The mightiest factor that enters into character development is the measure of truth imparted by teachers of youth. If that measure is small, and befogged with error, the mind and soul will inevitably feel the injurious result; on the other hand if that measure is liberal it means enlargement. I do not always agree in the views of Dr. Savage of Boston, but in an article which he contributed to the Arena of last June, he said some things that were orthodox enough and full of the soundest wisdom. Speaking of the indifference to Scriptural and spiritual training that many people show concerning children, he expressed his surprise and added, "Teach your child false arithmetic if you will. He will get that knocked out of him very speedily in a short business experience. Teach him false geography—that the Grecian Archipelago is in the Indian Ocean. That this is a matter of very slight importance. Teach him false history. It will make very little difference to him whether he can tell who came first Richard III or Henry VII. Teach him falsely almost anywhere else, and it is of slight importance compared with false teaching here. The world, as a result of age-long struggle, is beginning to be free, beginning to gain glimpses of light, beginning to have higher and nobler thoughts of God, beginning to see the path along which human hope is beckoning. Do not dare then carelessly or thoughtlessly to train your child so that he shall become a block on the wheels of God's chariot which carries the desires, the trusts and the longings of the race toward a

better future." It is the glory of your work that the sweet motive which gives it birth is love of the truth of God and a longing to impart that measure of it which ennobles the character and beautifies the soul. Search the world if you will for that which satisfies the flesh; but the soul can never be satisfied until it is saved and sanctified. Teachers, as you look into the sweet young faces, upturned to your own, remember that when they know the truth the truth shall make them free; and if they are to become sanctified in some better measure by your teaching, a prayer to God must be made: "Sanctify them through thy Truth." When Wendell Phillips was but a tiny boy his mother was his Bible teacher. She used to take him on her knee and go with him over the sacred lessons, reading, explaining and then catechising. She often finished her instructions by saying, "Wendell, be good and do good; this in my whole desire for you. Add other things if you may, these are central." Who doubts that such instruction was one of the mightiest forces that prepared him for his throne of righteous ideas and heaven born eloquence? Such, young men and women, is to be your work, the instruction of youth. I repeat to emphasize: Yours is a work of peerless worth.

II. Your *weapon* in warfare is God's matchless Word. That to teach the truth is to battle with error may be passed without argument.

You who have been in these normal classes may not fully understand that fact as yet. You have been wont to wait upon your teacher for instruction and to bring to his attempts an open heart instead of an opposing hand. But whilst swords are only instruments for practice on the drill ground, they become the weapons of defence and the implements of victory when the day of actual battle is on. From this day you are to battle for God and truth. There will come against you infidels whose heads will need to be taken off, and unbelieving Philistines whose armor buckles must be cut ere you can get at the heart and capture it. I congratulate you that your weapon is the Word. The sword of the Spirit is possessed of a peerless point. Don't fear to thrust it against any enemy of the truth. One of the greatest faults—because one of the most common—into which we teachers of the truth fall from time to time, is that of trying to meet the so called wisdom of the world with a superior article of the same kind. When men flash before us the cold steel of keen infidelity, we lift against it the point of our most polished Christian argument. Better answer with the Word, "for the Word of the Lord is quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow." Let me beseech you to believe this, and to risk no other instrument in its stead. I went a few days since to talk with a man about letting his children come into our church. He received me cordially enough, but as soon as I was comfortably seated opened on me the whole battery of spiritualistic philosophy. When he had finished a lengthy and somewhat fervent, if not eloquent, discourse, I said "If I understand you correctly then, you believe that Satan does not exist, that there is no such thing as sin in the world, and no man is lost." Yes, sir! he answered, "That is a part of what I believe." I picked up a Bible lying on the center table and asked him if he accepted its teaching as from God. He answered, he certainly did, but not my comment. I replied, "I will

make no comment whatever. The Word is not so dark that it needs my little light thrown on its page that plain men may read." Then opening it I read in answer to the statement that there is no devil, Eph. 6:11, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." He began to explain. I begged his pardon and reminded him that comments were not to be introduced in the discussion. "Again you say there is no sin?" John 1, 8-10. "If we say that we have no sin we deceive ourselves and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned we make him a liar and His word is not in us." At this he got mad and stormed and illustrated the text. "None are lost?" I continued so soon as quiet ensued, at Luke, 19, 10: "For the son of man is come to seek and to save that which was lost." He couldn't longer stay in his chair; so he got up and spun about the room denouncing the Baptists and their belief in such wild tones that one might imagine he had lost his mind. I rather think he had—his metaphysical mind. The sword of the Spirit is just equal to taking off such a head. It is keener than a Damascus blade. When men sneer at the Word of God, use it on them and see if they ever sneer again. Goliath never scoffed at David but once! Neither would any Philistine at any of God's commissioned ones, if we but use the weapon that he has most honored in our hands.

But the sword of the Spirit will not be needed by you so often to take off the head of infidelity, as to capture the rebel heart for Christ. To do that successfully requires a knowledge of God's truth which enables one to handle it so dextrously as to capture men without cutting or hurting them in the least. There are men among the rebellious who want to be captured. When Richmond surrendered to the Northern Armies, there were not a few southern sympathizers that hailed the triumph of the Stars and Stripes with delight. They knew that they were now to fall into the hands of those against whom they had fought, but they had no fear of hurt. On the other hand they were tired and sick of rebellion; they longed for the peace that could only come by surrender, and the restoration to favor that would result in their professed loyalty to the flag. There are many such that have seen the folly of fighting against God; who begin to look upon the camps of this conquering army as a place more desirable than the enemy's service in which they have been engaged: men who will bless the day that shall raise the blood stained banner of the cross over the citadel of their hearts. For their sakes familiarize yourself with the Spirit's sword and push the enemy back until such are captured for the Kingdom of God. I read a few days since that little booklet entitled "The Last Pages of an Officer's Diary." This officer who knew from his trusted physician that only a month of life remained, hunted assiduously for some man who might show him the way to the camp of Christ. First he bought a Bible, but in his utter ignorance of the Book, he was as bewildered and lost when he attempted to read it, as an American child would be lost if set down suddenly in the wilds of Africa. Then he went to church. "The preacher was eloquent" he says, "No doubt of that—far too much so; but as for seeing my way more plainly, not a bit of it." He went to hear other preachers and

talked with learned students, yet no light came. At last he applied to a poor boot cleaner, and he in two minutes with an open Bible captured him for the Kingdom of Christ. Ah, the need of this hour is not more learning of the wordly wise sort. The need of this hour is the need of more men and women who know the Bible and understand how to take men with it. Read the Revised Version of Paul's Injunction to Timothy and obey it, if you would become teachers of the sort after which sin-hunted souls seek as the hart for the waterbrooks:

"Give dilligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of truth."

III. Your well earned *Wages* shall not be wanting. You are not to be compensated in hard cash, and yet you will be paid. It may seem a strange thing for a man who has been in Chicago five full months, and in the vicinity more than five years to say, and yet it is your speaker's profound conviction that there are other rewards that outweigh silver and gold. You will be rewarded in your own intellectual and spiritual improvement, as certainly as in seeing that of your scholars in Scripture. No man or woman knows the better self until in the processes of mental and spiritual improvement the divine image is discovered. That is not discovered in the grace of form or the fairness of flesh, but rather in the processes whereby a man or woman becomes conscious of mental power and spiritual perception.

Oh, teachers, as you go to God's Word with less sense of self than interest in others, you will unconsciously be gaining in those faculties of mind and soul which lift men up. If you would taste of that tree of life against which Adam was guarded by a flaming sword that turned every way, seek it no other where save between the sacred lids. Canon Farrar never said a more beautiful thing than when, touching the blessing to be brought from the study of God's Word, he wrote, "Other books may make you learned, or eloquent, or subtle: *this Book alone* can make you wise unto salvation. Other books may fascinate the intellect, by this alone can you cleanse the heart. In other literatures may trickle here and there some shallow runnel from the unemptiable fountain of wisdom—and even there, alas! turbid too often with human passions, fretted with human obstacles, and choked at last in morass or sand—but in this Book, majestic and fathomless, flows the river of the water of life itself, proceeding out of the throne of God and the Lamb." Every teacher of God's Word, then, finds in his own studies his sufficient reward.

But there is yet another and greater reward to be striven after by those who volunteer to your chosen work. It is the reward of *par excellence*. Prof. Tholuck of Halle asked himself early in Christian experience, "What is the chief end of life?" He was a splendid student of secular and sacred studies, but he could not believe that the mere acquisition of learning was a sufficient occasion of existence and struggle. Again he asked that question, and yet again. At last he fell in with a young Jew, a wild, restless creature, and succeeded in leading him to Christ. His question was answered then, and from that day the answer stimulated him to more willing labor for the Lord, and his reward was the salvation of more than one thousand young men. You who graduate to-day may never achieve such emi-



ment success in this noble endeavor which is to engage your hearts. You will not, however, fail of your sure reward, if you lay the best energies of your life on the very altar that received the offering of our Lord. He died to save! You can live for the same splendid end, and feel that you are a success when you have saved one soul. The grand old man, Dr. Sharp, of the old Charles Street Church, in Boston, said in the presence of some friends, "I would rather have one young man come to my grave and say, 'That man arrested me in a course of sin, showed me the truth, and led me to Christ,' than to have the most magnificent obelisk ever reared over a mortal's remains." And you graduates of to-day, teachers of to-morrow, in noblest study that ever engaged the minds of men, and noblest school beneath the sun, you also can have that reward. You will have it if you are faithful. "I charge you therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, teach the word, be instant in season and out of season." Save souls!

**PRESIDENT HARKER:** There are many things in this Legion of Honor work which we think are quite remarkable and of which we are quite proud. We are quite proud of the reports which come to us from all over the country showing the wonderful growth of the work. The work is spreading from Canada to California. All over this country classes are being organized.

The second thing of which we are proud, and I speak now as a teacher, is the text book. I have been a teacher for a number of years; I have been studying along this line of Bible work, and I have examined, I think, every publication that has been issued with reference to this normal work, and I say without any reservation, our text book is the best. I have had a large class in this normal work, and I say that there has not been a book issued along this line, which can begin to compare with the Legion of Honor Normal Lessons prepared by our own Prof. Hamill.

I want to say that the third excellent thing in connection with this normal work is Prof. Hamill. We are all proud of him. He originated the work, and through his energy and his intimate knowledge of the needs of Sunday-school teachers and schools the work has attained the growth we witness to-day. This work is destined to spread until these normal classes cover the whole country.

I take great pleasure in introducing Prof. Hamill. Let us arise and salute him.

The audience responded heartily to the request of Pres. Harker, and Mr. Hamill was saluted most enthusiastically.

**PROF. H. M. HAMILL:** Mr. President, the diplomas for the Class of 1893, having been already presented to the graduates on the occasion of their local graduation in the respective communities to which they belong, there now devolves upon me the very pleasant duty of saying the closing words of this hour. But I shall ask your

forbearance, if I so far deviate from the program as to ask another to speak these words. I have been in communion with this class sufficiently thus far, through the printed page and the final examination questions, and I desire especially to have one, who sits upon this platform, speak the closing words to the first class officially recognized by the Illinois State Sunday-school Association. Will you let me tell you why I forego the great pleasure it would be to myself and insist upon it that the unity of the occasion and my own feelings shall be subserved and that this gentleman shall speak those words? He sits often in our association upon matters of business. He never fails to forget himself. He is the power behind the throne, placed by providence in the high position which he has occupied for 21 years. Personally he has been, next to the old father who put his hand upon my head two years ago and whose last words, as he kissed me an hour before God translated him, were, "You are doing a good work, my son, take courage," encouragement, inspiration and help. When I came home only a week ago from a long tour through the east and south, tired and wanting rest, I opened a telegram handed me by my wife and I read these words, "Well done, good and faithful servant, welcome home. B. F. Jacobs." May God bless him and keep him for years to come, and may he speak the closing words I fain would speak to you.

The class president then introduced Mr. B. F. Jacobs, whose appearance was greeted by the class and audience rising and waving the Chautauquan salute.

## CLOSING WORDS.

B. F. JACOBS.

Mr. President, Brother Hamill, and members of this class: I am not proud, though this is not in any wise to misinterpret the sweet words of the instructor of this class, who understands what I mean. I am not proud, but my heart is full of a great gladness and gratitude to God as I stand before this class to-day. I have looked, watched and prayed, for the coming men and women who are to answer all the questions that are asked of us. I look into your faces today and as I close my eyes I look beyond you and I see in a distance, in the future, an innumerable multitude of teachers, officers and workers who are coming to tread the path you are walking, to take the places of those who have gone before, and to do the work better than we have ever done it.

I congratulate you that you have had the wisdom, the patience and the prayerfulness to finish your course. When I was a boy we occasionally ran races at school. We started off. A little ways from the starting mark some fell out. When we reached yonder goal the company were few indeed compared with the multitude who started. So run that ye may obtain! I would to God that the teachers of Illinois would run the race clear through to the end and be able to say with the Apostle "I have finished my course."

I congratulate you that your example is going to be one of contagious and holy enthusiasm. It is a great thing to set an example.

Jesus Christ himself did that. You are to set an example to a great multitude whose eyes will be upon you though they will not see your faces.

I congratulate you that you have chosen the highest and holiest calling on earth. Do you ask me what it is? It is that of a teacher. Do you ask me how I know? Jesus Christ himself chose to be a teacher: He who thought it not a prize to be equal with God chose on earth to be a teacher.

I am sure you will say to-day, if you are to have a field in which to labor; God direct for his own glory, but if it be consistent with his will, let me work in Illinois. It is the favored spot on earth, whether you know it or not. It is the favored spot of the earth and those of you who live in the State of Illinois ought to thank God that you are surrounded with the influences which are about you and for the privileges which you enjoy.

And then, if you are going to select the class that you would teach I am sure you would say, "Give me the children." If I am to mold statuary, let me have the clay while it is pliable, while I can shape it according to the genius, skill or experience which I may possess. Get the boys and the girls and transfuse into them, not only your own life, but all you can get of Jesus Christ's life besides, and let them live your life over better than you lived it, and let them continue to live your life after you are gone. For my part I intend to live on this earth a thousand years, and to live forever yonder.

If we are to select that which we would teach, with all due respect and high regard for all other studies combined, let me teach God's Book. I would that I were able to teach other things, but whether able or not I hold it to be the highest privilege to teach the Word of the living God. Why? Because though heaven and earth pass away His Word shall never pass away; and that Word is able to make wise unto salvation through faith which is in Christ Jesus. One quotation from our program says "Our own experience is individual and special, our own capacities are narrow and limited; by association with our fellows, our view point is elevated and our horizon widened." Then I am rich in proportion as I know good men and women; then I am wise in proportion as I associate with those who are wise. Then being myself a member of a class, I get from my association with that class the wisdom, knowledge, experience and richness of all the members of that class; and I am linked to the president of the class, to the professors of the class, and to all the presidents and professors who have gone on beyond. We put our hands in our library upon Homer, Dante and Horace, upon Shakespeare, Milton and Goethe; and we put our hands upon Moses, David, Isaiah, Matthew, Paul, John and Jesus Christ and we come into fellowship with them.

We need our view point enlarged. I was in a great observatory a short time ago for the first time in my life, and I stood by an immense telescope. I had seen the stars from the time I was a little boy and had watched the great constellation start in the east and take up their magnificent march across the heavens. As I stood by the side of the director of the observatory he said "Step up here a minute" and helping me in his own place he moved aside the covering over the end of the telescope and bade me look. A new world opened upon my

view. I had never seen such glory before! Oh, if we can get into Jesus Christ's place, and get Jesus Christ's view, we will have a very different world to live upon, even while we are upon the earth. Then we shall see something which we do not now see.

Major Whittle, in the Bloomington convention—the Major had been to the war and had gone through with Sherman to the sea—told us of the weary march, of the tired soldiers, and the homesickness they had during the months when no letters or telegrams reached them from wives or children; and when the boys reached Savannah the look outs or signal service men were asked to climb up upon the high point of view that had been erected for them and to cast their eyes yonder towards the sea; and as they looked yonder in the offing they saw the white wings of all the ships that the government had sent down to meet the hosts that had gone through by land to Savannah. There were the letters; there were the telegrams; there were the boxes of supplies; there were the hundreds of things which the waiting and willing North had sent forward to meet the weary, tired men who had gone through with Sherman. As the signal man looked through his glass and took in the sight he took off his hat and waving it to the troops below called out "They are all waiting for us." Then the leaders pointing to Savannah said, "Soldiers, one more battle, one more victory, and then the tidings from home, and home itself." Members of this class, and brethren of this convention, let us get God's standpoint to-day. Let us look yonder, away from our field of conflict? Let us look yonder to the white wings, for some one has said, "We wear immortal wings." Let us plume them a little today! Let us stretch our eye yonder and see who is looking on this convention; who is watching for us, what messages are yonder, what tidings of supplies, what heavenly provision! And then as those soldiers went on to conflict it was only a little thing and the victory was won. Oh, for God's grace to help us look!

Great preparation may be made for one hour of trial. When I returned last time from Enrope I came in the magnificent steamship Umbria. Through five days of storm she plowed the troubled waters but at last, behind time, yet without the loss of any, we entered the harbor of New York. Last fall in mid ocean an awful crash was heard on the great ship, the Umbria, right in a storm, between Europe and America. Her machinery was disabled and the great engines were powerless. All eyes were turned upon one man, the chief engineer. He had been out of sight. Years ago in old England he had studied when men were not watching. Years before in old England he had graduated, perhaps in a class with others, and for years he had been upon the Umbria. All those wonderful years of magnificent preparation were for one hour's trial and one hour's victory. He went down into the hold of the steamer; he called his men. His eye calculated, his wisdom devised the plan, his skill executed, and after 24 hours of anxious waiting the steam was turned on again, the Umbria's shaft revolved and the old ship headed her way for New York, and brought them all safely through. Oh, there is an hour coming of trial for you. It may be the destiny of an immortal soul will depend upon your preparation for the work. It may be an occasion in which the church will depend upon a single arm, a single heart! Maybe God's

cause in a county or a state will rest for an hour on one man or one woman! A life-time of preparation is not too much for an hour's sublime victory.

And now, in conclusion, let me read you a few words which I have hastily chosen from the 3rd chapter of the letter to the Ephesians, and humbly claim it as my own: "For this cause I bow my knees unto the father of our Lord Jesus Christ of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory"—what measurement! "to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen,"

The Legion of Honor exercises were concluded with a fervent prayer by Brother Burnell, and the benediction pronounced by Rev. Henry Neill.

### *THIRD DAY—AFTERNOON SESSION.*

The service was opened with the song, "Hide Me." Mr. Sankey stated that the writer of this song, Fanny Crosby, is a lady who has been blind since she was a child; that every summer she is brought to Northfield to hear the great preachers from both sides of the Atlantic; that there she drinks in what she afterward gives out in song; that she is writing hymns every day, and that her productions are sung more than those of any other hymn writer.

At 2.30 P. M. Mr. President Hastings took the chair and the convention began its regular business.

MR. B. F. JACOBS: Brethren of the convention, an omission was made this morning. I think you will all agree that we will honor ourselves by sending the President of this convention as a delegate to St. Louis; and the Executive Committee is very glad to say to you that as one of the field workers has been elected a delegate by the District from which he comes, and the other five field workers are selected by the Executive Committee, there is one place that remains to be filled; and I move that this convention appoint the President of this convention as a delegate to the World's and International Conventions at St. Louis.

This motion met with a dozen seconds and was unanimously carried.

The following telegram to the convention was then read by

Mr. B. F. Jacobs, from the State Sunday-school Convention at Newburg, Oregon, dated May 18th:

"The Oregon Sunday-school Convention sends greetings. 2nd Thess. 3:16," which is, "Now the Lord of peace himself give you peace always by all means. The Lord be with you all."

Mr. B. F. Jacobs offered the following resolution:

"Resolved that this convention urge the county and township officers to be careful to extend an invitation to the colored Sunday-schools in the counties and townships to attend their conventions."

Seconded by a number of delegates.

MR. B. F. JACOBS: We should have them there, and they should know that we wish them there. In the South it is a necessity to have a separate organization. We are a little more like heaven where they are gathered of every country and kingdom and tribe, and we sit down together in the house of our Father. (Applause.)

REV. JAMES THOMAS (Pastor of the Union Baptist Church, colored, Quincy): I feel very grateful to this convention to hear this resolution offered and to witness the feeling there is in favor of its adoption. I feel sure that our people, when they know better that they are welcome to this great organization, will gather to these meetings. I have been greatly benefitted by sitting here these three days. I have received an inspiration in my Sunday-school work. Since I have been liberated, for the thirty years that I have been free, I have not missed attending the Sunday-school on Sunday, except when the Sunday-school did not meet. (Applause.) When this convention was called here, I did not know for a certainty as to what part our colored people would be welcome to take, or whether any part or not, but I thought I would come, as the woman said, and sit at the feet of those who talked, and gather the crumbs that should fall from the table. I have been benefited, and am glad to see this resolution offered, and hope that the Sunday-school workers in this state, when their county conventions meet, will tell our people that they are welcome to come in and gather up the crumbs. It will do them good. I thank you very cordially for having thought of us to the extent of offering this resolution. Brethren are sometimes forgetful. There was a convention similar to this, and I attended and the brother said, "We are very sorry, but we forgot to send the colored people an invitation." Well, now, brethren, you are likely to forget us, and I hope the convention will endorse that resolution and not forget us any longer. (Applause.)

MR. B. F. JACOBS: They have been forgotten too long. Mr. Beecher said, when the flag was raised at Sumpter, and he was deliv-

ering the oration, as he looked on that immense gathering and the thousands of colored men—and this is one of the most sublime things he ever said—“Many a white face will be there and many a dark face will be there! dark no longer when the light of eternal glory falls upon it from the throne of God.”

The resolution was adopted by a rising vote.

MR. B. F. JACOBS: Last night we overlooked an act of Christian hospitality and did not receive our brother from North Carolina, and we ask that he now come to the platform for a moment; and Bro. Reynolds, who knows Prof. Blair intimately, will kindly come with him and introduce him to the convention.

MR. WILLIAM REYNOLDS: Seven years ago, when I made my entry into the State of North Carolina for the first time, finding no organization there and no knowledge scarcely of the International work, I naturally felt lonely, but it was of short duration. I soon became acquainted with some of the most earnest, loving disciples of Jesus Christ I ever met. I was received with distinguished hospitality. I never shall forget the friendships which I made in North Carolina. Among them was that of our brother who stands before you, one of the leading Sabbath-school men in that great state, a state that now has a banner upon every county in her borders, and is doing most efficient work. Bro. Blair was at the head of a large industrial institution, an educational institution in that state, but at the call of the state organization gave up his position and entered upon the work of Field Secretary, and he has been traveling for two years from one end of that great state to the other. He has put an enthusiasm into the work and has brought it up to a high standard of efficiency. I take great pleasure in introducing to this convention Prof. Blair of North Carolina.

### GREETING FROM NORTH CAROLINA.

F. S. BLAIR: Mr. President and members of the Thirty-fifth Convention of the Sunday-school Association of Illinois: It affords me no small pleasure to stand in your presence, for we in the State which I represent regard you as a mother and a leader in the great Sunday-school movement of this century. While I have been a stranger in your midst, knowing no one but Bros. Jacobs, Hamill and Reynolds, the hospitality I have received at your hands has made me feel at home. I expected to have heard Brother Reynolds, for in my state his voice has been heard from one end to the other, and now since I have heard him say, “North Carolina,” I feel more at home.

We of the State of North Carolina have been in the rear, as you have heard him say, but through the missionary spirit of your Association, we have made progress in this Sunday-school work. We

attribute it to your Christian spirit, providing us with such men as Bro. Reynolds, whom I am pleased to call from one end of the state to the other, "The great Sunday-school apostle of America." (Applause.) Bro. Hamill has been with us on a number of occasions and served us most acceptably. We found in him such a spirit of devotion to the Master, and such an aptness in getting down to the masses and enlisting the humble worker, that we came to the conclusion that we would get him before the Teachers' Assembly of North Carolina, which is the largest organization of its kind in the United States. The teachers meet at the sea side every year for rest from their labors and for intellectual improvement. The meeting embraces college presidents of universities and the humblest free school teachers in the state. We want Bro. Jacobs to come because he is a sort of father to the whole thing. We did succeed in getting Bro. Hamill, who is so practical and so helpful. We had him at three of our leading cities to teach us how to teach and to make the teacher feel his exalted position. He was received with open arms and won the regard of ministers and Sunday-school workers. I can assure Prof. Hamill that if he will visit us again the people will swarm to his Institutes.

I do not wish to detain you, but I want to acknowledge your great goodness in sending these missionaries into our midst who have aroused us to a higher appreciation of this work, and have shown us that there is a Christian spirit in the North that is ever ready to reach out and touch the Christian spirit of southern hearts. In behalf of my state I want to assure you that if any or all of you shall attend our convention this summer in the city of Greensboro, upon the field where we are glad to say the decisive battle of the Revolutionary War was fought, the battle of Guilford Court House, which prepared the way for the surrender at Yorktown, you will meet with a generous Christian, hospitable reception, warm and true. We want you for the help you will give us, and we want you because we are longing to show you the progress we have made by your assistance during the few years we have been engaged.

I rejoice because I have been with you from the beginning of this convention, and I have taken the liveliest interest in witnessing the progress you have made and which you are making, and my heart was overjoyed to-day when I saw the Legion of Honor class, when I heard those speeches, participated in those songs, and listened to the most admirable address by the young minister from Chicago (Mr. Riley), encouraging and helping those who graduated to-day. I am glad because of the number of Prof. Hamill's books which have been taken in North Carolina within the last two or three months. The number will be increased when we come to the state convention in August, and we want you to have them ready to ship to us.

My Sunday-school history began thirty-five years ago, when ten of us commenced going to Sunday-school three miles away from home on foot. I remember the very beginning of B. F. Jacobs' advocacy of the uniform system of lessons, and I have been interested in that work. I want to say in behalf of North Carolina to Bro. Jacobs, that he has been appreciated by the S. S. people of North Carolina during all these years. Our people love Bro. W. B. Jacobs. I have always heard Bro. Jacobs called in the past B. F. Jacobs, but we ought to call him father



Jacobs, not because of the years which are resting upon his head, but because of the fatherly and loving spirit he has shown in this great work, a spirit which has reached to all races and conditions of men throughout the world. I shall call him hereafter Father Jacobs and and the other one Brother Jacobs.

Now, in conclusion, let me say a word about that Sunday-school Building. I have watched the progress of that Building from the commencement. I was there one Saturday and I said, "I wonder if these workmen will work here on Sunday," and the foreman said they were fearfully pressed and they would work on the morrow. I said, "You ought not, but I suppose you go on the principle that because it is a Sabbath-school Building you can work on it Sunday." *But they did not do anything the next day.* We hope our delegation to St. Louis will bring some money to help the Building along, and by the blessing of God and the endorsement of my state convention—whether it does endorse me or not, I hope to be one of the forty and four who are entitled to come from North Carolina to meet your ninety and six from Illinois and the one hundred and forty and four from New York and those from the other states of the nation. I want to read these words from Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: But the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: All they gather themselves together, they come to thee: Thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." You have here one son from Minnesota and another from Missouri, and I am a son of this convention; and hundreds and thousands in this nation and elsewhere in this world, feel that they are sons of this Association in the sense that you understand, "Thy sons shall come from far and thy daughters shall be nursed at thy side."

I pray God to richly bless this great organization. I have upon me the badge of this Association, presented to me by one of your officers. I have worn it as best I could in a private way. But I also carry another badge, which represents the Woman's Christian Temperance Union. I found it in a letter the other day which I received from my wife. She said, "Wear it that you may be identified." (Applause.) Friends of the convention, I thank you.

MR. W. B. JACOBS: Here is good news in the shape of a telegram from Chicago:

"Double my subscription for state work this year. Because wickedness prevails, Christ's followers must double their diligence and offerings.

G. W. BARNETT."

The reading of Mr. Barnett's telegram was heartily applauded.

## THE COLUMBIAN SUNDAY SCHOOL BUILDING.

WILLIAM REYNOLDS.

Mr. Chairman and Delegates: The eyes of the world are on Chicago! There is gathered in the city of Chicago the most remarkable aggregation of all that has been discovered in this world, as well as the finest specimens of man's mechanical genius ever produced. The most remarkable city that has ever been erected on this continent or any other stands upon the shore of Lake Michigan. Delegations are not only coming from all sections of this country, but from the entire world. From all nations, from all parts of the world, people are gathered in that city. It is such an exposition as would not be possible in any other country or age. It is the advance line of the Nineteenth Century. There is not only gathered there the product of men's industry and genius, but some of the greatest intellects of this and other lands are now assembling in the various congresses being held in connection with the Columbian Exposition along the line of art and nature and intellectual discoveries. Everything that has been invented or discovered will be exhibited at that great fair.

Under these circumstances, the International Association, which represents the International Sunday-school work in this country, and the only organization which gathers the Sunday-school sentiment of this country and crystallizes it along certain lines, felt it would be a great omission to leave out the greatest thing there is on this earth, whether from a spiritual or a human standpoint, that is, the Christian education of this country and of the world. The International Executive Committee, a year ago last summer, determined to erect a building upon the grounds of the Exposition. Its purpose was, first to show the progress we had made along the line of architecture, then to show the progress we had made along the line of improvements in appliances, and also to exhibit what we could in regard to methods of doing work. We found in a short time, however, that there was a very deep seated feeling on the part of many that if the Fair was to be opened upon Sunday it would not be a proper place to put a Christian institution. Whether that was right or wrong it is for you individually to determine, but the committee felt that it was not warranted in going forward as long as there was such a large number of our friends who had that feeling in their hearts. The matter was suspended for another year. Last summer, however, after the Congress of the United States had determined, as we supposed, that issue, and had by law declared the Exposition should not be open on the Sabbath day, we felt obligated to go forward as the only obstacle that we had met with had been removed. We secured one of the most eligible locations that could possibly be found outside of the grounds, for we concluded that we would build outside of the grounds. We wanted a place which we could have open all the season through, every day in the week, Sundays included. So we secured a lot on one of the best locations we could find, not more than two hundred feet from one of the main entrances to the Exposition grounds. For that property we paid the sum of \$5,500 rent. We have met with some obstacles, but when we

came to face them they were dissipated and removed. We felt that the hand of God was in this thing, because when we came to what we supposed was an insurmountable obstacle, it vanished away. For instance, the city of Chicago had an ordinance prohibiting the erection of wooden buildings the size of the one we wanted to build. It could not be erected within a certain distance of the Exposition. When we found that such an act as that had been passed, and that we were debarred from the erection of this building, we said, "If it is God's will that this building should go forward, He will remove the obstacle and show us some way by which we can legally erect this building." We went before the council of the city of Chicago immediately after the inauguration of Mayor Harrison, and to our surprise and gratification the Mayor took up our petition, and as a special favor asked that permission be granted to the Sabbath-school Committee, and it was passed unanimously and the objection removed. We believe in prayer, for we have tested it in this matter. We said, "If it is not for God's honor and glory, we do not want to erect the building." We asked God that this might be an indication of His will in connection with the enterprise; and when we found that this obstacle was so marvelously removed and so expeditiously, we felt that God was with us, and that it was His desire that we should erect the building. So the building, as you have heard from Prof. Blair, who has seen it within the last day or two, is in course of erection, and in thirty days from this day will be completed. The object of this building is to show the world the progress of the Sunday-school cause. When we remember that a little more than a century ago such a thing as a Sunday-school was not known on this earth, when we realize that we have to-day one hundred and fifty thousand of them in this country and in Canada; when we remember that a little more than a century ago such a person as a Sunday-school teacher was not known on this continent or any other, and that to-day we have more than two hundred thousand of them in the United States and Canada; when we remember that a little more than a century ago there was not a Sunday-school scholar in the land, and to-day we have ten millions of them in this country and Canada, we may realize the magnitude and the importance of this work, to us as a nation as well as to the other peoples of the earth.

I was in the city of New York a few days before the last presidential election. I had some business to transact with Col. Elliot Shepherd, the editor of the "Mail and Express," who has since passed home to his reward. After I had transacted my business with him he said, "I would like to have you step into my private office here, I want to introduce you to some gentlemen, friends of mine." I stepped in there and met a number of congressmen, politicians. I was introduced as coming from Illinois. They supposed I was a politician. One of them said, "Mr. Reynolds, you are from Illinois?" "Yes, sir." "Well, he said, "what is the condition of things in Illinois? What are the prospects?" I said, "Splendid." Said he, "I am glad to hear it, tell us about it." "Well," said I, "gentlemen, we have seven thousand Sunday-schools in the State of Illinois, we have about seventy thousand teachers there and nearly seven hundred thousand Sunday-school scholars in that state." They looked at me astonished, and one of them said, "Well, we mean politically." Said I, "Gentlemen, that

is the best politics I know of. If I read the papers rightly I find the great contention to-day is in regard to fraud and corruption. I read of one party corrupting the people, and of the other party corrupting the people, and if I believed the papers I would think there was nothing but corruption and fraud throughout this land. We are trying to cure that evil. We are trying to raise up a generation that cannot be corrupted. The highest type of morality in this country is that which is based upon the religion of Jesus Christ." I went on and gave them a Sunday-school address for about ten minutes. They looked very much surprised. They went off, and Col. Shepherd came forward and said, taking me by the hand, "Mr. Reynolds, you struck the key-note of the whole business; in fact, I believe the Sunday-school teachers of the nation are doing more to elevate the standard of morality in this country than any other class of people who are in it." It is true too. A great institution like this which is doing so much good for the youth of our country, ought to be represented at that great Exposition, don't you think so? I think it would be a great addition. I think the thing would be incomplete without it. While we are exhibiting what man has found out and invented, the great Creator should not be ignored, the one who has created all things and by whom all things exist. It seems to me the finishing touch to the Exposition should be something erected in honor of the great Creator. That is what we are doing in the erection of this Sunday-school building.

We are putting up a building there that is on the very advance line of Sunday-school architecture. You remember when the Sunday-school was considered a small institution, and it was thought proper to relegate it to any place, to put it down in the basement where they kept the coal. We have grown out of that idea, and to-day the church seeks to find the best quarters for the Sunday-school. You heard our brother, Mr. Hamill, tell about one gentleman in the city of Washington who has given seventy thousand dollars for the purpose of erecting a Sunday-school building in connection with his church. I had a letter from the Superintendent of that Sunday-school some time ago in which he stated that fact and he said, "Can you tell me where we can find a Sunday-school building that is on the very advance line, the best thing in the United States or any other country? We have a committee to send out to look over the plans of such a building as that; we may duplicate it or improve it, if possible." I gave him a list of Sunday-schools in different places which I thought were worthy of investigation, and that committee went hundreds of miles to see those buildings, and then it came back and adopted the plan of one of them. I was in Bro. Jacobs' office a few weeks ago, and a gentleman came in from Montreal, Canada. He said, "We are going to erect a church and Sunday-school room in Montreal and we want the very best thing we can get; while we have fine plans for churches, we want to know what there is in the way of Sunday-school architecture which we can improve upon." So he went up to Minneapolis and to several other cities, and on his way home he went to Akron, O., and stopped there, adopted their plans and went home to Montreal. When the people erect new buildings or put additions upon old ones, they seek to get the very best plans they possibly can.

The International Committee came forward and offered one thousand dollars in prizes, and thirty-eight plans were presented for competition. A competitive examination was held. The committee gave five hundred dollars for the best plan. The gentlemen who were the originators of the plan live in Chicago. Two hundred and fifty dollars was given for the next best plan; the author of that plan lives in the city of Akron, O. The committee gave one hundred and fifty dollars for the third plan; the authors of that plan live in the city of Denver. For the fourth plan one hundred dollars was given to a gentleman who lives in the city of Toledo, O. We have those plans and they are in advance of anything that has ever been known in this country and probably in any other. They are now open for the investigation and adoption of any Sunday-school committee in this land. All that is necessary to do is to send to the city of Chicago and photographs will be sent to them so they can get a general view of these plans. I believe that one thing will be worth thousands and hundreds of thousands of dollars to this country. I believe this is going to largely revolutionize our architecture in regard to Sunday-school buildings. For the first plans we paid five hundred dollars, and in our Sunday-school building you will see what a committee of Sunday-school Superintendents from different parts of this country have adopted as the latest and best thing in the line of Sunday-school architecture.

We intend to make that building, not only an exhibition of what has been done along Sunday-school lines, but a building of spiritual power. If there ever was a place where such a building was needed, it is upon or near the grounds of the World's Exposition. Thousands of people will be gathered there, and where wickedness is that is where Christians ought to be. If a fearful epidemic should rush through the country to-day carrying off thousands of people, this is the country where the physicians ought to be with a cure. 'The great cure for this world is the Gospel. Don't let us withhold it. We should take it right down into the sinks of iniquity which are outside the great Exposition.

We have invited Mr. Moody to take charge of the evangelistic work, and we expect to hear Mr. Sankey's voice in that building. We expect to hear evangelists from all sections of the land. We expect to hold every night in that building evangelistic services, and that there will be hundreds of thousands brought to a saving knowledge of Jesus Christ. We expect that men and women in heaven will point back to that building with rejoicing. If we have faith to believe it God will make use of that building. The people are coming to this Exposition from all over the world, and with the services we have planned to engage their attention we expect the building to be next door to heaven. We are going to hold every morning, between seven and eight, from the time the building is completed until the close of the Exposition, a conference and prayer meeting there, led by some of our distinguished ministers and laymen in this and other lands. We expect also to have institutes and set forth methods of doing work. We hope to have such men with us as Prof. Hamill, Dr. Hurlbut and Dr. Dunning for the purpose of showing us the methods of doing better work.

This building costs us with the land thirty thousand dollars. Ten thousand dollars of that has been subscribed, and most of it too from

outside of Chicago. Chicago comes forward through her Superintendents' Union, and promises ten thousand dollars more; that makes twenty thousand dollars. We have to raise ten thousand dollars to complete this building. It was necessary the other day when the contract was presented for the erection of that building, to have some responsible person sign that contract. A man whom we delight to honor, a man who has the hearts of the Sunday-school workers of this nation, as no other man; a man whose brain is only exceeded by his heart, and whose purse is only exceeded by the amount he is worth, came forward, put his hand to it and signed his name; the name, "B. F. Jacobs," stands on that contract stating it shall be filled. I very much mistake the feeling of the Sunday-school workers of this state and country if they will allow Mr. B. F. Jacobs to pay that money or any considerable portion of it beyond what he ought to pay or desires to pay. I very much mistake if they will allow him to pay that ten thousand dollars or even five thousand dollars of it. I think when the matter is properly presented before the people of this country they will rise up and say, "We will take our part and give what we can." We have adopted this means, as far as possible, to gather in the funds. There is a beautiful Certificate stating that the bearer has given one dollar to the erection of the Sunday-school Building. There is a lithograph of the building itself, and of some of the buildings of the Exposition and what is supposed to be an accurate likeness of Robert Raikes. These Certificates are signed by B. F. Jacobs, Chairman of the Executive Committee, and by R. W. Hare, Treasurer of the Building Association. Some of you would like to have that, frame it and hang it up in your parlor. It is worthy a place in the home of any contributor to this building. With this goes a picture of the building, a very beautiful engraving. I don't know how many of you have taken collections in your Sunday-schools for this building, but I hope that every one who is present here will, as soon as you go home, present the matter to your schools and do what you can to raise the fund and send it to Mr. Hare, the Treasurer of the Illinois State Sunday School Association, who is also Treasurer of the Columbian Building Association. Let Illinois come forward and give at least five thousand of that ten thousand dollars. Illinois has never yet been appealed to along that line that she did not respond willingly and cheerfully. She stands at the head of the Sabbath-school work. Oh, what a pleasure it is to me to be able to point to my own state and say, as Gen. Logan did when he nominated Gen. Grant before the Republican Convention in the city of Chicago, in 1868, after describing the man, he held up his likeness and said, "There he is, match him, match him!" And I can hold up Illinois and in the line of Sabbath-school work say, "There she is carrying the banner, match her, match her." Let us do our duty and stand together in this great work.

B. F. JACOBS: A gentleman came to me on the street a while ago and asked me what was going to be done with this Sunday-school Building after the Fair was over, and he said that people were afraid that it would be given to some one of the denominations. I thought we had got further away from the pit than that. But I comforted

him by telling him that we were compelled to tear it to pieces and sell the old stuff for whatever we could get. He was remarkably comforted. The building is on a leased lot. The building cannot be moved. It is of light frame work covered with staff, or ornamental work. It could not be moved and we will not possess the ground after the Fair is over. We will tear it down and sell it. If we get enough money to pay the running expenses after it is up, then what we sell the material for will be a surplus, and it will be turned into the International and State Treasury, whatever is just and equitable. I will give my word now that I won't keep any of the money. It will cost some money, after it is put up, to take care of it and carry it forward and I don't expect there will be a great surplus.

Mr. Davis of St. Louis sang to the great delight of the convention, "Sing them over again to me, wonderful words of life."

### PRIMARY WORKERS' CONFERENCE.

THE CHAIRMAN: I now have the pleasure of announcing the next number on our program, "Primary Workers' Conference," and I take great pleasure in introducing to you the first speaker on the subject, Mrs. R. B. Preuszner, who will speak on the Infant Department.

MRS. PRUESZNER: Far be it from me to cast any reflection upon the word of the president of this august body, but we never say "The Infant Department," but the *Primary* department if you please.

THE CHAIRMAN: The correction is accepted.

MRS. PREUSZNER: I am asked to tell you how I teach my Sunday-school lesson. It is well that I am asked to *tell* how I teach it, because, as I am deprived of any backing in the shape of a blackboard, I am not at all able to *show* you how I teach it. I supposed where Professor Hamill was, blackboards would be the rage.

If I am to tell you how I teach my lesson, I must first tell you how I study it, for no primary teacher can come before her class without a well prepared lesson.

In the preparation of my lesson I always have three lessons under my consideration, the lesson of last Sunday, the good things I meant to say and to teach last Sunday, but did not; I have the lesson for to-day, and I have the lesson that is to be given next Sunday. What is the relation between the lesson of to-day and the lesson of last Sunday; and the lesson of to-day with the lesson of next Sunday, are questions which I consider. If possible, I have a "subject" for my three months lesson. Then I will group them all around that central thought and the hop, skip and jump plan of which I have heard does not trouble me. I begin on Sunday to read my lesson. On Monday I read my lesson and learn my Golden Text. A little time given every day is far better than an hour or two at the end of the week. Beginning at the first part of the week, and continuing day by day we become saturated with the lesson, we put ourselves to

soak in that lesson, and then as I go to my daily work I have something to think about, and if we had this Word of God to think about a little more the lines in our foreheads would not be so deep and the cares of the household would not weigh so much. I look up all the hard words. Little children are very fond of large words, and hard words must be explained. In your ordinary conversation it is difficult sometimes, when a person asks you the meaning of a word, to give a clear definition of it. I look up the long words, their derivation, what they may mean primarily. I study the manners, customs, geography, the location of a country; everything there is about it.

A teacher should study for two purposes: for her own improvement and information, that is her own property; the other in an official capacity, professionally, towards her class. Having informed herself thoroughly of the lesson, she is then to see what she can obtain from that lesson for her class. She goes at it day and nights; and having become thoroughly familiar with the text, then she can make her program by the end of the week. She can consult a good teacher's quarterly on the International lessons. Her illustrations she will be apt to find at her own hand in the primary class, so many instances are continually coming up.

So having studied her lesson thoroughly, and made out her plan of action with regard to its presentation to the class, then comes the task of teaching it—not a task if she has well prepared herself, but a pleasure, a delight, in intercourse with young minds, provided she has equipped herself thoroughly by prayer and meditation upon the Word of God. We often hear it said, "Teachers are born, not made." Well, while it is true that a great many people are born with aptness to teach, it is not true that teachers can not be made. Teachers *are* made.

No one can be a successful Sunday-school teacher without being willing to work. I never yet found any avocation in life in which success could be obtained without work; and do not hope to obtain it in the primary department. The primary department has long since ceased to be part of the school in which children are simply *kept* until they are old enough to go into the main department. By careful study, by experience, by observation and by noticing other teachers, a teacher may greatly improve her original capacity. We have one great Teacher: Let us study the life of Christ and His methods of teaching, for this will prove the greatest help in the primary department.

I work on the now well established principle, which is often spoken of as a modern system, of proceeding from the known to the unknown. In the clay mounds of Nineveh were found a collection of tablets, which upon examination proved to be primers prepared for the purpose of teaching the king's daughters how to read. Across the top of these tablets the lesson was placed. You see our system is not modern, but has all the authority of venerable antiquity. Taking our model, the Lord Jesus Christ, we go before our class, and what is the style of teaching which we are there to give that class? In the first place by illustration. "Behold the fowls of the air," "the lilies of the field," the daily matters of life with which the child is acquainted. Select illustrations within range of the child's knowledge



of the field and of the flowers. A little boy was taken to a friend of mine in the suburbs, and walking out with her in the garden he said, "What's them?" pointing to the apples on a tree. She said, "Those are apples; don't you know apples?" "Oh, what's that you're giving me! Apples grows in baskets." We must make our illustrations such as come within the range of the child's understanding. For this reason the blackboard is one of the primary teacher's best friends, one of our chief reliances. A spot or a line on that blackboard will attract attention instantly. Do not say you cannot draw, that is a matter of no consequence whatever. You may make a line and call it a man, or make a cross and call it a goat or a horse. The important thing is not what you draw, but what the child is thinking about. Many a child who will not cast a look on the finest etching which may hang on his parent's wall, will say "You ought to see the pictures my Sunday-school teacher draws! She makes the beautiful pictures you ever saw in all your life!" It is, you see, within the child's view, and it enlists and arouses the attention at once.

In our school we try to teach our lessons in three parts. We review first, in order that a connection may be established between the lesson of to-day and what the child has already learned. For this purpose we use very largely the lithographs of the Providence company. As a rule they are extremely fine, except in this last quarter they had Job on a raft; I never could account for that. Probably they had more water in than picture than existed in all the country where Job lived. So we learn the name of the lesson and the Golden Text. After the review has gone through, we commence with the lesson of the day. We commence, of course, with the illustrative parts to arouse the attention, as I said before. This lesson must be clearly given. It must be studied until you see the main truth in the lesson, and until you have a clear conception of it and can place it understandingly before the child in order that you may influence the child. What you *are* is far more to your school than what you *say*. Standing before the children with this clear conception of the lesson, without a note or a paper or any such thing to come between your eyes and the hundred little eyes, you commence to tell them one or two plain things which are in this lesson. Of course, if it has a narrative, the whole narrative is given as simply as possible. The children should feel all through the lesson the love you have for them and the love you have for the truth that you are trying to give to them. After the lesson has been given to them there comes the time of questioning, touching the personal relations of the child, to apply the lesson to the child. If you are wise you will keep a note book and make a note of all your failures and of all your successes. Put your failures down so that you may learn from them what not to do next time. Having taught the lesson to the very best of your ability, and trusting in the power that the Lord Jesus Christ will freely give if it is asked for, leave the results to Him.

In the work of the primary department the conversion of the children is a very easy thing to accomplish. The heart is so tender, and the mind is so quick and alert to the comprehension of spiritual truths put clearly before the child, that the child is almost instantly

interested. There are no preconceived notions, no isms or dogmas to be uprooted. The child takes the teacher's word for it, and we are thus enabled in the primary department to win the souls of the children for our Master. All we ask of the other teachers is that they tend these little plants, transplanted into their care, so that they shall not be lost, but shall be built up as lively stones into the temple of the Lord our God.

I shall now be pleased to take five minutes and have you ask me questions on any detail or particular matter with regard to the teaching of the primary class.

MISS SERETA STEWART: (Of Quincy) Do you try to have the children do any studying at home?

MRS. PREUSZNER: Always.

MISS STEWART: Do you give them the card corresponding to the picture for the next Sunday?

MRS. PREUSZNER: If we can afford it we do. The cards for our Sunday-school cost per quarter \$9. Each child receives a paper of some kind which contains the lesson and the Golden Text for the next Sunday, and the children are always expected to have the names of the lesson, at least, and the Golden Text. Those children who can repeat that, and who bring their contribution, are the perfect children in the primary department.

MR. G. W. MILLER: What are you going to do in the country where they have only one little room?

MRS. PREUSZNER: I should have the primary department by itself, and I would put the larger scholars in the other part. You might take a corner in the room and put benches around it, making a square. The children play house on the same plan: They say "This is the front door" and knock at it and come in. You may have the room divided in the same way. You might screen it very easily. You could have a small blackboard on an easel. It is almost impossible to do good work in the primary class without a blackboard.

MISS STEWART: At what age should we take the children from the primary department and send them into the main room?

MRS. PREUSZNER: That depends. Some children advance more rapidly than others. Where there is an intermediate department in the school it is expected to send to it the children when they read well in the second reader. If there is no intermediate department they must read in the third reader.

MR. TAYLOR: Do you try to give the history of the lesson?

MRS. PREUSZNER: Yes, when possible. In the lessons we have had on wisdom, where there have been so many Proverbs given, we have thought it best to come straight to the lesson and learn the Golden Text of the lesson, committing a number of new verses.

PROF. HAMILL. How many points to you aim to bring out during a lesson?

MRS. PREUSZNER: One. Possible two. The Golden Texts sometimes do not seem to be the best. I have thought they were not just as good as they ought to be.

MR. B. F. JACOBS: You like simpler texts?

MRS. PREUSZNER: Yes, I like simpler texts, simpler words.

MR. B. F. JACOBS: Write that out in your own words and make

as clear and concise a statement of it as you can. I would like to take it to the committee; a meeting is to be held in a few weeks.

MRS. PREUSZNER: I will do so with pleasure.

REV. DR. HILTON: Is it best to have one teacher do all the teaching, or is it best to divide the primary department into several classes?

MRS. PREUSZNER: If you can get good teachers for all your classes, I say by all means divide it, and let the superintendent simply give the review from the platform, as is done in larger schools. Perhaps I am not a good authority on that subject because for fourteen years I taught a class which averaged 150, taught it entirely myself, and taught it with very good results.

MISS STEWART: How much time do you give in the class?

MRS. PREUSZNER: I think from 20 to 25 minutes is the rule for teaching the lesson.

MISS E. JONES: Do you succeed in getting your department to learn the Golden Text?

MRS. PREUSZNER: The more you require of children, the more you will get. The very fact of your expecting a recitation from the children makes them ask the parents at home. For the reason that you require it, they get it and will come prepared. I remember a child three years of age who would learn the lesson right along, but that was because the parents helped it. The fact that you require a recitation, however, incites the parents to help the children learn the lesson.

PROF. F. S. BLAIR: (Of North Carolina.) I would like to ask you in regard to the children learning their lessons at home: Do you visit their parents?

MRS. PREUSZNER: We visit them as far as possible. We have a list of the names of the children who have had their lessons, and this has had the effect of making the parents anxious that their children's names should go on this list. The wife of a saloon keeper, a Roman Catholic, told her little girl "If you learn your lessons you shall have \$5 and I will go to hear you." The thought is "My child is as smart as that other woman's child."

MR. T. J. REED: Do you ask questions in your review?

MRS. PREUSZNER: Yes, sir, always; and the children ask me questions.

PROF. HAMILL: Do you teach the books of the Bible along with the lessons?

MRS. PREUSZNER: Always. I commence by putting the first book in the Bible on the blackboard and the children learn it. Of course they learn them little by little. If the children are restless we take up the books of the Bible. It rests the children to say those words. They like large words.

## PRIMARY CLASS MANAGEMENT.

MISS MABEL HALL.

I will ask you to begin your management before you come to the Sunday-school. Prepare a list of your scholars; be careful to ascertain whether you have most boys or most girls; find out just how many of each you have and from what kind of homes they come, and notice whether they attend regularly and whether they are prompt in their attendance. You who have been teachers for many years, or many months even, know the importance of this already. Come to your school promptly. Look carefully to see whether there is ventilation. Consider the physical needs of the children before you. They are little. See that their chairs or benches are comfortable for them and that their little feet touch the floor. See that you have a pretty room. I know that there are many who cannot control their situation at present, but it may be that shortly you are to build a new church, and then you may make provision. The primary teacher of experience knows that what she wants she usually gets. Have the best place possible for the little ones. You can afford to have a pretty room in bright colors, for little children love bright colors. When the children cry we take them around the room and hold them up to the prettiest and brightest picture we can find. Be careful about the light; see that it does not fall upon their eyes, but on the speaker standing before them. If possible have pretty bright flowers there. I have found that we could have them in our school, as our room is so situated they can grow very well. It would be very nice to have a bird. If the janitor is a man who lives in the church and loves birds, he can take care of it. If your pastor lives next door perhaps it could be looked after by some member of his family, so that you might have it for the Sabbath-school hour. Make the room just as home like and pretty as you can. Make it a place where the children will love to go.

Do not forget that you are to impart spiritual truth to the little ones; therefore have a set purpose in everything you do. Mrs. Preuszner has addressed you with regard to teaching the lesson. We believe it to be the chief means of bringing the soul into communion with God, to tell the child of the love of God in Christ Jesus. Therefore, give to that part of your program the most important place, the place where the child will be most rested and willing to listen. This depends very largely upon the arrangement of your school, whether you have your session before or after church. Have plenty of time in your program for the lesson to be taught; for it is the lesson, we teachers feel, which brings the child into communion with God. This means not only hearing God's word, but leading his own little children, through it, to God; and so we aim to teach our children to pray. I know not how it is in your country towns or schools, but in Chicago we find many a little one who has never been taught to pray at home. I remember a little boy whose father has built a beautiful home on Grand Boulevard, in Chicago, to whom I gave a picture of Christ kneeling in prayer. The boy took it home and hung it upon his bedroom wall. He said to his teacher afterward "I have got a picture of Christ praying." The teacher was surprised and said "Where did you get it?" "Miss Hall

gave it to me," he said. He met me on the street one day and told me of some things he had asked God; and that has come about since he had that picture upon his wall. He knew nothing of prayer before that. In our school we try to teach them to pray; ask the children what they wish of God; what they want to tell him, what they want to thank him for; and all over the room little hands go up. If I can give them time enough, there will be request after request. We designate our classes not by numbers but by the names of the teachers, it makes it seem more like a little family gathering there, and the children like it so. Sometimes they ask God to "make Mrs. Dickerson well," for she is our sick teacher, They thank God that Mrs. Arnold has come back, for she has been sick and has just returned again. One says, "Ask God to make our little baby well." Another thanks him for new shoes; another wants to thank him for a birthday. Another has caught a fish and wants to thank him for that. So the requests come from all over the room. The teacher tries to gather up the threads of this conversation with the children, and she tells God, just as simply as she can what they wish to say to Him, and what they would ask of Him for themselves. Sometimes she can't remember them all, and she can simply say to Him "You have heard them all, give to us what is best." The children then offer their prayer, the teacher saying it sentence by sentence and the children repeating it after her. This is the way my mother taught me to say my prayer. This is the way I was taught "Now I lay me down to sleep." I remember well in the Lord's Prayer the place where it says "Lead us not into temptation," and I always got it mixed, but by mother saying it over and over I learned to say it after her; and I believe our children will profit by this training. It brings them into communion with God.

We believe in praise. Many of our souls have been lifted higher simply by the singing of a chance hymn which has come to us. We try to get our little ones the best and simplest hymns that we can find for them; those in which the music is easiest and sweetest, and in which the words are best comprehended by their minds. Many of us in the Chicago Primary Teacher's Union have made little books by taking a blank book and cutting from any book we can find the best songs for the children. If Mrs. Preuszner will join me, I will sing to you one song which we have selected. I will try during the next week to mimeograph it for you, if any of you desire the song, you may have it by sending me your name and five cents. It is a little song we have learned together. We select these songs from any place we can find them, I have any number of books out of which one or two pages are cut, and these pages are pasted into my blank book for the use of the children.

MR. SANKEY: I have many new ones for you.

MISS HALL: We shall be grateful for anything. We want a song about the Sabbath for little children.

MRS. PRUESZNER: And another one about the Bible.

In the management of the school consider the things most needed in the school. That may seem old to you, because I have said it to you before, but it will change many of the programs in the school.

You know we cannot follow any method exclusively, The test should be "Does it fit our school? Is it what your children need?" Only God by his Holy Spirit can impress upon your hearts and minds that which is best for your school. So I would ask you to talk with your superintendent, find out what is needed, and then devise exercises which will supply that need in your primary department. In our school we spend a great deal of time welcoming new scholars. We have many new ones.

We are very careful to talk about giving, and *why* we give. We are careful to tell everything we shall give to—to sustain foreign missions, home missions, to the S. S. Association, and the Bible Society. We tell the children if they give ten pennies, one penny of the ten will go for home missions and we know some one who is working in the home mission, we know her name; that one penny will go to the foreign missions, and we have a lady over there who has talked to the children and she knows all about our school, and we send her one penny. Then we know Boston W. Smith; we know that he is taking Bibles to the people, and we give him one penny. So we go on until we use up eight or nine of the ten pennies, and the rest we leave to see what is best to be done with them at the end of the year. We talk this over in our school because we think it brings the children into closer fellowship with God in giving. We teach the children to be grateful for the years they live. In your school, plan what is most needed and carry that out as far as in you lies.

On every birthday we say, "God has given us so many years, let us give Him something, to thank God for each year." And the children bring some money, a nickel, or a dime, perhaps, or a penny for each year that they have lived. When a child brings a birthday offering the whole school counts while the money goes in, one, two, three! Last Sunday fourteen pennies were put in by one little child. Another brought three pennies to put in, and it touched me very much. One little one will come and bring a penny for the baby at home. One little girl brought "Pennies for mama's birthday." One little girl said, "Mama sent this for the baby in heaven," and that went in. Our birthday box is a thing which is very precious to us. We stop and talk thus: "What are we going to do with the money?" I do not think there is a child over five years old in our school who does not know that we buy papers and cards for the little French children across the big blue sea.

MR. B. F. JACOBS: Permit me to interrupt you there.

I know the eyes of the friends in the audience have been looking at these lithographs (pointing to pictures decorating the choir loft) and wondering why the printing is in the French language. These are samples of the pictures which we send to the McAll mission. You primary teachers may have these pictures upon the wall, each one of you that wishes one, as soon as this service is ended.

MISS HALL: We would not think it wise to thus use our birthday offering if Mr. Jacobs had not been there and told us about it. I do not believe in having children give to something in which they are not interested, but we have seen the pictures of their missions and of the little French children themselves, and Mr. Jacobs has talked to us,

so it is easy for our children to give to that. They are interested and they talk about going over there to see them.

MR. TAYLOR: When you have a bad boy, do you scold him?

MISS HALL: I don't think it does any good.

If we can feel as God feels toward us when we go astray, perhaps we may win that boy for Jesus Christ. It does no good whatever to lose one's own tenderness and love for the boy in the management of him. If a boy cannot keep peace where he is, then I suppose he must go by himself where he will have no one to trouble, and sometimes we put a boy in a place by himself. Sometimes I say "Come and sit by me" and get him to fold papers—to help the teacher. I would never scold and never put a boy out of school if I could possibly help it. I remember a boy in my school named Leon. I took ten minutes with him, left the room and went out into the other room with him. There we struggled together, and I said, "Leon, if you go home and your mama knows it, she will punish you, and she will feel that her little boy, her only son, has disgraced her in Sunday-school." I knew that he loved his mother better than any one else in the world. I cried, I could not help it, and Leon was crying; and finally I said, "I think you better go to-day"—he did not want to go to the class—I said "You better go to-day; next Sunday you may come back and go into the class in which I put you, or I will have to go and see mama about it." Next Sunday he came back, went into the class, and has never been any trouble since. He is a perfect little gentleman. Leon *knows* that I love him, and I know it.

Mr. Jacobs wishes me to tell you about the grading. We have four grades in our primary department. I have followed no rule for that but simply look at the children and try my best to grade them as they should be. We have children who are not in school at all. We have children who are in kindergartens, and children who are in first grade of the public schools, in the second grade and in the third grade; and I have graded them A, B, C and D in the Sunday-school, so that they shall not confound the grades of the public school and those of the Sunday-school. In Grade A we place the children under six years of age. If possible try to arrange a separate place for them. Grade B studies the Golden Text and must *know it*. The children are expected to know it and encouraged to know it. They are marked for attendance, L for late, P for prompt, A for absent. They are marked for lessons P for perfect, X for half lesson, zero for no lesson. They are marked for giving, C for contribution; for no contribution a blank is left. At the end of the quarter we have a roll of honor made out, so that we know exactly the percentage of each. Grade C learns exactly what Grade B does, the Golden Text, and added to it the name of the lesson and the story of the lesson. So, as I turn to the pictures Grade C can tell me who that man is, and what that one did, whatever he is taught in the Sunday-school. Grade D learns the Golden Text, the name of the lesson, the lesson story and the memory verses, and they do learn it. I call upon Grade B to give the Golden Text, Grade C to give the name of the lesson and the Golden Text, and Grade D to give the memory verses. We have the Roll of Honor hung upon the wall at the end of each quarter, and the children gather in flocks to see whether their names are on that Roll of Honor.

MR. B. F. JACOBS: It is about ten feet long and three or four feet wide.

MISS HALL: A graded school is possible. If I had only fifty children I should grade them, for you do an injustice to the child when you do not expect from him the best work.

PROF. HAMILL: What standard places the child on the Roll of Honor?

MISS HALL: In other words, what percentage is required. We mark them for three things, attendance, lesson, and contribution, ten for each, thirty for each Sunday. At the end of the quarter we multiply the thirty by the number of Sundays we have had, twelve or thirteen, whatever we may have had in that quarter, and divide by the total. That gives us the scholar's percentage, you see, just as we get it in the public schools. Seventy-five per cent entitles the scholar to a place on the Roll of Honor. Before graduation, before Grade A goes into Grade B, they must know the 23rd Psalm. We ask the parents to see that the children know the 23rd Psalm, and they cannot leave that grade until they do. Grade B must know the Beatitudes before they can go into Grade C. Grade C must know the Commandments before it goes into Grade D. Grade D must know the books of the Bible. We have right merry times in the class skipping from book to book, from Job to 1st Corinthians, and from 1st Corinthians to Deuteronomy. The children sometimes have a struggle over it, but they are just as proud and determined to master it as can be. I do not feel that this is the highest standard which we have reached, and I believe we ought to have a system of lessons from which we could review the children as we go along, to see how much of the Word of God they know. I am glad our International Lesson Committee has provided for us one year in the Life of Christ. It is to be chronologically arranged, I believe?

MR. B. F. JACOBS: Yes, as far as possible.

MISS HALL: So that at the end of the time our children shall know something of the life of Christ. He said, "Suffer little children to come unto me," and it is our place to bring them. And I, for one, do not feel that the lessons in Proverbs and in Job have been helpful to me in bringing the little children to Christ.

Miss Hall and Mrs. Preuszner then captivated the audience with the singing of the little piece referred to by Miss Hall during her remarks:

"Building, building every day,  
Help us, Lord, to watch and pray."

MRS. PREUSZNER: I have the honor of presenting to the convention a motion: I move that for the improvement and furtherance of the work in the primary classes of the state, this convention shall appoint a committee which shall arrange for a state association of primary teachers, which association shall sustain the same relation to the general state association that the primary department sustains to the main department of the Sunday-school.



MR. B. F. JACOBS: Do not call it an association. Confusion will ensue if you do. Let us call it the Primary Department of the Sunday-school Association, like the Normal Department.

The resolution of Mrs. Preuszner, as amended by Mr. Jacobs, was then voted upon and unanimously adopted.

MRS. PREUSZNER: The primary teachers of Chicago have a Primary Union meeting in the Masonic Building, the tallest building in Chicago, so you can't help seeing it, Room 309, third floor. We hold a Primary Teacher's meeting every Friday afternoon, rain or shine; and we would be delighted to see any of you who may come to Chicago. The meeting is from two to three o'clock.

MR. B. F. JACOBS: We are compelled to change the hour for the reception of the pages who have served us during our sessions, and we will receive them now. Will the pages please come to the platform?

The pages then filed up the aisle to the platform, and ranged themselves thereon in a line facing the audience.

### ADDRESS TO THE PAGES.

B. F. JACOBS.

I take pleasure in presenting to this Sunday-school Convention the boys who have served us so faithfully during these sessions. Some of them are not permitted at this hour to be here, but these boys are the representatives of all the others who have discharged their duties in so faithful and kind a manner. To you, boys, I say, in behalf of the Sunday-school Association, "Thank you." We appreciate the services you have rendered, and we ask each one of you, as you look at this gathering of Christian men and women, to remember that they are here for the boys and girls of the State of Illinois. The boys of Illinois and the girls of Illinois are greater and more important than the men and women of Illinois. You have long to live, and you will know all that we know, and you ought to know a great deal more than we do when you come to be as old as we are.

Boys, I want to ask, first of all, every one of you here to-day, if you have not already done so, to accept Jesus Christ as your personal Savior. I would to God that I had taken Christ when I was a boy and not waited until I was nineteen years of age before I gave my heart to Him. A few months ago I celebrated my thirty-ninth anniversary since I became a Christian; and, let me say, boys, it is the best thing in the world to be a Christian! You then have everything this world can give, and you have all that the next world can give. I ask you to-day to accept Christ, and I will ask you to shake hands with this entire congregation, and to say by that, "We are going to try our best, not only to follow Christ, but to work for Him." What it is possible for one boy to do in the State of Illinois, God only knows. These colored boys may be the means of leading all the other colored boys to Christ; and these white boys may be the means of leading the

other white boys to Christ. We want some of you boys to become Presidents of this Association, some of you to be members of the Executive Committee, some to be superintendents and teachers in the Sunday-schools, and some of you to be preachers and missionaries to go to foreign fields. We have a little ten year old in our Sunday-school, who united with our church a year ago, a real earnest boy, and he insists upon going to the Teachers' Meeting. We have about seventy-five at the Teachers' Meeting, seventy-four of them men and women; we have one boy to keep up the variety. After he had been for quite a while a Christian, I said to him one day, "Perhaps, my boy, the Lord would like to have you become a preacher or missionary." The other day, when I was going to school, he came up to me and said, "Mr. Jacobs, you know you spoke to me about something?" Said I, "Yes." Said he, "I am going to be one of those things." When a boy gets his eye on the mark, and runs straight through to the end, God only knows what blessing and honor will come to that boy and what a great work he may do for the world.

Boys, I thank you! I am going to shake hands with the boys, but before I do, every man and woman in this congregation who, in the name of Christ, and in behalf of the State Sunday-school Association of Illinois, would like to shake hands with these boys, and through them with the boys of Quincy, raise your hands right up and shake them.

(The reporter failed to discover a single individual in the audience who did not shake both hands.)

There, you have the whole State of Illinois shaking hands with you boys. (After much applause, Mr. Jacobs then shook hands with each of the boys.) We will have your names printed in the State Report and mail each one of you a copy of it.

Here and now, I want to say to you that we are building in Chicago a building, the first Sunday-school Building in the world that is built in the name of the International Sunday-school Association. I would like to present each one of you with a picture of this building. This is to be built on the World's Fair Avenue, right in front of the Exposition in the city of Chicago, what we call "Stony Island Boulevard," between 57th and 59th Streets. A lady in Philadelphia contributed \$100 to buy a flag that would bear upon it the name of Jesus Christ, to float amid the innumerable flags that are around on every side. His banner, with His name! May His blessing rest upon us!

At the conclusion of his remarks Mr. Jacobs asked Mr. Sankey to address the pages and shake hands with them, remarking, "Some of these boys may be singers like Mr. Sankey."

MR. SANKEY: When I was a boy I commenced to sing in Sunday-school. I sang in the class, and my voice rang out there first. I learned to sing for Christ in the Sunday-school, Then I went on through other grades and still kept singing, and still hope to sing while I am on earth. My first instruction was in the Sunday-school, and I pray to-day that God may raise up from this class of boys, and from the other boys who have been attending this convention, those

who shall be glad and willing to lay that gift on the altar for Jesus Christ. If I have been of any use to the world in the way of singing it has been because I was early lead into the Sunday-school as a little lad, and taught there to lift up my voice in praise to Him. So, I thank God for the Sunday-school.

When I was asked by our dear friend, Mr. Reynolds, to come down here to this great Sunday-school convention to sing, I said to Mr. Moody, "I would like to go; it would make me feel like old times to get among the Sunday-school people where God has blessed me," and he said, "Go." Now I thank you for the all kindness you have shown me here. I want to ask your prayers especially in these coming days, these six months that are coming, when we shall try to lift up the name of Jesus yonder in that great city of Chicago, that Mr. Moody and the other workers may have a great blessing. I want to invite while I have the opportunity, any and all of the Sunday-school people who have attended this convention, and the others who have not attended, to come to our meetings as you have opportunity, when in our city.

Mr. Sankey then sang as a solo, "Glory in the highest, peace on earth, good will to men"; Mr. Reynolds lead in prayer and the afternoon session closed.

### THIRD DAY—EVENING SESSION.

The meeting was called to order at 7:30 by President Hastings.

The committee on resolutions presented the following:

*"Resolved*, that the sincere thanks of this convention are due and are hereby expressed:

1st. To Almighty God for the unusually favorable circumstances under which our sessions have been held; for the beautiful weather, for the preservation of the lives of our officers and workers during the year; for the evident tokens of God's blessing on the work; and for the presence of the Holy Spirit in every session.

2nd. To the local committees of arrangements for the admirably devised and faithfully executed plans for our comfort and entertainment.

3rd. To those citizens of Quincy and their families who have with such hearty and delightful hospitality opened their doors for our reception and accomodation, and for the opportunity they have thus given us of forming friendships that we trust shall not only last through this life, but be extended into the blessed life beyond.

4th. To the official Board and members of this church, in whose beautiful and commodious edifice our sessions have been held, for its use, and for the abundant provision made for the transaction of our business.

5th. To the press for its full and carefully prepared reports of our proceedings.

6th. To the boys who rendered such efficient services as pages, piloting the way to our temporary homes, and in various ways giving needed help.

7th. To the Quincy National Bank for kind favors rendered our treasurer.

8th. To those singers who have stirred our hearts by their tender and delightful songs, and to all others who have done so much to make our convention pleasant and successful.

9th. And last, but not least, we desire to express our great gratification on having as our leader of song our beloved brother, Ira D. Sankey, whose reputation as a sweet singer of the Gospel is in all the churches and Christian Assemblies. It has been a pleasure and an inspiration for us to hear his voice, and our prayer will be that God will long spare his life to sing Christ into the hearts of the people.

H. C. MARSHALL,	} Committee.
WILLIAM H. HAYDEN,	
J. J. STITES,	

The meeting was then thrown open to anyone who had a word to say, and people all over the room, on the platform, in the galleries, under the galleries and the main body of the church, vied with each other in expressing their delight over the proceedings of the convention. A number of the citizens of Quincy took occasion to express their pleasure because of the meeting of the convention in their city. This feast of reason and flow of soul continued until nearly nine o'clock, when the chairman introduced Prof. Ira M. Price, of the Chicago University, who addressed the convention, calling to his aid a blackboard and a large number of magnificent stereopticon views.

## THE BIBLE UP TO DATE.

PROF. IRA M. PRICE.

MR. PRESIDENT, AND MEMBERS OF THE CONVENTION: The Infant University of Chicago greets you! I find that I am limited in time to-night, it being now ten minutes of nine, and I shall have to omit some of the facts which I had planned to present to you.

As you have been told, my subject is, The Bible up to date. I shall not endeavor to treat this subject from three or four standpoints, but shall try to consider the theme along one single line. I shall consider the discoveries of the last one hundred years bearing upon it.

One hundred years ago the mind was almost supreme. Men said "I believe nothing except what is based on evidence, and no history is reliable which has not some contemporaneous testimony to its truth?" Hence, that history which had no witnesses standing alongside of it was cast out as of no account. To illustrate my point, I will ask a few questions of a critic of the last century, and of the beginning of the nineteenth century: "According to your view and methods what

history has stood the test? How far back does history extend into the remote past! He replies "The history of Greece, of Rome, is the oldest history known to us; it is true that there are other works which claim to be older, but they have no witnesses to their trustworthiness. Why, Josephus claimed to write a history of the world from the beginning down to his day, but Josephus was a Jew and manipulated everything to magnify and glorify his own race." "There are two or three other works" says he, "which claim to be old; but as for the Old Testament, that presents no contemporaneous witnesses at all; it belongs to the period of myth and legend; it belongs to the age of fiction and fable; we can put no credence in it." "No," he says, "there is no history older than that of Greece and Rome." In this way the critics of one hundred years ago cast the old Testament out into the region of myth and legend; while the youngest book of the old Testament, Malachi, claimed to be older than any of his Greek or Roman history. Malachi was supposed to have written more than four hundred years before Christ, and it was older than the age and writings of Herodotus, who was the father of Greek history. To illustrate the point more fully I have drawn upon this blackboard a table of periods preceeding the time of Christ. (The professor then pointed to the following diagram:)

4000	3000	2000	1000
			BIBLE 1400
	EGYPT.		
	BABYLONIA AND ASSYRIA.		

The history of Greece and Rome extended 400 years B. C. The Bible from 1400 B. C. to 400 B. C. stood by itself. It had no contemporaneous witnesses, nothing to testify to its truth. It stood alone absolutely. But were there no remains of any independent peoples? The Old Testament mentions peoples and gives their names, but we had no evidence outside of the Bible that they were nations. Here comes along our critic and says, "I find the Hittites mentioned in the Bible, who are the Hittites? There is no reference to them outside of the Bible in any other history," In the fourteenth chapter of Genesis we have an account of the four kings of the east who came and made a raid upon the five kings in the cities of the plain. There is no authority outside of the Scripture for that statement. In the twentieth chapter of Isaiah, first verse, we find Sargon, an Assyrian king, mentioned. There is no evidence in all contemporaneous history that such a king ever existed. In this manner the Old Testament was questioned and rejected by a certain class of critics. Now, were there no remains? Had these people left nothing behind them to give us information? Come with me to the land of the Nile. What do we see? Palaces, colossi, on every hand; the ruins of temples, palaces

and cities which are the wonder and admiration of every traveler. Whence came they? Let us ask them: Ye hoary monarchs of the past, whence came ye? What mighty genius conceived your colossal proportions? What master mechanic reared the necessary massive machinery? What nations dwelt behind your walls? What armies met in battle in sight of your pillars? What predatory hordes marched through your borders? Whence came you? Only echo replies.

Egypt was the land of mystery one hundred years ago. Not a soul knew anything of its origin or the monuments which covered the land from one end to the other. All over these monuments was a kind of picture ornamentation, supposed by some to be writing, but no one knew. The door into that ancient civilization was securely bolted and barred. No one knew how to enter it. The friends and scholars who were defending the Old Testament began to be discouraged, for they had no witnesses to subpoena to the trial, to which the Old Testament was summoned. But just then a discovery was made. In the year 1789 a French engineer, while excavating at the mouth of the Nile, at Rosetta, uncovered a stone, three feet seven inches long and two feet six inches wide. On this stone he found three languages—two languages, one language and a second language in two dialects; it was the hieroglyphic and the hieratic. Champollion, a French scholar, went to work to decipher these inscriptions, and by a careful comparison of the two unknown tongues with the known tongue, he succeeded in thirty years in finding the combination that unlocked the door to this ancient civilization. Within thirty years this discovery succeeded in revealing to us the history and times of a people antedating the most extreme claims of the Old Testament by more than two thousand years. Was the oldest book of the Old Testament written fifteen hundred years before Christ? Then it was two thousand years younger than this new old history found in Egypt. Was the book of Malachi written four hundred years B. C.? Then it was more than three thousand years younger than this old Egyptian history. In fact the discovery opened up to us 4000 years of Egyptian history. The Old Testament, covering fifteen hundred years, was contemporaneous with the youngest periods of this old Egyptian history. That marvelous discovery exhibits to us a magnificent and unparalleled ancient civilization, where ruin and destruction hold sway now in Egypt. What did our critic say? He was stunned. He was dazed. Many a critic who had refused to believe the Old Testament historically, was let out from the darkness into the light. What have we now? We have the Old Testament from 1400 B. C. to 400 B. C., and alongside of it we have an Egyptian history extending over nearly four thousand years by this one discovery in Egypt.

A portion of southwestern Asia, Mesopotamia, attracted considerable attention. The Old Testament mentions Persia, Assyria and Babylonia. It speaks of the Jewish people being carried off captive to Nineveh, and being carried off captive to Babylon; but where was Babylon and where was Nineveh? No one knew. All of that region of Mesopotamia was covered over with artificial mounds, and the remains of old broken-down buildings. What did those mounds contain? No one knew. The whole valley, from the Caspian Sea on the

north to the Persian Gulf on the south, and from the Desert of Arabia to the Mediterranean Sea, was covered all over. There were picked up little bits of hard, baked clay, and on these were peculiar wedge shaped markings. These were all carefully preserved as mementoes or souvenirs of some old civilization. No one knew what they meant. Finally an Englishman went down to investigate the mounds. He came to one where the rain had washed away the side of the mound, and cutting into it he found a lot of little clay bricks, all covered with some kind of markings. He gathered them carefully together, and as every loyal Briton would do, he sent them to the British museum. In 1842 a Frenchman by the name of Botta was sent as consul to Mosul, right across the river from the old city of Nineveh, although he did not know it at that time. He went across the river bank and cut into that mound. A native from above that place, about ten miles away, came to Botta and said, "Come to our mound, our mound covers an old city." Botta immediately went to that mound near Khorsabad. He cut into that mound and he had not gone very far before he came to an old wall. Filled with enthusiasm he cut along this wall until he found a door-way. He then cut his way through the door-way and found himself at once in a room of colossal dimensions, with a high ceiling and high walls on either side, the entire room being wainscoted with alabaster slabs about seven feet high, and all over these slabs, clear around the room, were figures in relief of gods and men, battle scenes, hunting scenes, etc. Written all over these were the same kind of wedge-shaped markings as on those clay brick. Botta looked around that room a little, took no time scarcely to think of its origin, but pushed on through into another room, and another, until he had uncovered nearly eighty rooms. Then he stopped to think. He said he felt as though he were walking in dreamland. Who built this palace? Whence came all this? What battle scenes are these? What great nation constructed these walls? Not a word did he know. The French government, viewing with enthusiasm what he had accomplished, sent him all the money he needed, and he pursued his investigations and brought to Paris the first great collection of Assyrian antiquities. This palace which he uncovered was a palace that covered twenty-five acres, and was probably the most magnificent palace the world had ever seen. It was built by Sargon, the king of Assyria, whose name is mentioned just once in the Bible, in the twentieth chapter of Isaiah, the first verse, that king whom the critics said was a myth.

In 1845 an Englishman by the name of Layard went to excavating about twenty miles below Nineveh, and after digging some time he uncovered another palace, not quite so large as the first one, but a palace which belonged to a king contemporaneous with Josiah, king of Israel. Out of that palace he took one hundred alabaster slabs which formed the wainscoting of that palace. If any of you ever go down to the Metropolitan Museum in New York you can see about a thousand of them. A few days later Layard went to Nineveh. He did not know it was Nineveh. Xenophon had led his ten thousand across that region four hundred years before Christ, and he passed alongside of that old mound, but he did not know what it was, so completely had the city been destroyed. There it lay for twenty-five hundred

years, covered up. In the book of Nahum we read that Nineveh shall be destroyed and shall be a place where the lions walk and the lions' whelps, with no one to make them afraid. That old city no man had seen from the time it was destroyed. After a few months of work, Layard uncovered one of the most magnificent palaces found in the east, the palace of Sennacherib. This covered eight acres, about four ordinary city blocks, and it contained nearly one hundred rooms. In 1872 an Englishman by the name of George Smith, a British consul, went to this same old mound, and after digging a little while he found a library of thirty thousand volumes which had been buried for twenty-five hundred years. What were those volumes? Each one of them was a clay brick. All through Babylon and Assyria the people took a piece of soft clay and moulded it until it was about the shape of a cake of toilet soap. After it was moulded and while it was soft, they took a cube, and with one corner of the cube a little inclined, they drove into that clay the wedge-shaped characters which they used in writing. After they had written all around that clay brick it was carefully baked in an oven and then laid away. Thus in this library of 30,000 volumes were found 30,000 clay bricks. These bricks were carefully labelled and put on shelves, just as we to-day label books in our libraries. They were found classified. It is supposed that when the palace burned the library was on the second floor and when the floor gave way the library was dumped into the lower section. On one side were the tablets which treated of astronomy, the historical in another place, and so on. These were found under fifty feet of earth, which explains their preservation. The walls of the different buildings were very thick and very high, thus supplying the material with which these volumes were covered, preventing crumbling and disintegration. Nobody made any advance in deciphering these inscriptions until Henry Rawlinson, an officer in the Persian army, riding at the head of his troops, in 1835, near the Zagrus mountains, noticed at the side of a mountain about three hundred feet high a polished spot. He succeeded in gaining the spot, found inscriptions but could not decipher them. He made a copy of the inscriptions, and found they were in three languages. He patiently worked for six years. One by one he deciphered the inscriptions, until finally he had the key to the cuneiform wedge language. This was the greatest advance which had been made in the field of archaeology or of language. The Mesopotamia valley had been buried out of sight for twenty-five hundred years. We knew not one word of the peoples inhabiting the country except what was contained in the Old Testament; but through this discovery the whole valley lies before us with its great cities. We have found another people contemporaneous with that of Egypt. Babylonia and Assyria are made known to us. This language that was deciphered was the sign language. It is not a language with letters, but simply of signs. The language in which the records of Babylonia and Assyria are preserved is wholly a sign language.

There are 550 distinct signs, and to form a word three or four signs are put together. We have the word in Assyria for mouth. The word for death is the sign for mouth with the sign for poison inside of it. The word for weeping is the sign for the eye with the sign for water inside of it. This language is half sister to the language in which the



Old Testament is written, the Hebrew. We find the most beautiful literature. In these inscriptions we find exactly the city from which Abraham came, Ur of the Chaldees. We can tell you what the people worshipped, and what kind of lives they lived. All through this literature we have accounts of the creation, of the deluge, and of the Tower of Babel. We have a long list of the Kings for 200 years, assisting us greatly in our Biblical chronology. We know of the commercial life of Babylon, of the contracts which the people made, of the deeds and other documents. In 1887, down in Egypt, they found in one old tomb nearly three hundred tablets all of them dating from a time previous to the Exodus. Now I want to impress upon you this, if nothing else: One hundred years ago the Bible stood alone, without any contemporaneous history; and to-day we know of two great nations contemporaneous with it and whose history extends into the past more than 2,000 years, Egypt and Assyria. Down in Egypt there is a civilization 2,000 years old, before Joseph appeared in the court of Pharaoh.

We find that on the coast of the Mediterranean Sea there was a people, the Hittites, and the Phoenicians, who for five hundred years before Christ were the Englishmen of their time, their sails appearing in every harbor in the known world. So that we have Egypt on the south-west, Babylonia and Assyria on the east, and the Hittites and the Phoenicians on the north, and Israel, a little nation standing down among them.

At the end of one hundred years, what have we? We have the Bible upheld by discoveries in Egypt, Babylonia, Assyria, and the land of the Hittites and the Phoenicians. It stands unimpeached. Those monuments do not contradict it, but uphold it at every point, showing us that historically the Bible is true. The man to-day who denies it historically shows his ignorance of ancient history and of the investigations which are carried on. If the Bible is true as a history, how must we regard its statements of religion? They are true.

One or two words more, and I close and come to the pictures. Somebody may ask "What do you say about 'higher criticism?'" Now, this old Bible has been out on the sea, it has been tossed about on every hand, and we have reached a higher conception and a larger view of the Bible because we have been driven to the Book itself to find out what it says. Men to-day are studying the Bible with more zeal and with more interest, simply because it has been attacked. We have not lost one word of it. It stands to-day unimpeached despite all the efforts against it by infidels and by men who refuse to believe it on its own testimony. Antiquity stands beside it, holds it up, and commands us to stand by it, to yield to it and to make more of it to-day than ever before. I pray God that we may use it and get out of it the riches which it contains, and by the aid of the Holy Spirit be enabled to live higher and holier lives by living nearer to Christ.

The gas light was then turned off, the stereopticon was brought into play and the immense audience was held spell bound as the magnificent pictures, descriptive of the points made by the lecturer, flitted across the screen.

At 10:15 the operator threw upon the screen "Coronation." Never was this crowning piece more joyfully sung than on this occasion.

Prof. Hamill pronounced the benediction, and the convention adjourned.

## APPENDIX A.

ILLINOIS DELEGATES TO THE INTERNATIONAL AND WORLD'S  
S. S. CONVENTIONS,

ST. LOUIS, AUGUST 30 TO SEPTEMBER 6, 1893.

B. F. Jacobs, Chairman International Executive Committee.

*Delegates at Large.*—L. A. Trowbridge, Rockford; R. W. Hare, Chicago; Knox P. Taylor, Bloomington; R. H. Griffith, Rushville; G. W. Barnett, Chicago; D. B. Parkinson, Carbondale; J. R. Gorin, Decatur; T. H. Perrin, Alton; Frank Wilcox, Champaign; W. S. Rearick, Ashland; G. L. Vance, Joliet; T. M. Eckley, McLeansboro; J. L. Hastings, Mason City; W. B. Jacobs, Chicago; Prof. H. M. Hamill, Jacksonville; W. C. Pearce, Robinson; Prof. H. M. Steidley, Lincoln; Robert E. Hall, Hamilton; George W. Miller, Paris; Mary I. Bragg, Chicago.

*First District.*—W. G. Sherer, N. M. Jones, R. E. Brownell, J. H. Chapman, R. E. Jenkins, S. Bus, A. A. Devore, Miss Mary L. Butler, W. R. Chamberlain, J. J. Bateson, C. H. Case, Mrs. R. B. Preuszner, Chas. Alling, T. J. Bolger, C. T. Northrup, J. A. Burhans, Chicago; W. I. Phillips, Wheaton; Prof. Geo. Blount, Morris; C. W. Hudson, Waukegan; W. J. McDowell, Joliet.

*Second District.*—Dr C. C. Miller, Marengo; Rev. E. H. Brooks, Aurora; Rev. A. E. Arnold, Kendall, Chas. S. Winn, Rockford.

*Third District.*—I. M. Phillips, Sterling; H. J. Durstine, Milledgeville; W. A. Kerr, Ridott; Rev. A. P. Hatch, Oregon.

*Fourth District.*—Miss Deborah Cummins, Aledo; Rev. H. C. Marshall, Rock Island; Rev. A. S. Clark, Elmira.

*Fifth District.*—John S. Thompson, Lacon; Chas. T. Franks, Mendota; Rev. F. G. Smith, Neponset.

*Sixth District.*—G. D. Sitherwood, Bloomington; Dr. J. J. Stites, Pontiac; Rev. J. W. West, Gilman; J. L. Saxton, Gibson City.

*Seventh District.*—H. M. Smith, Hopedale; P. M. Nelson, Princeville; John H. Lutz, Astoria.

*Eighth District.*—Rev. J. A. Renwick, Biggsville; Rev. J. P. Kester, Adair.

*Ninth District.*—Geo. I. Fields, Versailles; Rev. Wm. M. Poe, Griggsville; S. E. Hewes, Quincy.

*Tenth District.*—J. B. Joy, Concord; B. L. Carter, Girard; J. W. Becker, Hardin.

*Eleventh District.*—David Ziegler, Greenview; W. M. Brewer, Springfield; Mrs. A. E. Martinis, Hillsboro.

*Twelfth District.*—P. P. Laughlin, Prairie Home; W. B. Rundle, Clinton; W. A. Steele, Sullivan.

*Thirteenth District.*—J. M. Current, Fairmount; George R. Risser, Paris; Geo. F. Righter, Atwood; O. L. Minter, Ashmore; W. H. Coffman, Champaign.

*Fourteenth District.*—Hale Johnson, Newton; A. R. Short, Robinson; Mrs. W. C. Pearce, Robinson.

*Fifteenth District.*—H. K. Seed, Bridgeport; Chas. E. Hull, Salem.

*Sixteenth District.*—Francis Dressor, Sorento; Prof. E. B. Waggoner, Lebanon; Prof. D. S. Elliott, Belleville; Rev. A. Hunter, Liberty Prairie.

*Seventeenth District.*—Townsend Blanchard, Mrs. J. C. West, Tamaroa; Rev. Wm. Wallace, Carbondale.

*Eighteenth District.*—Rev. Wm. Curtis, Albion; L. D. Barth, Enterprise.

*Nineteenth District.*—D. G. Thompson, Golconda.

*Twentieth District.*—W. P. Bruner, Metropolis.

## APPENDIX B.

## LEGION OF HONOR NORMAL CLASSES,

ENROLLED FROM JUNE 1ST, '92, TO MAY 1ST, '93.

No. Class.	PLACE.	LEADER.	No. Students.
1	Carmi.....	H. H. Crozier.....	14
2	Polo.....	Ellen Wolfe.....	14
3	Irving.....	Rev. J. C. Chapman.....	
4	Milledgeville.....	Rev. J. H. Davis.....	6
5	Arthur.....	F. F. Fitts.....	6
6	Carmi.....	H. H. Crozier.....	10
7	Pierson.....	Eli N. Richey.....	9
8	Kankakee.....	Rev. B. F. Eckley.....	20
9	Chicago.....	Frank B. White.....	28
10	Towanda.....	Miss Nellie Fincham.....	14
11	Shelbyville.....	Miss Mary Cruitt.....	30
12	Norwood Park.....	E. L. Kletzing.....	15
13	Mansfield.....	Miss Cora A. James.....	10
14	Edgar.....	Mrs. M. F. Ault.....	4
15	Ashmore.....	O. L. Minter.....	13
16	Muncie.....	Edna Stearns.....	20
17	Benjaminville.....	Anderson Brown.....	20
18	Newark.....	Rev. G. A. Hagstrom.....	17
19	Petersburg.....	Prof. Bevington.....	20
20	Palmyra.....	Mrs. C. A. Strate.....	16
21	Tunnell Hill.....	Miss S. J. Whittenburg.....	7
22	Salem.....	Miss Ettie B. Hite.....	12
23	Hammond.....	L. S. Carter.....	5
24	Allentown.....	Rev. J. F. Jones.....	22
25	Neponset.....	Rev. F. G. Smith.....	20
26	Belvidere.....	Minnie E. Church.....	20
27	Onarga.....	Rev. G. B. Safford.....	19
28	Bourbon.....	Annie B. Chandler.....	15
29	Shelbyville.....	John D. Miller.....	27
30	Rentchler.....	Miss Kate Williams.....	12
31	Sterling.....	George P. Perry.....	43
32	Ottawa.....	Rev. F. Lines.....	35
33	Harrisburg.....	D. W. Gamble.....	13
34	Harrisburg.....	D. W. Gamble.....	5
35	Brownfield.....	John H. Hodge.....	12
36	Chicago.....	A. G. Beebe.....	20
37	Roodhouse.....	J. C. Smith.....	16
38	Oskaloosa.....	Mrs. J. A. Harrell.....	40
39	Anna.....	J. W. Stephens.....	
40	Lincoln.....	Fred G. Hudson.....	16
41	Minier.....	R. J. Mitchell.....	9
42	Morrison.....	O. A. Oliver.....	60
43	Chicago.....	Mrs. C. A. Evald.....	11
44	Alexis.....	Rev. J. S. Walds.....	10
45	Marengo.....	Dr. C. C. Miller.....	15
46	Mt. Sterling.....	Miss Eliza Jones.....	10
47	Maroa.....	Rev. W. F. Gibson.....	10
48	Prophetstown.....	C. C. Plumley.....	17
49	Coral.....	H. N. Stoddard.....	15

50	Stockton.....	Rev. Chas. Unangst.....	20
51	Kishwaukee.....	Robt. Mullenix.....	25
52	Ridge Farm.....	May Boone.....	21
53	Astoria.....	Rev. F. B. Madden.....	24
54	Anna.....	Clarence O. Kimball.....	18
55	East St. Louis .....	L. N. Bates.....	6
56	Findley.....	Mrs. E. K. Swartz.....	12
57	Roberts .....	Eula Beighle.....	7
58	Stonefort.....	G. W. Grisham .....	19
59	Pleasant Valley .....	Jacob Hott.....	12
60	Gilchrist.....	Thos. R. Bolt.....	15
61	Metropolis.....	Carrie Brainard.....	8
62	Topeka .....	Anna Maxwell.....	
63	Rockford.....	Charles S. Winn.....	5
64	Rockford.....	Charles S. Winn.....	24
65	Hamlet.....	Rev. A. Horne.....	16
66	Jacksonville .....	Prof. J. R. Harker (College).....	16
67	Jacksonville.....	Prof. J. R. Harker (Sunday-school).....	18
68	Garrett.....	G. F. Richter.....	20
69	Bourbon.....	Annie B. Chandler.....	10
70	Tower Hill.....	Blanche Connely.....	14
71	St. Anne.....	Rev. G. C. Moor.....	11
72	Tuscola.....	Rev. J. C. Ashley.....	17
73	Reddick.....	Miss Phoebe Patchett.....	9
74	Berdan.....	Miss Eliza Pinkerton.....	
75	Turner.....	Rev. F. F. Pearse.....	48
76	Kirkwood.....	Rev. J. A. Wiley.....	12
77	Wheaton.....	Mrs. Edith Burnham.....	12
78	Duvall.....	Miss Lucy Duvall.....	12
79	Homer.....	G. D. Salladay.....	6
80	Virginia .....	Mrs. John Yaple.....	14
81	Morrison.....	Rev. D. Rogers.....	4
82	Lincoln.....	Fred G. Hudson.....	5
83	Anna.....	J. W. Stephens.....	20
84	Hume.....	Miss Jennie Lyons.....	2
85	Blaine.....	T. R. Satterfield.....	3
86	Blaine.....	T. R. Satterfield.....	5
87	Cedar Church .....	Rev. John S. Walls.....	21
88	Marissa.....	Rev. R. W. Chestnut.....	
	Enrolled Individual Students.....		35

## GRADUATING CLASS OF 1893.

## CLASS OFFICERS.

PRESIDENT: Prof. J. R. Harker, *Jacksonville.*SECRETARY: Miss Mary E. Cruitt, *Shelbyville.*TREASURER: H. H. Crozier, *Carmi.*MARSHALL: Geo. F. Righter, *Atwood.*

## EXECUTIVE COMMITTEE.

Elder J. Fred Jones,  
*Mackinaw.*Mrs. C. A. Strate,  
*Palmyra.*Mrs. Edith Burnham,  
*Wheaton.*

## NAMES OF GRADUATES.

## ARTHUR.

T. G. Roberts,  
G. H. Erhardt,  
Joseph Ashurst,  
Lucy B. Wood,Elsie Roberts,  
Phrona Roberts,  
G. W. Smothers,  
E. N. Richey,Miss Myra Warren,  
Miss Emma Eberhardt,  
Mrs. James Morris,  
F. F. Fitts.

## BLAINE.

Mrs. Volney Head,  
Miss Bertha Robbins,  
Mrs. Annie Burns,

Mrs. Martha Hazlewood, Frank Little,  
Alice Little, T. R. Satterfield.  
Grace Little,

## BOURBON.

Miss Sadie Apperson,  
Winnie Mason,

Earl A. Terry,  
Miss Lula Jones,

Miss Blanche Compton,  
Miss Annie B. Chandler.

## BROWNFIELD.

Lillian Baker,  
Olive Craig,  
Lou Cossey,

Effie Cossey,  
Fannie Evans,  
Laura Steagall,

John H. Hodge.  
May Hanna.

## CARMi.

Miss Ina Anderson,  
Miss Jane Craw,  
William Rhein,  
M. W. Spencer,  
S. S. Smith,  
Miss Etta Hansford,  
A. M. Crozier,

Mrs. A. Lehman,  
Mrs. Ira Reeves,  
Mrs. Emily Martin,  
Miss Grace Ravenscroft,  
Miss Florence Emerson,  
D. L. Boyd,  
Miss Anna Tate,  
Miss Sarah Young.

Miss Lily Ward,  
Miss S. J. Craw,  
Miss Mae E. Dunlevy,  
Mrs. Nancy Anderson,  
W. J. Blackard,  
John D. Martin, Jr.,  
Thomas Parkhurst,

## EAST ST. LOUIS.

Joseph Smith,  
W. S. Jones,

Miss Rachel Spillers,  
Mrs. Laura King,

L. N. Bates.

## EDGAR.

Miss Emma Borden,  
Miss Clara Borden,

Mrs. Jennie Stanfield,  
Miss Ella Williams,

Miss Alma Julian,  
Mrs. M. F. Ault.

## JACKSONVILLE.

Prof. J. R. Harker,  
Turner A. White,  
Mary E. Hillerby,  
Belle Harker,  
Mattie Hopper,  
Lulu Keplinger,  
Mrs. S. J. Walton,

Mrs. Fannie S. Best,  
Mrs. J. R. Rarker,  
J. B. Williamson,  
C. C. Capps,  
Nellie F. Lynn,  
J. G. Rexroat,  
Chas. G. Lenington,  
Fred O. Philbrook.

Murray K. Martin,  
Jessie M. Palmer,  
John N. Ward,  
Maude S. Harker,  
W. R. Blackburn,  
W. H. Garrett,  
Utten E. Reed,

## LINCOLN.

Belle Traner,  
Margaret Huston,

Minnie Boren,  
Mabel Weymer,

Fred J. Hudson.

## LAGRANGE.

Mrs. A. G. Morey,  
Mrs. James Craigmile,  
Pearl G. Morey,  
Francis E. Morey,

Robert G. Morey,  
Mary Morey,  
Mrs. E. Burkholder,  
Lillian Burkholder,  
Prof. H. W. Thurston.

Miss W. B. Hill,  
Miss Ella Clark,  
Mrs. Charlotte Thurston,  
Mrs. Della M. Thurston,

## MAROA.

Nannie Mayall,  
Elam W. Hill,  
Anna L. Crocker,

A. M. Smith,  
James H. Sterling,  
Vada Mayall,

Laura Mayall,  
Arthur P. Bean,  
Rev. W. F. Hibson.

## MANSFIELD.

Miss Lou Rhinehart,	Miss Minnie Swartz,
Miss Etta Shreve,	Mrs. Cora A. James.

## MINIER.

Miss Minnie Minier,	Miss Jessie R. Hart,	Gertrude Railsback,
Mrs. R. J. Mitchell,	Joseph P. Hart,	Nellie Railsback,
Miss Mary E. Johnson,	Miss Clara Minier,	R. J. Mitchell.

## MILLEDGEVILLE.

C. E. Goshert,	Mrs. M. S. Millard,	Ella M. Bell,
Addie Reed,	S. A. Smith,	Rev. J. H. Davis.

## MT. STERLING.

Helen Clark,	Lizzie Ritter,	Frances Neeland,
Laura Veatch,	Cora Cash,	Robert Neeland.

## PALMYRA.

Hattie Allmond,	Joseph Duncan,	Maggie Young,
Nellie Ditson,	Asa Ditson,	Annie Morrell,
Stella Strate,	Emma Stiedley,	Carrie Morrell,
Orra Strate,	Fannie Blackshaw,	Mrs. C. A. Strate.

## ROBERTS.

Miss Eula Beighle,	Mrs. Alice Brown,	Charles Kingsley,
C. F. Brown,	Miss J. Renesburg,	Miss Leila Beighle.

## STERLING.

Mattie W. Barrett,	Henry L. Davis,	Mrs. Henry Crabtree,
Mary A. Glenn,	John G. Wetzel,	Mrs. S. S. Kehr,
Mrs. L. D. Osterhoudt,	Mrs. F. Cochran.	K. Lena McBride,
Mrs. W. W. Haskell,	Mrs. Jessie Lohr,	Laura Seals,
John A. Read,		George P. Perry.

## INDIVIDUAL GRADUATES.

[Completing the Course, but Not in Class.]

A. Simonds, Rockford,	Mrs. Dr. J. Little, Bloomington,
Mrs. A. S. Howell, Plattsville,	Miss Minnie H. Boys, Washburn,
Miss Pearl Garrett, Hume,	Mrs. W. Walker, Salina,
E. L. Smith, Lilly.	Miss Jennie Lyons, Hume.

## GRADUATES OF THE CHRISTIAN CHURCH STATE COURSE.

[By act of the Convention, all Normal Graduates reporting, are entitled to the Honors and Diploma of the "Legion of Honor.]

Mary Hedrick,	Lilly Teafor,	Binnabel Lloyd,
Ava Walton,	Mary L. Peoples,	Ellen E. Hoare,
Emma C. Burtis,	W. S. Johnson,	Leonora M. Wells,
Minnie J. Moulton,	W. E. Knott,	Maria O. Wyrick,
Elsie B. Cassell,	Wm. E. Spicer,	Mary U. McKee,
Clara Sanderson,	Geo. H. Stanton,	Ella R. Frame,
Linnie Sanderson,	Nellie Bradley,	D. F. Givens,
Mattie Hall,	Clara Crusinberry,	L. E. Sturges,
C. M. Morris,		Flora M. Wells.

## APPENDIX C.

## LOCAL COMMITTEES AT QUINCY.

## EXECUTIVE COMMITTEE.

D. N. WISHARD, Ch'n.

G. G. BLUNT, Sec.

J. M. IRWIN, Treas.

C. M. Gilmer.  
L. C. Specht.  
W. S. Flack.  
W. H. S. Seals.  
H. B. Dines.  
S. E. Hewes.  
J. C. Dussair.  
J. D. Robinson.

Charles Wheat.  
C. Miller.  
Mrs. C. F. Bradley.  
F. J. Wessels.  
J. Siedel.  
H. C. Sprick.  
M. D. Towne.  
Charles H. Bagby.

James Handley.  
Rev. H. F. Kline.  
G. W. Lamley.  
Rev. Charles Holmes.  
P. Muegge.  
A. H. Heidbreder.  
Rev. James Thomas.  
Rev. J. Chairs.

J. O. Little.

William Kipp.

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PROCEEDINGS  
OF THE  
THIRTY-SIXTH  
ILLINOIS  
STATE SUNDAY SCHOOL CONVENTION,  
HELD IN  
CALVARY PRESBYTERIAN CHURCH,  
PEORIA, ILL.  
TUESDAY, WEDNESDAY AND THURSDAY,  
*May 15th, 16th and 17th,*  
1894.

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REPORTED BY REV. J. C. YOKER, OF CHICAGO.

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CHICAGO:  
W. B. JACOBS, PUBLISHER, 132 LA SALLE STREET.

1894.

MAY 21 1894

1895

# Illinois State Sunday School Association.

1894-5.

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## ILLINOIS STATE S. S. CONVENTION.

No.	Where held.	President.	Yea,
I.	Dixon	Rev. W. W. Harsha	1859
II.	Bloomington	*R. M. Guilford	1860
III.	Alton	*E. D. Wilder	1861
IV.	Chicago	*Rev. S. Lathrop	1862
V.	Jacksonville	*Isaac Scarritt	1863
VI.	Springfield	A. G. Tyng	1864
VII.	Peoria	*Rev. W. G. Pierce	1865
VIII.	Rockford	P. G. Gillett	1866
IX.	Decatur	Wm. Reynolds	1867
X.	Da Quoin	B. F. Jacobs	1868
XI.	Bloomington	D. L. Moody	1869
XII.	Quincy	P. G. Gillett	1870
XIII.	Galesburg	*J. McKee Peeples	1871
XIV.	Aurora	C. R. Blackall	1872
XV.	Springfield	J. F. Culver	1873
XVI.	Champaign	D. W. Whittle	1874
XVII.	Alton	R. H. Griffith	1875
XVIII.	Jacksonville	D. L. Moody	1876
XIX.	Peoria	E. C. Hewett	1877
XX.	Decatur	Rev. F. L. Thompson	1878
XXI.	Bloomington	Rev. C. M. Morton	1879
XXII.	Galesburg	Wm. Reynolds	1880
XXIII.	Centralia	J. R. Mason	1881
XXIV.	Champaign	O. R. Brouse	1882
XXV.	Streator	Rev. Wm. Tracy	1883
XXVI.	Springfield	T. P. Nisbett	1884
XXVII.	Alton	John Benham	1885
XXVIII.	Bloomington	Lucius A. Trowbridge	1886
XXIX.	Decatur	Jerome R. Gorin	1887
XXX.	Rockford	H. T. Lay	1888
XXXI.	Matton	Frank Wilcox	1889
XXXII.	Jacksonville	R. W. Hare	1890
XXXIII.	Danville	W. C. Pearce	1891
XXXIV.	Centralia	Rev. H. C. Marshall	1892
XXXV.	Quincy	J. L. Hastings	1893
XXXVI.	Peoria	H. Augustine	1894

\*Deceased.

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# THIRTY-SIXTH ANNUAL CONVENTION.

## *FIRST DAY—MORNING SESSION.*

The Convention met in the beautiful auditorium of Calvary Presbyterian Church, Peoria, Tuesday morning, May 15, 1894. At nine o'clock the President, J. L. Hastings, of Mason County, called the Convention to order and introduced Mr. Peter Bilhorn, the singing evangelist, who with his organ accompanist, Prof. Johnson, of Chicago, conducted a delightful half-hour service of praise and prayer.

## CONFERENCE OF COUNTY OFFICERS.

At 9.30 Mr. W. C. Pearce took charge of the meeting, and the next two hours were devoted to a "County Officers' Conference," under his leadership. One officer from each county was requested to make a five minute report which should include the following items: No. townships in county holding conventions during past year. No. township conventions attended by county officers. Most encouraging feature in county work. No. S. S. normal classes in county. Plans for the coming year.

The following counties responded with brief but very interesting reports, of which the following is a synopsis:

**GRUNDY COUNTY.** Reported by President J. N. Woods: 11 conventions and institutes in 9 townships, 5 attended by county officers. Chief encouragement—more hearty sympathy and co-operation among Christian people; gracious revivals in many places. For the coming year,—a convention in each of our 12 townships; visitation of schools by county and township officers.

**LAKE COUNTY.** Reported by President C. W. Hudson: Nine conventions in 8 (out of 15) townships; seven were attended by county officers. One normal institute at Waukegan, conducted by Prof. Hamill. We have a paid county Sunday-school Missionary, Bro. C. S. Winn, who is engaged in house to house visitation, distributing Bibles, organizing new Sunday-schools. During the past year Lake County has raised \$2,000 for Sunday-school work, paid \$100 to the State, given \$50 for Columbian Sunday-school Building and expended balance in our own county.

**BOONE COUNTY.** Reported by President D. D. Sabin: Nine conventions held in 8 townships. Normal work much helped by Prof. Hamill at the county convention. A deepening interest in the work manifest throughout the county. Our hope and aim is to bring the children into the Kingdom of God.

**DEKALB COUNTY.** Reported by President Frank Mosher: We are now in the midst of our work, preparing for our county convention next fall. Four township conventions have already been held; two more are planned for. We have 18 townships, and hope by September first to report 18 township conventions. I have attended 4, and hope to attend the whole 18. We hope this year to organize every township in the county. We are praying that God will help us to win the children of our county for Christ.

**WINNEBAGO COUNTY.** Reported by a delegate: A convention was held in each of our sixteen townships last year; all attended by county officers. Encouraging features: Nine or ten new schools organized by Sunday-school missionary in neglected portions of our field. A Semi-annual convention and conference held this spring; well attended, interesting and profitable. For the future we propose more normal and missionary work.

**LEE COUNTY.** Reported by the county secretary, Mrs. C. S. Miller: I am afraid my report will not look very well. There are 22 townships in the county. There have been planned five different township conventions within the next two weeks. I don't know that there have been any held during the past year. We held our county convention at Dixon. I wish my people had answered my letters so that I could have presented a better report.

**HENRY COUNTY.** Reported by the Secretary, Miss Mary E. Taylor: There are 24 townships in the county; we have not found it possible to organize each one separately. Our townships are organized into eleven districts, with eleven district presidents, some having three townships under control. Eight township conventions have been held, and preparations made for holding others. Four of these have been attended by county officers. As the most encouraging feature of our work I would mention the consecrated labors of our missionary, who has visited all parts of the county, organizing many new schools and providing preaching places in many points for people who have not had the Gospel for years, and at these places Gospel meetings have been held and souls converted to Christ. These new converts are being developed. People who have been antagonistic have become convinced that there is power in the Gospel to change a life. There is no Normal class that I know of. Bible study in some places has been taken up under the direction of the Young People's Societies. The first thing necessary for the coming year is to get out of debt. The executive committee have sent letters to people in different parts of the county urging our need, but as yet the responses have not been sufficient to enable us to discharge our obligations. We want to organize a Sunday-school in every district where the children have no opportunities to attend school. We want to hold a township convention in every township, and we want souls in every township brought to Christ.

**MERCER COUNTY.** Reported by the Secretary, Miss D. P. Cummins: We have fifteen townships in our county. Twelve of them are organized; two have been organized together, because we have not material to organize them separately. We have held twenty-one conventions in twelve townships, and expect to pay our regards to the remaining three as soon as possible. Twelve townships have been visited by

county officers. We are reaching the destitute parts of our work. In one township there is not a church, but we have organized two schools and are doing the best we can with what we have. I do not know positively whether we have any normal class or not; we did have two, but I have not heard about them lately. Our plans for the coming year are great and we hope to achieve great things. We expect to hold a normal institute, and expect a state worker with us for one month to try to organize the county better and to reach the destitute parts of the county. We are planning to take up the Home Department.

LA SALLE COUNTY. Reported by C. W. A. Lindemann: The county has thirty-seven townships and we have held conventions in thirty-three. In two of the townships there are no schools; perhaps twelve or fourteen have township organizations. We depend more upon our district vice Presidents to look after each of the townships than upon the township organization. If you call the district vice-president an officer of the county, then all of our conventions have been visited by township officers. The special work we have been aiming to do was to promote the Normal work as indicated in the *Trumpet Call*. We have tried to spread the *Trumpet Call*; how successful we have been I cannot say. For the coming year we desire to hold conventions in townships where we were unable to hold them last year; also to hold several district institutes and to engage a missionary to visit the parts of the county which have been neglected or not specially cared for.

IROQUOIS COUNTY. Reported by S. F. Swinford: Our county has fifteen Townships. During the last year I think I can report a convention held in each. The most encouraging feature of the work is that the children are coming to Christ. We are learning the importance of bringing the children up through the Sunday-school into the church. We have learned that the work of the Sunday-school is the work of the church and that they both must work together. There are in our county several churches which I believe owe their existence to the Sunday-school. We have one normal class. Plans for the coming year are not yet fully matured. Our county convention will be held in the fall. We expect to organize every township in the county and hold a convention wherever there is a Sunday-school. I want to insist on having a "Rally Day" and a "Decision Day" all over our county—a day in which the children shall be invited to come to the Sunday-school, and a day in which they shall be invited to come to Christ.

KANKAKEE COUNTY. Reported by J. W. Zink: Seventeen townships in our county; all have held conventions; and all I think have been visited by the county officers. The most encouraging feature in the work last year was the large attendance at all the conventions. We expect to have a missionary visit all the townships this year. We have two normal classes in the county. I am sorry the proper officer is not here to report.

LIVINGSTON COUNTY. Reported by the Secretary, G. L. Kerr: I have been Secretary only about six months and know but little about last year's work. We have thirty townships in our county and held thirty-one township conventions, one in each and two in one. One of those was held by about six persons, and we took four from that

and went over into another township and held a convention. (Laughter.) All of the conventions have been attended by the county officers. The most encouraging feature is the number of conversions, there having been more this past winter than were reported all last year. There are two normal classes. For the coming year the executive committee has divided the townships into sections and divided the workers into groups, so the workers won't have to travel all over the county to attend township conventions. We have written to the presidents of all the townships asking them to hold two township conventions before the county convention which will be held this fall. A great many are preparing to hold their conventions the latter part of this month and during the next month and say they will hold another convention during the fall. Our county Convention will be held about October. Bro. Swett, our county missionary, has travelled over the county during the last year, has organized five new schools, effected two township organizations and brought into our conventions several schools which never before would have anything to do with us.

PEORIA COUNTY. Reported by L. L. Guyer: In the absence of the president I will say that we are doing a good work. We have unions of two or three townships and in this way have conventions every three months. We do better work in this way, and I am satisfied we have had more conversions. I have been in the Sunday-school work for fifty seven years, and I feel that we to-day are doing better work than ever. I see that we are in the infancy of this great work. I wish we could get the Christian people of this land to see the importance of this work.

I wish the county president was here to report the number of Township conventions held; I know that they were held in 17 of the 19 townships. The Home Department work is being pushed. Further reports will be given later by Brother G. W. Miller.

BROWN COUNTY. Reported by T. E. Davis: We have held ten conventions in nine townships; there are only nine townships in the county. Five of these conventions were attended by the county officers and all by the township vice presidents. We have had one normal institute. The most encouraging feature in our work is the better preparation the teachers make. We have two Normal classes, if not three. We have not held a conference to lay plans for the coming year, but so far as I am concerned I have determined to visit every school in the county during the year and push the Loyal Army work in every school.

PIKE COUNTY. Reported by the Secretary, Miss Lizzie Stone: We have twenty-four townships; held 22 township conventions; 13 attended by county officers. The most encouraging feature in our work is the fact that we have had a missionary during two months of the past year and in April of this year, and the consequence is that improvement is noted all over the county. We have two normal classes. We intend this coming year to organize every township in the county, hold a convention in every township and visit every family as far as possible.

SCHUYLER COUNTY. Reported by Secretary H. B. Roach: There are thirteen townships in our county and we have held thirteen con-



ventions, all of which have been visited by the president or secretary of the county. The secretary visited all except two. We have, like some others, held conventions under discouraging circumstances. Four of us drove twenty-two miles to attend one convention, which was near the Illinois River. Just about the time the convention should have met, a large steamer came up the river, and the convention went down there without adjourning, but we did not all go. (Laughter.) We held the convention and it was a very good one. An encouraging feature of the work is that this same section sent word the other day that it is ready for another convention; that a great revival has been held, nearly twenty male members uniting with the church. The work has been carried on by the ladies, not a single Christian man in the township. That is the place where they left the convention and went down to see the steamboat. Another encouragement is that many sections are asking for conventions which have not cared for them before. We received six invitations to hold conventions, and they have been planned for. The plan for the coming year is to hold a mass meeting in every school in the county. Our townships are all organized, having vice presidents and secretaries. The county is in good condition. Our young men are taking a deeper interest in the work.

**CALHOUN COUNTY.** Reported by the Secretary, Joseph Becker: We have eight townships; six held conventions during the past year. Five were attended by county officers. We have one normal class. The county officers and the executive committee are planning to employ a missionary for two weeks to work up the field.

**SCOTT COUNTY.** Reported by W. S. Clark: We have two delegates. I was told that Scott county had not sent one delegate to the state convention for the last thirty years. Last fall we had a county convention forced upon us by the state workers. (Laughter.) Last week I received a report and it said that the influence of that convention is felt yet and another convention is wanted. Scott county is a small county, not a banner county and not very well worked. I did not expect to be here until late yesterday, and I do not know the number of Sunday-schools we have. We have one or two Normal classes doing well. At my own home, Manchester, we had a convention last fall which exerted a splendid influence; Normal classes organized and good progress reported.

**CHRISTIAN COUNTY.** Reported by President H. P. Hart: Number of townships seventeen; ten conventions held. Four township conventions attended by county officers. The increase in the number of conversions is the most encouraging feature of the county work. There is marked interest in normal work and three classes organized. The plans for the future are to reorganize four disorganized townships and place the normal work within the reach of every Sunday-school worker. We propose to follow the plan outlined by Prof. Hamill in the *Trumpet Call* to hold an institute in each Sunday-school or in two or three Sunday-schools, and our own workers are to do the work.

**LOGAN COUNTY.** Reported by President W. P. Wakeman: We have seventeen townships; held thirty-five township conventions during the year. Nine township institutes have been held. This is

the first time a president ever attended and the first time we ever had ten delegates to a State Convention. We have paid our apportionment two or three years past, but this time we pay it willingly. Never was a time in the history of our county that we have been in the condition we are in to-day. There comes a cry for new schools. About six weeks ago I sent out an appeal to know where new schools were needed, and since the first day of April we have organized seven Sunday-schools. I organized one last Sunday; I rode seventeen miles and I found twenty-five children in a school house, but not a single man or woman, and I sent the boys out and had them gather in two men and two women, and sent out again and got another man, and they spoke of a certain man for superintendent. I rode seven miles further and got a young man about nineteen years old, who consented to take charge of the school for awhile. The next Sunday we organized two more schools. Logan County was never baptized with the Holy Ghost as she is to-day. Two years ago I organized a school along a creek; this winter I was out there and assisted in a revival, and there were sixty-two conversions. They have organized a church, and have raised \$300 to build a new church. Nearly all of the townships held two conventions, and the president of the county has attended all of the conventions. We have three normal classes.

**MASON COUNTY.** Reported by President J. L. Hastings: Thirteen townships; all have held conventions during the year. The president has attended twenty-six township conventions, two township conferences and one county convention. An encouraging feature of the work is the increasing interest and hearty response to calls from the different townships when made by the county officers. Two normal classes have been held during the year, and both are running now. We plan for the coming year to do better work and a great deal more of it than in the past. We have a county missionary in the field who visits every home, visits the weak points in the county and organizes and reorganizes Sunday-schools. Another feature of encouragement is the increasing interest in our township conventions. In some places the young people are banded together to pray for the older church members that they may come into the Sunday-school work.

**SANGAMON COUNTY.** Reported by President W. M. Brewer: We have twenty-four townships. Our year starts in April. We held 19 conventions last year; the county officers attended all but two. Most encouraging feature is the increased interest in the work. In many cases revivals have followed our conventions. I don't know the number of normal classes, I think there are two or three. We have not yet laid our plans for the coming year, but I believe we are ready to do our best in the work. God has wonderfully blessed us during the past year, and I feel this is the grandest work I ever engaged in.

**DEWITT COUNTY.** Reported by President M. F. Kirkpatrick: We have thirteen townships; fifteen conventions in 12 townships; one of them failed to hold a convention on account of the sickness of the officer in charge. All the conventions were attended by county officers. Our year ends in the middle of November. The most encouraging feature is the willingness of the workers. We have had an increased attendance at the schools and the conventions, and new schools have been organized.

We have two normal classes. For the coming year we have arranged our county into four districts, and placed over each district a chairman with three or four helpers. They are to help the township president in holding conventions and organizing schools. We have planned to hold two conventions at each township, four of which having already been held. We are expecting to have prompt and full reports during the coming year. We have money in the treasury, something we never had before.

**MOULTRIE COUNTY.** It was reported for this county that it has eight townships, and eight township conventions held, and the work is generally in a prosperous condition.

**PIATT COUNTY.** Reported by President M. N. Mikels: We have eight townships, and a convention has been held in each township, some holding two. I don't think the officers have visited all of the township conventions. The increase in the Sunday-schools of the county is the most encouraging feature of the work, and also, the number of accessions from the Sunday-schools into the churches. The Sunday-school work shows growth and increased interest. We have no normal classes. We expect for the coming year more of house to house visitation, and to do our best to inspire our workers with a realization of their great privilege and duty.

**SHELBY COUNTY.** Delegate: We have twenty-one Townships. A great many of our townships held two conventions; I think nearly all were attended by the county officers. We have a noble president and vice-president and secretary. Our schools are prosperous. There are several normal classes.

**CHAMPAIGN COUNTY.** Reported by Mrs. Raymond: Our president is not here, and I am the only township president present. We have 28 townships, 26 conventions held, and I think they were attended by the county officers. We have two normal classes. The most encouraging thing I know of is that the Sunday-school workers, county and township, are growing in grace and patience. I have personally had a great deal of tribulation; have had my patience sorely tried by pastors, superintendents and other people, but God helps through them all.

**MR. B. F. JACOBS:** You ought to be one of the most grateful persons in this country. No one who has not had his patience tried knows whether he has any patience or not. (Laughter.) Be careful not to find fault. Let us have the sunshine. If we cannot get people to do as we wish, let us do the best we can. My brother reports thirty conventions in 28 townships of Champaign County.

**CLARK COUNTY.** Reported by J. E. Sherrill: We have fifteen townships, twelve holding conventions, ten attended by county officers. Three normal classes in the county. The most hopeful feature of the work is the swinging into line of some of the German schools, not heretofore in harmony with our work. We have decided to hold parlor institutes, organize the teachers in a township, and have them meet three or four times in a parlor institute where the teachers may become personally acquainted with each other, and lay plans to reach the youth in the vicinity of their homes. We have organized schools in rural places, and we meet with a great deal of encouragement. The township president is to be present at the organization

and after that they are to form organizations among themselves. The teachers of the schools make an organization for that particular work, of course during the months when they can reach each other readily. Several of our townships held quarterly conventions.

**DOUGLAS COUNTY.** Reported by President G. C. Jeffers: Have held nine township conventions; eight institutes; all except one convention and one institute attended by county officers. The most encouraging feature of the work is the readiness with which the workers respond to the plans submitted by the county and the State. We have four normal classes, besides a number of schools using the drills prepared by Prof Hamill in the *Trumpet Call*. Our plans are very much the same as for last year. There will be three lines of work: Normal, Visitation and Teachers' Meetings.

**EDGAR COUNTY.** Reported by President G. W. Miller: We have fifteen townships, and same number of conventions in addition to quarterly conferences held by several. Fifteen conventions were attended by county officers. The encouraging feature of the work is better Sunday-school management brought about by better township conventions and by the more abundant use of excellent Sunday-school literature, normal drills being used in 23 schools. The plan is to have at least three subjects presented at each Township convention as follows: (1) Home department and home department classes; (2) Normal lessons; (3) Value of good Sunday-school literature in the hands of the superintendents. At the conference held last year it was agreed that these three topics should be presented at each convention. We expect to introduce Home Department Work all over the County. In Paris we have some 200 members in the Home Department, and about 500 families have been visited.

**VERMILION COUNTY.** Reported by President J. N. Current: We have fifteen townships; conventions have been held in fourteen of them, and thirteen attended by county officers. The most encouraging feature of the work is that so many are willing to be used for the Lord. Two normal classes in my township. We had a time set for a meeting of the township presidents to make plans for the coming year, but as it was a bad day only a few gathered; they agreed that the county president might set the time of all township conventions in the county; a number of them are already planned for and will be held during the next two or three months. Many have been gathered into the church. An institute was held at Danville by Prof. Hamill, and more than one thousand conversions are reported, with this as the starting point.

**FAYETTE COUNTY.** Reported by Ira McCollom: The work in our county has been good. We have nineteen townships, but I can not report as to the number of conventions held. We met last Wednesday and elected presidents for the different townships. I organized one normal class. The most encouraging thing is the letters received from the different presidents and superintendents that they are going ahead with the work. Our plan is to have a convention in each township of the county. I am sorry our president is not here to report the county.

**ST. CLAIR COUNTY.** Reported by the Secretary, E. E. Exter: We have 23 townships, sixteen organized. We have held six con-

ventions, all of which were attended by county officers, and an arrangement has been made by which not less than two will attend each of the remaining conventions. The most encouraging features are the interest and attendance. At some of the meetings the people can not get in. We have more consecrated officers than ever before. We have two normal classes. As to plans for the coming year: (1) We have a meeting of the executive committee, county secretaries and all the presidents and vice-presidents and superintendents of the county the third Saturday in each month; (2) we are going to observe Field day July 4th; we shall establish County Headquarters; one of our secretaries will fit up his office and have on exhibition charts and maps showing the work done and which should be done. We are going to have a missionary; one of our young men said "I will go if the county will let me go."

**PERRY COUNTY.** Reported by the Secretary, Mrs. J. C. West: Eight townships; held eleven conventions and one more to be held before our county convention in June. The two officers attended all these conventions. Most encouraging feature is the increase of schools, 13; increase in membership, and increase in everything except financial work. We expect the coming year to hold quarterly conferences in every township, mass meetings in school houses and churches as often as can be arranged, and urge the use of the blackboard in each meeting.

**EDWARDS COUNTY.** Reported by Rev. Wm. Curtis: The Secretary has failed to be here and I regret the incompleteness of my report. Number of townships seven; five have held their meetings; at three out of the five the county officers were present. There have been a goodly number of conversions. The township officers have been instructed to proceed with their township meetings as early as possible, and to do as good work and as much of it as possible.

**WHITE COUNTY.** Reported by H. H. Crozier: We have been pushing the normal work in our county, and have made commendable progress. We have had a class of 67.

**UNION COUNTY.** Reported by J. B. B. Broadway: I am glad to be here, but am sorry I can not make a better report. My county last year was disorganized. The president and secretary did not do anything at all. Last fall we re-organized and have new officers now out in the field. They are making preparations to hold a township meeting in every township, and more if they can. We are going to organize new schools. I have learned one thing here to-day; I have always been a man who attended to his own business, but I have learned if a person becomes a Sunday-school officer he must attend to the business of the other officers. (Laughter.) If it had been my duty as a Sunday-school worker to make the report I would have been posted. Let us take notice to be prepared to give detailed reports of the work in our counties.

Our county is prosperous in the Sunday-school work. We have a good president and secretary this year. I am going to learn here how to do things so I can tell them what they ought to do when I go back. There was not a convention held last year in any Township. It is easy to get a good turn out, people will come for miles to a Sunday-school convention. What they need is to be invited.

CHAIRMAN PEARCE: I have a splendid definition which I wish to give you. "An efficient officer in the Sunday-school work is one who is willing to do everything which he cannot get anyone else to do, and is willing to do nothing which he can get some one else to do." (Applause.)

At 11:30 President Hastings called the next order of business, Appointment of Committees. Mr. B. F. Jacobs moved that a committee of seven be appointed to nominate officers for the Convention. Motion seconded and carried. The following were appointed as such committee: G. L. Vance, of Will County; G. W. Miller, of Edgar, C. W. A. Lindemann, of LaSalle; D. D. Sabin, of Boone; H. Augustine, of McLean; W. B. Rundle, of DeWitt; E. E. Exter, of St. Clair.

The committee was instructed to report their nominee for President at opening of afternoon session.

Mr. Bilhorn sang a solo entitled "We are Waiting and we are Watching, for the Coming of our Lord is Drawing Near." Dr. Hunter offered prayer, and a recess was taken until 2 p. m.

### *FIRST DAY—AFTERNOON SESSION.*

The service was opened with singing "O, for a heart to praise my God." Bros. Hunter, Cantwell and Bruner offered prayer.

The Chairman read the following invitation from the Young Men's Christian Association:

CHMN. STATE S. S. CONVENTION, CITY.

DEAR SIR:—The Young Men's Christian Association cordially invites Delegates to the Thirty-sixth Annual Convention to make their headquarters at the Association Building, 109 N. Jefferson Av., opposite the Court House.

The Secretaries will be pleased to show Delegates through the building and to extend them every courtesy possible.

W. A. BRUBAKER, General Secretary.

The Convention unanimously tendered the Young Men's Christian Association a vote of thanks for their kind invitation.

### REPORT OF NOMINATING COMMITTEE.

PRESENTED BY G. L. VANCE, CHAIRMAN.

MR. PRESIDENT AND MEMBERS OF THE CONVENTION: Your Committee begs to report the following; and I may say that the nomination of President was made in the absence of the member of the committee who was nominated. We present the name of Bro. Henry Augustine, of Normal, McLean Co., for President. (Applause.)

For General Secretary,

W. B. JACOBS.

" Assistant Secretary,

MISS MARY I. BRAGG.

" Recording Secretary,

MRS. EDITH BURNHAM.

" Treasurer,

R. W. HAKE.

The Convention unanimously adopted this partial report of the Nominating Committee, and granted them further time for the selection of the Executive Committee.

The President appointed Bro. Hudson, of Lake County, and Bro. Current, of Vermilion County to conduct the President-elect to the platform.

The committee soon appeared escorting President-elect Augustine.

The audience arose and heartily sang the Doxology; and after the seats were again taken Mr. Hudson in behalf of the escort committee said: I have the pleasure of introducing to the Convention Brother Henry Augustine, of McLean County, and I suggest that we tender him a Chautauqua salute. (A sea of waving handkerchiefs.)

PRESIDENT HASTINGS: My dear Brother Augustine: It gives me great pleasure to welcome you to this exalted and honorable position—the highest honor which can be bestowed by our State Association upon one of its worthy, hard working members. May God bless you in this relation. I need not say that you will find here a fellowship and a brotherhood that is known only to the great Sunday-school Association of Illinois. May the blessing of the Almighty rest upon you in the discharge of the duties which now devolve upon you. Dear members of this State Association: Allow me to thank you for the privilege and honor conferred upon me at your hands. May God bless you. I thank you for the relations of the past year; now allow me to introduce to you Bro. Augustine, of McLean County, your President for the coming year. (Loud applause.)

## ADDRESS OF ACCEPTANCE.

PRESIDENT AUGUSTINE.

DEAR BRETHREN AND FRIENDS: I went into session with the committee just before dinner, and my judgment was that they were quite an intelligent, well-balanced lot of men. I have had some reason to change my mind. They are shrewd and sharp, for by some means they got me out of the way, and now you see the result. (Laughter and applause.) I have been in close quarters a good many times but I am sure that never before in my life was I in such close quarters as at present. It was farthest from my thought that I should ever be chosen as President of this Convention. I certainly realize that this is a high honor, and that it means a great deal of responsibility. I assure you that all I am able to do is hard work; I believe I am credited with that; I am not credited with ability to make speeches. I realize that the Executive Committee does the greater part of the work, but after all there is a great responsibility resting upon the

shoulders of the President. I expect the prayers and the hearty co-operation of this Association. Thanking you again for the honor you have conferred upon me, we will proceed with the regular order of business.

## REPORTS OF DISTRICT PRESIDENTS.

(NOTE BY THE EDITOR.—For want of space we omit the detailed reports from counties submitted by some of the District officers; these details may be found in the "Reports from Counties," given at Tuesday morning's session, or in the Report of the General Secretary, Wednesday morning.)

### FIRST DISTRICT.

Conventions have been held in all counties of the district. Lake county has held two conventions. The reports are encouraging, showing intelligent zeal on the part of the county officers. District President E. S. Wells was not able to be present, and asked to have some one else appointed to this office for the coming year.

### SECOND DISTRICT.

D. D. SABIN.

I had no doubt but that Dr. Miller would be here. This is so important a work that I would like to have our district fully reported. A great work is being done in our district, but I had no thought of having occasion to refer to this, and have not taken pains to post myself, except in a general manner. The Second District is composed of the Counties of Winnebago, McHenry, Kendall, Kane, DeKalb and Boone. In Boone County we are well organized; hold conventions in every township. Have a township committee to organize and to make arrangements for these conventions, and that committee comes together once a year to consult and look over the field, and appoints committees to attend every convention; not that we do not expect a great many who are not appointed to go, but we want four to feel responsible in regard to them, so we have excellent conventions. They are doing a grand work in Winnebago County; they are thoroughly organized and working in each township and they are pushing it forward. In regard to our other counties Kane, Kendall and McHenry, they are also in the work accomplishing great good.

### THIRD DISTRICT.

I. M. PHILIPS.

Conventions held in all counties of this district, and generally well attended. Good work is being done, specially in Ogle and White-side Counties. The latter has employed a missionary for two months. They plan to have every Sunday-school in the county visited by the county officers. One county says, "Our greatest difficulty is lack of interest in the Sunday-school on the part of adult church members." Another says, "There is a crying need for more schools." All need more evangelistic, house to house missionary work. Normal institutes should be held in every township.



## SIXTH DISTRICT.

DR. GEORGE D. SITHERWOOD.

I attended the county conventions of McLean, Iroquois, Ford and Livingston Counties. Kankakee is in my district and I understand held a well attended and enthusiastic convention. In my own county, McLean, we are quite well organized and employ a traveling secretary for at least two months in the year, yet there are some places in need of Sunday-schools. Conventions are held in all the townships as a rule and in some they are enthusiastic enough to hold two during the year. Some five or six townships were not represented in the county convention. Bro. Pearce represented the State and gave several practical addresses. The convention of Iroquois County at Sheldon was only fairly well attended; some twelve townships were not represented, and reports and pledges were lacking. Prof. Hamill was present and did excellent work as usual. The convention practically adjourned about 4 p. m. the second day to permit delegates to reach home the same evening. The district president remained for an evening session. He was somewhat discouraged, but without reason, for a totally different audience of goodly proportions appeared and listened respectfully to an address on "Sunday-school Equipments." The observation is here made that county Sunday-school conventions ought to adjust their programs as nearly as possible to the railroad time tables at the place of meeting. Ford County Sunday-school convention, held at Melvin, was a gem in its way—a gathering of many live workers. The President was an easy-going, good-looking superintendent, who had the faculty of knowing when to stop talking, which is sometime a wonderful blessing to either a Sunday-school or convention. Brother J. L. Saxton presented a fine map of the county on which was shown all the schools and where located, with many valuable statistics and suggestions. All the townships were represented and made pledges. I was particularly impressed with the fine spirits of a party of ladies and gentlemen who had made a drive of some thirty miles early in the morning to attend the Convention. Bro. Pearce was present and rendered much service in addresses and suggestions. Livingston County held their convention late in the Fall, at Pontiac. The attendance was not large, many Townships not being represented. They employ a traveling Secretary who does valuable work. There seemed to be somewhat of a lack of fairly representative lay workers on the program, its devotional character, however, was all that could be desired.

The district president delivered an address at this convention, and his traveling expenses were paid, which was an agreeable surprise. In the various county conventions visited, with the exception of Ford County, the same complaint was heard constantly, viz., "The difficulty experienced in receiving reports from the various township officers and school." This obstacle will only be overcome by using more postage stamps, sending again and again a self-addressed stamped envelope, and when that fails, go *in person*. Everywhere the Lord Christ needs more money, and more faithful attention to His work.

## SEVENTH DISTRICT.

J. C. COE.

The Seventh District reports general growth and prosperity during the past year. For reasons beyond our control we were unable to visit Woodford County, and thus far have been unable to learn particulars concerning the condition of the work in that county. Tazewell County, through President Smith, reports great prosperity. Many conventions have been held that have been well attended and followed by good results. He wishes to thank the active members of the executive committee, vice presidents and fellow officers for hearty co-operation and assistance. Tazewell is the only county in this district having normal classes. Fulton County reports the schools in good condition, with a healthy growth. They promise to move forward during the coming year. In Peoria County the workers have introduced the Home Department with most gratifying results. The officers and workers expect to follow up this branch of work in connection with their convention and institute meetings.

## EIGHTH DISTRICT.

REV. H. M. BREWER.

In each county of this district a successful county convention has been held during the year. They were well attended by the active workers and contributed very much to keep alive a warm interest in the work. The State workers present rendered most excellent service.

Each county reports thorough organization in most of the townships and at least one convention by these organizations. A few townships are yet unorganized and a few others failed to hold conventions. It is difficult in some Townships to obtain enough men and women willing to leave their work long enough to attend a township convention. These are generally held on Sabbath, when pastors and active church workers are busy with their respective engagements. We need more consecration and enthusiasm in our work to enable us to see that the good of the "many" is at least sometimes paramount to that of the "few." Hereafter the townships ought to receive more attention.

No district institute was held this year. It was thought by the friends of the cause that "hard times" and much church work being done precluded the possibility of a successful institute. Prof. Hamill, however, held one in Macomb for the benefit of the local workers. It was reported "well attended and full of interest."

The county convention of Hancock County continued the effort to make a house to house visitation of the county. The effort of the previous year was not complete. It is now being conducted under the supervision of the district president, and as it has proceeded is thorough and profitable to the schools of the neighborhood. Many children, often entire families, are found, who do not attend either Sabbath-school or church.

## TENTH DISTRICT.

J. B. JOY.

The six counties of the Tenth District make one of the largest in the state, for distance now is measured by time, and having spent 22 hours going to some of the appointments, with every connection made on time, indicates that it is larger than the whole state of Texas, composed of some of the best, as well as some of the poorest counties in the state. But I believe the poorest county in a money value is the best in some respects in Sunday-schools, for there was an average of between three and four at the county convention from each school, and if *your* county or *mine* would do as well as that, we would have a convention that would be a power in the county. Altogether it has been a prosperous year of convention work. I have attended the 6 county conventions and 13 township, and I believe I see a marked improvement in attendance and interest. There are two things that are always needed everywhere, but in which the Tenth District has made some progress, viz: more faithfulness in the work and more faith in the Word. There seems less tendency to discouragement because of the smallness of the sphere in which we are called to labor. Teachers of eight or ten scholars have a larger idea of their field. The idea used to be prevalent that the conversion of a scholar was the *end* as far as the teacher was concerned. Now this is counted but the beginning. The greater work is to train for life and service. Yes, the teachers' work to-day is to fit for service that our scholars may be up and doing. The class is a little parish to be taught, to be led to Christ, to be educated in Christ and to be trained for service to Christ. We all have a noble ambition to do great things for God, but the greatest service is the *faithful* one. It is well to covet a larger sphere of usefulness, but we can attain it only by *faithfulness* in the present one. The word "luck" has no place in the Christian vocabulary. Not those who "wait for something to turn up," but those *who turn it up*, find the open door, those who have a large sphere of usefulness in this world, are those who themselves make it large. When we drop the pebble into the smooth surface of the water its influence circles wider and wider to the uttermost bounds, and those far-reaching circles could never have been, without the smaller ones filling it full from the center. So if we expect to enlarge our usefulness in the world it will only be done by crowding out from our own lives as a center, those ever-widening circles of influence. If you and I ever get a bigger sphere in this life, it will be because we fill the one we are now in so full that it cannot help but enlarge.

Brethren, the whole land is before us. The Lord did not bring the promised land down to Egypt but brought Israel out and told them to go up and possess it.

We must have a stronger faith in God's Word, we must believe more and more that when the Bible says a thing is so, *it is so*: that on its principles of truth is built the whole structure of God-likeness; everything that is gracious and lovely and beautiful in human life has its foundation in God's Word. There is no grace in any human heart that does not receive its life and inspiration from a knowledge of the truth as it is revealed to us in God's Word. This is the truth that we

are teaching, and we should be more willing than ever before to make for it any sacrifice. A certain king once said in testifying to the value of God's Word, "All my kingdom is not to be compared to it, and if I give up either it shall be my diadem."

### ELEVENTH DISTRICT.

D. ZEIGLER.

I am glad that I can say thank God for the workers he has given the Eleventh District. We are marching onward and upward until we shall have a Sunday-school in reach of all the boys and girls, and qualified teachers to lead them to Christ.

I had the pleasure of attending four county conventions in the district, Montgomery, Logan, Mason and Menard, and I am glad to say they were all well attended and all seemed to be interested in the work; all have a desire to learn more about it. It does one good to attend these conventions and see them work for the salvation of souls which they have been doing, as you will see farther on in my report.

During the year, aside from attending the county conventions, I have organized 3 Sunday-schools, attended 18 township conventions and visited 22 Sunday-schools. The Sunday-schools I organized have continued to increase in spirit and in number. The township conventions have been of more spirituality than before. The Sunday-schools I visited have better reports. From what I see of our district we have reason to be thankful. I say we should rejoice, for the angels in heaven have rejoiced over the souls that have been saved.

Christian County comes with the tidings that 187 souls were saved. Montgomery reports Sunday-school work good, but have not received a report as to the number of conversions.

Lincoln reports 302 that have united with the church from the Sunday-school.

Sangamon reports 23 conventions held in the county, and over 400 united with the church.

Mason reports 28 conventions held in the county and some new Sunday-schools organized and a deep interest in the work.

Menard reports from one to three conventions in each precinct, several new schools organized, and 44 have united with the church from the Sunday-school.

We have, as you see, reason to feel proud of our district, for the Lord is with us.

In conclusion I wish to say that the Eleventh District appreciates the service of our state workers, and may the Lord bless them and the work.

### TWELFTH DISTRICT.

W. B. RUNDLE.

The Twelfth District is composed of the counties of Macon, Shelby, Piatt, Moultrie and DeWitt. I had the pleasure of attending in June a pleasant and successful Sunday-school Field Day in the city of Decatur, when a large number of Macon County Sunday-schools were represented with a good program, which was fully

carried out. Moultrie County was represented by a large delegation under the leadership of G. W. Vaughn, (former president of the county). In September I was at the Macon County convention, which was well attended by the workers from all the townships. August 8 and 9 I attended the Shelby County convention at Stewardson, largely represented from the different schools of the county which, with the assistance of Prof. Hamill, was a very successful meeting. At this time P. P. Laughlin was chosen superintendent of the Normal Department in the county, but he soon after moved to Decatur and was not able to do much in the county. From Brother Eiler, county president, and J. D. Miller, secretary, I learn that the county is well organized and house to house visitation has been made a success in parts of the county, resulting in much benefit to the schools. The normal work has also been advancing. In company with Prof. Hamill I attended the graduation of two Normal classes December 24, at Shelbyville and in the country, both of which were under the leadership of Miss Mary Cruik, who is a success as leader.

As the date of the Piatt County convention was changed to August 30th, which conflicted with the St Louis Convention, none of our State workers were with us. I was there the first day of the Convention. The President of the county being sick, was not present, but our faithful co-worker, Brother W. M. Camp, with their efficient secretary, Miss Ida Frydenger, and other Sunday-school workers of Bement, took hold with a will and the convention proved to be a success. Their report shows it still a banner county and their new President, Mr. M. N. Mikels, has taken hold of the work with a desire to do better than ever before.

I was at the Moultrie County convention with our state worker, W. C. Pearce. It was held at Lovington, and proved to be one of the best in the district, and I think it should be a banner county. President W. A. Steele and Secretary B. F. McClelland are doing good work, and no doubt it will be a banner county in their next report.

Dewitt County held its convention in November. It was attended by our Brother W. C. Pearce. I would rather hear his report of this meeting, as it is my own county, but to me it was as good as any in the district, and for the first time since I have been connected with the county work (26 years) we had enough money to pay all obligations and a balance in the treasury. As president of the county I believed that the time had come for a change of officers, and so suggested to the convention, and it was done. Brother M. F. Kirkpatrick was chosen president, who, with the other officers and Sunday-school workers have laid plans for the coming year that will succeed.

The normal work is receiving more attention than ever before, and a place is made for it in the program of all our township conventions. We have also a large class in connection with the Presbyterian Church of Clinton, led by Rev. W. A. Hunter, D. D. Prof. Hamill held a very successful institute in the city of Decatur in March. At one of the sessions over four hundred were present and a desire expressed for better study of the Word. The district is not now a banner district, but with the plans laid and being prosecuted I believe another year will see each county a banner county, and the

normal work, under the leadership of our efficient superintendent, Prof. Hamill, will find its rightful place in all the Sunday-schools of the Twelfth District.

### THIRTEENTH DISTRICT.

GEO. R. RISSEK.

(Report read by G. W. Miller, Mr. Risser being detained by sickness.)

The work in the Thirteenth District is improving steadily along many lines. We have a splendid corps of county officers, filled with the spirit of Jesus Christ, whose persistent efforts to promote better systematic Bible study and Sunday-school management is ever being put forth. They are loyal to our State Association and its demands; they not only strive to reach every home in the district with the Gospel of Christ, but in the spirit of the Great Missionary they are helping to send the same to other parts of the State. There is no discord in the ranks of the Thirteenth; it has nothing brilliant to report, but it is moving steadily and earnestly onward and upward. We can report all pledges made at the Quincy Convention in 1893 paid, to the amount of about \$475.

Every county held its annual convention in 1893; the chairman of the district attended five of them and was unavoidably prevented from attending the other two. Three Normal Institutes were held within its borders since December, 1893. One in the city of Danville, which I am informed was the "signal gun" to the beginning of the great revival at which 2,000 souls were converted and the Sunday-schools of the city doubled in membership. One was held in the city of Mattoon, and a third in Champaign. The attendance at the county conventions greatly exceeded all past records, except the one in Clark County. The interest manifested by the workers and the quality of the work done has never been equaled at any of the previous conventions, especially in Edgar and Cumberland Counties. The latter employed the services of a Field Worker for three weeks previous to the convening of its convention, to whose untiring efforts is attributed much of the success of that meeting, and the rapid improvement which followed.

Coles County is now arranging to put a worker in the field for three months. Vermilion and Clark Counties propose to do the same. The demand throughout the district is made for more trained teachers, better management and more willing workers, whose hearts are full of the spirit of God; these are the great needs. Normal work is finding its way into more schools, especially where it is presented in its simple, easy and practical method. In this respect Douglas County leads the district with nine normal classes and 150 students, with a superintendent of normal work for the county and one for each township.

The need of more Teachers' Meetings is being felt and consequently there are more of them in the district than in 1893. Through the efforts of our faithful County President and Field Worker, Geo. W. Miller, the Home Department has been introduced into the county of Edgar. This work was begun in the city of Paris, and many have been enrolled in its membership. Within the borders of the Thir-

teenth there are yet many persons outside of the Sunday-school and away from God.

We need more *consecrated, trained workers* in every department, men and women who will study to show themselves approved of God, who will work for the Master and who will lead souls to Him.

### FIFTEENTH DISTRICT.

CHAS. E. HULL.

The Fifteenth District is composed of the counties of Clay, Marion, Lawrence and Richland. It was my good fortune to attend three of the four county conventions held during the past year. In all of the counties that I visited more and better work is the order of the day. I was kept from the Lawrence County convention by an unavoidable reason. New officers were elected there and we are expecting great things from them. The campaign in Richland County was well conducted by the faithful Secretary, Mrs. Gladish, ably seconded by Bro. Perry. Their convention was held in Parkersburg and attended by State worker W. C. Pearce. Clay County has in the past year responded to the leaven put in by Brothers Miller and Hall and the outlook is brighter.

In addition to my duties as District President, I canvassed thoroughly my own home county, Marion, attending its township institutes. A normal institute was held for this district at Salem, with good attendance and interest. As an outgrowth of this meeting, normal classes are now being organized throughout Marion County. A class of twenty-five is now being conducted at Salem, and others are ready for organization.

Taking it all in all, with all the discouragements which the year brought us in the way of counter influences, we feel that with the help of God we are on the eve of great and good work for the Master.

### SIXTEENTH DISTRICT.

JAMES R. SAGER.

Circumstances prevented me from attending half of the County conventions in this the Sixteenth District. We had earnest and helpful meetings in Bond, Clinton and St. Clair Counties. The work in these counties is certainly encouraging, yet there are children who are hungering for God's Word but have no leader, so they are growing without the true Light. What is needed most in these counties will, I think, apply to the others, and that is this: The prayers of Christian people to God for consecrated workers, and then, "Lord, here am I, send me."

St. Clair County is preparing a grand County Field Day for the Fourth of July. They are going to show by an object lesson how the open Bible and patriotism go hand in hand, and also to the cold, indifferent and scoffers, yes, and luke-warm Christians too (perhaps I had better call them only church members), what a large and loyal army Christ has in this county, who are not afraid to own Him and carry His royal banner.

I feel that with God's help a greater amount of work will be done the coming year in this district than ever before.

## SEVENTEENTH DISTRICT.

TOWNSEND BLANCHARD.

This district embraces the counties of Randolph, Perry, Jefferson, Franklin, Williamson and Jackson. Ten years ago I was asked to take hold of the work in this district at Springfield; I did so, and I have been in the Sunday-school work, more or less, for these ten years. Bro. Jacobs has spoken about Egypt; we have a good deal of good in Egypt, as the Israelites found out when they went for corn. In front of the Illinois Building at the Exposition there was a block of coal 4 feet by 9 feet 6 inches, dug by a Scotchman in Williamson County in Egypt; that Scotchman is superintendent to-day of a Sunday-school at Cartersville, and we are going on.

Jackson County is our most progressive county in Sunday-school work. Some things with us are not as flourishing as could be desired, but there have been great additions to the churches from the Sunday-schools. We have found out that hand to hand, house to house, hard work pays any Sunday-school and any church, and our people are getting awakened on this subject. We are not as advanced on the normal work as I wish. The schools generally are in good condition. Our young folks need to be encouraged and helped. We have some good things down in Egypt: Randolph County is the banner Presbyterian county of the State for its population; Franklin County is the banner missionary Baptist county of the State for its population; Williamson is the banner county of the Christian or Disciple Church.

In our county, little Perry, we have the church I spoke of at our Convention a year ago; that church is still growing; it was once dead. It has a large army of children, and it would do you good to see the number they have in the church. Bro. Spillman, the preacher, gives them part of the service, and they know how to find places in the Bible. I find young people in our schools up as high as the fifth room, who do not know how to find references in a plain Bible; I sympathize with them, for I did not know how until I was about thirty years old; but I am a little cranky on that subject now. When I was at Northfield, where Mr. Moody's schools are located, I said to a young man, "Of course you look up the references?" "Why, no, sir, I don't know what those things are for;" and that was New England! Well, we have some good things down in Egypt and we are going on. May we all be helped of God is my prayer.

## TWENTIETH DISTRICT.

W. P. BRUNER.

I would very respectfully report to the Executive Committee that after I received information of my election as district president, I immediately wrote to Bro. W. B. Jacobs that I was county president, and that I could not perform the duties required of the district president. Upon the receipt of my letter, Brother Jacobs wrote me to let the matter stand as it was, and that they would not hold me responsible for the work of the district. But as the year was about to close, and wishing to have some kind of a report, I wrote to the county officers in each county requesting them to write me the con-



dition of the work in their counties, and to inform me of their needs. The county president of Johnson County wrote me that they were getting along tolerably well, but that the county secretary had been absent for several months and they did not know whether their report had been sent in or not. The secretary of Pulaski County wrote me that their report had been sent in, but that it was not as good as it ought to be. The secretary of Alexander County writes that he thinks Brother Hamill's Normal Institute has done great good in that county, but they postponed canvassing the county until it was too late. I visited Alexander County and the new officers are trying to build up the schools in the county, and my impression is that they will do much better the coming year. I visited Union County and attended the S. S. Convention at Jonesboro. The program was a good one and every speaker was present to fill his place, with one exception.

I look for a good report from Union County next year, as the county president and secretary and others are working hard, and they are bound to succeed.

PROF. HAMILL: I beg a moment to depart from the even tenor of the program to say a word with reference to Brother Bruner who has just occupied the platform. I think he understates the condition of things in Massac County. We should look upon the brightest possible side in this convention. Carefully collected reports show that 95% of the public school enrollment is in the Sunday-schools of Massac County. I doubt if there is another such an ideal county in this respect. But what I rose especially to say is that I have great respect for the pioneers of the Sunday-school work in Illinois. If this Association has come to greatness it is due to faithful pioneer work; they sowed the seed and we reap the harvests; and one of the most conspicuous pioneers in the history of our Illinois Sunday-school work is our good brother W. P. Bruner. Ever since I have been attending these conventions he has been present. The time is not far distant when he will cease to be with us, and I desire in a very quiet way to show our recognition of his faithful labor. If you please we will follow the custom which my old father taught me in the presence of the aged—we will rise as a body as a token of our respect. Will you rise with me?

The convention unanimously arose.

Mr. Bilhorn sang with wondrous sweetness and power, "Sweet peace, the gift of God's love."

## OUR COUNTY SUNDAY SCHOOL CONVENTIONS.

W. C. PEARCE.

*The Convention Idea.* The modern idea of a Sunday-school convention is to secure a meeting to which all who love Christ, His Word and His work may come. It is the only platform on which all Chris-

tians without other limitations may meet together to plan for the Master's work. For the past quarter of a century this idea of co-operation has possessed our hearts and permeated our work. During this time we have witnessed wonderful transformations; jealousies have melted away like snow banks beneath a summer sun. Sectarian strife broke at its gray dawning, and has been lost in the zenith brightness and beauty of this day of brotherly love.

As we view the history and progress of Sunday-school work what do we see as a result of our conventions? Sunday-schools being multiplied and their membership increasing. Parents being awakened, family altars established and churches revived. A business world has been aroused and interested, destitute places have been discovered and workers found to enter them. Bible study has been introduced and better Bible study encouraged; teachers have been taught and inspired. A World's convention, and the nations are taught. An International convention, and the States are awakened. A State convention, and the counties are blessed. A County convention, and the townships are reached. A Township convention, and the homes are entered. By means of Sunday-school conventions needs are discovered, work inspired, systematic methods introduced and co-operation secured.

The convention idea is the great headlight of modern Sunday-school work. It is a thought of God, born of the Holy Spirit, and has been graciously blessed by our loving Master. Mightily and rapidly has the church of Christ moved forward during this Convention era and to-day we are ready to exclaim, "All hail to the birthday of Sunday-school conventions!" We have not outgrown, we *can not* outgrow the need of them, unless we outgrow the Word of God.

*Our Convention Purpose.* This is clearly stated in the motto of our International Sunday-school Association, "Organization, Evangelization, Education." Organization, the union of all Christians. Evangelization, the salvation of all others. Education, that all may be trained for efficient service. In Christ's name the world must be saved and for His sake we must strive for greater efficiency.

In the 17th chapter of John in our Master's prayer, He says, "Neither pray I for these alone but for them also which shall believe on me through their word." And for what does He ask? "That they *all may be one.*" Organized, united. How? "As thou Father art in Me and I in Thee, that they may be one in us." No closer union can be conceived, no more effective organization could be perfected. Why does He thus pray? "That the *world* may believe that Thou hast sent me." No more complete evangelization could be desired, and no less will satisfy Him, "that they may be *made perfect* in one." No fuller development could be expressed—complete—perfect—"thoroughly furnished unto all good works." What a precious thought that God, through us, is answering the prayer of His own beloved Son. How high the standard of our organization! How glorious the results to be achieved!

Our Association might be called the seven branched golden candlestick of organized Sunday-school work. The Home, the School, the Township on one side, the State, the Nation, the World on the other. The County Association, occupying the central position, becomes the

one upon which the efficiency and power of the others very largely depend.

*The County Convention.* 1. Begin to prepare for your next convention in the annual convention of this year. (a) By noting the mistakes in this year's program so as to avoid repeating them. (b) By marking the weak places in the general work as brought out by the reports, so as to strengthen them. (c) By securing the names and addresses of all delegates. These will most likely be your best helpers during the new year in arranging for township work, etc. (d) Mark in some special manner the names of those whose heads are clear and hearts warm along the lines of progressive Sunday-school work, and plan to use them.

2. Secure a thorough township organization and a personal acquaintance with every part of the county. This can only be done by visitation, and will aid you greatly in securing a representative attendance at the County convention.

3. In arranging for a convention there are four elements of preparation that should receive the most careful and thoughtful attention.

(1) Attendance. (2) Reports. (3) Finance. (4) Program.

(1) *Attendance.* In order to do the most good to the most people, you must have a full and representative attendance. This is not unattainable if we determine to have it and never give up. In accomplishing this I suggest the following methods as helpful. (a) Appoint time and place for convention before the annual township conventions are held, so that it can be announced at all these. This presupposes two things: That the township conventions are to be held and that some county officer is to attend each one. Both are absolutely essential to efficient county work. (b) At least two months before the county convention prepare a circular letter announcing time and place, number of delegates expected from each school and any other information which you desire to be generally imparted. Send these broadcast throughout the county, but especially to township officers, pastors, superintendents, delegates to the previous convention, and to county newspapers, requesting the latter to print the letter in full. (c) Two or three weeks before the county convention the full program should be printed and distributed liberally. Send fifteen to twenty-five to each speaker with a request that he distribute among his friends and invite them to come. Send enough to each township officer so that he may supply all teachers and officers in his township, and instruct him to do it. Send ten or more to each pastor or superintendent with a request that they announce at all regular services, and two or more to each newspaper in the county and ask them to print in full the week before the convention. (d) Prepare delegate blanks, and send under a two cent stamp, to each superintendent, enough to supply the delegates from his school. Make it understood that these blanks are to be filled out, signed by him and returned with the delegates. Many schools are not represented for this reason, "What's everybody's business is nobody's business." The convention is announced in the school and each one thinks some one else will go and often nobody goes. If delegates are appointed and credentials furnished them, they will feel it their duty and business to go, and would go when otherwise they would not think of going. This plan

is followed in a very few of our counties, and where practiced it accomplishes two things: It secures a representative attendance and brings "new blood" into the convention and work. It does not preclude a general attendance and never decreases that. (e) The Sunday previous to and the morning of the convention, have programs or posters scattered throughout the town or city where the convention is to be held. (f) Use the newspapers as much as possible. In short, advertise! advertise!! advertise!!! Prepare a feast and then let people know about it. Do not take it for granted that anyone knows about the convention, but talk it on every hand. One of our most faithful district presidents gave me this suggestion, and illustrated it by saying that when he was a young man he used to walk four or five miles twice each week and sit up at night talking to a woman persuading her to think as he did. He succeeded! It pays to persevere in talking a good cause.

(2) *Reports.* They should all be gathered *before* the convention, that the secretary may have time to prepare and properly present them. Many county secretaries are constantly striving for this end and very few succeed, but let me urge you to try again. Have your statistical year close with some regular quarter, at least three months before the time of your convention, and begin at that time to gather the reports. Write across the blanks the time you wish the reports to cover. Post yourself as to the value and importance of these reports, and instruct others along this line. Other county officers should be thoroughly familiar with this line of work and aid the secretary. When they attend the township conventions they should always secure the names of new schools, the names and addresses of any new superintendents, and in many instances gather the reports. Use the township officers as far as possible in this work, but many times you will have to go direct to the schools. One secretary says, when he has a school that is constantly changing officers, he secures in the person of some friend a corresponding secretary who can always be depended upon to send the report promptly.

(3) *Finances.* (a) Never come up to the convention with an obligation of \$50 or \$100, and an empty treasury with which to meet it. It is a "wet blanket" which you have no right to bring with you, and usually results from sheer negligence. Study the needs of the field and the work being done by our Association. Lay these facts before the people and you will bring to your support intelligent, systematic and cheerful givers. (b) *Never give up* until you have help from every school in the county. They will feel more interest in the work when they have something invested. After explaining the work I would call the roll of schools at each convention and let the delegates say what the offering from their school shall be. If this plan be followed from year to year it will become one of the sweetest and most helpful services. To the schools that are not represented let the matter be presented in some kindly way, and in most instances they will gladly aid you. (c) Make an effort to secure individual pledges. There is no work more worthy the support of our business men and nothing to which they would more gladly contribute if they knew what we were doing. In most of our counties, by a little systematic effort, 100 persons could be found who would annually contribute \$1

each. (d) Never fail to take a collection in the township conventions. Don't ask merely for a *little* money to pay expenses, but with a few kindly words about the needs of the work, ask for a generous offering. Never allow an audience to be more liberal in giving than you are in asking. (e) Never apologize for a collection or an appeal to individual givers. Who would think of apologizing to an audience when about to ask them to engage in a song or prayer service! If you should begin a canvass for the relief of some unfortunate friend, and would urge the worthiness of the claim, you would insult your friend and injure his cause if you should even hint at an apology. I wonder, dear brethren, if Christ's loving heart isn't often pained and His cause injured by the half-hearted, apologetic appeals we sometimes hear and make.

(4) *Program.* (a) An outline program should be prepared at least two months before the convention, so as to have plenty of time to secure speakers. The best speakers need time for preparation, and are usually found among the workers. No one has any right to appear before a county convention without having thoroughly studied and carefully selected the truths he shall teach and the methods he shall present. Time is too precious and the work too sacred. Choose no one merely because of his eloquence, and place no one's name on the program without his consent. During the entire year a close observance should be made at township conventions and elsewhere that the best material may be secured for the county convention. (b) Give proper attention to the music. This is neglected in many of our counties. Secure the best leader you can to take charge of and lead the singing throughout the convention, and remember, a poor leader is better than none. Arrange so that an organist will be in constant attendance. Have plenty of song books so that congregational singing may be encouraged. Quartettes and solos introduced will do much to enliven and interest. (c) Do not overcrowd the program. Allow no topic unworthy the attention of the workers to be selected, and then give it plenty of time. Normal work should always be given a prominent place. Reports and business should never be crowded. The devotional services should be carefully prepared and so conducted as to prepare our hearts for the instruction that is to follow. (d) On the back and front pages of programs have printed the names of organist, leader of music, local committees and county and township officers, with the P. O. address of the latter. In order that you may be sure no speaker has forgotten his duty or the time he is to appear, send each one a marked copy of the program just a few days before the convention. (e) See that the room where you are to meet is properly furnished. A good blackboard, secretary's writing table and an organ are always needed. Do not allow it to be necessary that these articles shall be hunted up after the convention opens. Keep in mind that this is a most important element of the preparation. (f) Spare no pains to make each convention a genuine feast. Advertising will bring the people, but it takes food to hold them and bring them back again.

If our preparation be thorough, the success of the convention will be practically assured, and all will be anxious for its opening session. Nothing gives the leaders greater confidence and power than a sense

of preparation for their work, and nothing is more refreshing to an audience than to discover that every detail of the convention has been carefully planned, that every provision for the feast has been already made.

Let me add a few thoughts in regard to conducting a convention that it will be well to observe:

(1) The officers should be present, to *begin on time*. Go to work at once and don't waste the whole of the first session in welcome addresses, responses, etc. Make the first session as spirited, practical and interesting as any of the others.

(2) Allow no speaker to run over time. *Begin that way*, make no exceptions and you will come out all right.

(3) Keep one eye on the work ahead, and avoid all embarrassing hitches in the program. *Keep everything moving*.

(4) Make your reports so that they may be interesting and instructive instead of wearisome. A boy once when asked what a telescope was for, answered, "It helps us to see things that are out of sight." So our reports should help us to see needs in our counties that have been out of sight. Many of us need to have our range of vision extended. The telescope, however, needs to be *adjusted* and *placed to the eye*, so our reports need to be prepared and presented to the eye, for otherwise they are of little value. This is especially true of the statistical report. If you cannot have it printed, take a large sheet of light colored paper for each township and with colored crayon put on a full report of each school. After your report is read hang these around the room where all can see them.

The treasurer's report should be made in a business way including all receipts and expenditures. This should be either printed or bulletined before the convention.

The president or executive committee should prepare and present a written report showing number of township conventions held, number attended by county officers, number where the normal work was presented. Number of normal classes in county, and other information not contained in the other two reports. A plan of work should also be outlined for the coming year. After this report is a good time to take pledges for the work. Always follow the taking of pledges with a short season of prayer.

Early in the convention appoint some one whose special duty it shall be to report the convention to the newspapers. They are always glad to have it done and you will have a much fuller and better report if some one acquainted with the work prepares it. The paper that prints the best report would for a small price lift the type and run off a few thousand copies, which could with profit be distributed throughout the county.

No doubt as our minds run over our work the past year we have become conscious of many failures, and are almost crushed by a keen sense of our own insufficiency. Brethren, let us not be dismayed, we can do all things through Christ who strengtheneth us. I believe God was glad when Moses said he was not able to go up to Pharaoh. It is in our insufficiency that our Lord is glorified. Let our failures prostrate us at His feet and open and empty our hearts ready for a great blessing. Let us arise from this convention, and lay aside the weights

of doubt and fear which do so easily beset us, and looking beyond the clouds of discouragement and failure into the face of our glorified Leader, let us go forward in the evangelization of our State.

## OUR TOWNSHIP WORK.

G. W. MILLER.

Well informed Sunday-school workers recognize and appreciate the value of international and state organization to bring about the excellent condition of affairs which we enjoy to-day, with a still greater future before us. With this broad view of the magnitude of Sunday-school effort, who would sever the link which binds this splendid system of organization together, as we have it in our township, county, state, international and world's organized effort.

The rank and file of Sunday-school officers, teachers and scholars are unable to attend the world's, international, and state conventions and come in contact with the splendid influence they afford. And comparatively few even attend county conventions or avail themselves of the Sunday-school literature of the day which would encourage and stimulate to better things. Therefore we find in our township work one of the most potent agencies for bringing the great mass of Sunday-school workers in touch with the best Sunday-school minds and the intellectual and spiritual inspiration emanating from our great Sunday-school gatherings. Can the members of this great state convention afford to be indifferent or disinterested in our township work, when such action will effectually close the current of intellectual and spiritual power, just at the point where connection with the isolated Sunday-school worker is to be made?

To neglect township work is to discard the fundamental law of supply and demand. The active, progressive men and women who are leaders in thought and action to-day, are soon to go to their reward, to be followed by others whose lives have been largely shaped by their efforts. Let us not be unmindful of the growing demand throughout the country districts and small towns of our State for better work, better equipped workers and better methods, but seek rather through the avenue of township work to supply such demand. For it is there we reach the people and come in direct contact with the center of influence, the home. As the aggregate number we there meet far surpasses those reached through the state, international or world's conventions, therefore our township work is of first importance.

Consider the great opportunities afforded the average Christian man and woman, young or old, for effective, intelligent and aggressive labor through the agency of our township work.

*First*, There is the *Ingathering* of the great army of young and old who are not now found in our Sunday-school ranks as students of God's Word. They need to be reached and brought together in public conference, that we may fan into active life the fire which may burn the dross from many a poor sinner's heart and give joy and delight to many a young life.

There is scarcely a county in the state but has neighborhoods or communities where Sunday-schools are needed, and notwithstanding our large church membership in Illinois, such places still remain un-

cared for, often in the vicinity of cities and large towns where God has given great prosperity, and where Christians are resting satisfied. With strong Sunday-schools, large Christian Endeavor, Epworth League and other young people's societies praying for something to do for God, you will find not many miles distant the cry uttered by king David, when alone in the cave, forgotten, forsaken and cast down, "No man cares for my soul."

Brethren, I am not certain God will hold us guiltless when these cries may be heard in our own noble State. Woe to us when there is ease in Zion with this weight of responsibility resting upon us.

*Second*, Not only ingathering is needed, but in many places *Organization* of Sunday-schools, which will require faithful work, careful planning and personal sacrifice on the part of some earnest person or persons, who for the sake of Christ will reach out to lend a helping hand where occasion and opportunity offers.

But with ingathering and organization our township work does not cease. Who for a moment would think of leaving a new born babe alone, without food or exercise, and expect growth or development into manhood? As well might this experiment be tried with hope of success, as to bring into existence Sunday-schools and then forsake or leave them alone to languish and die.

It is our privilege through the township work to furnish food and exercise abundant for life and growth. Therefore let *Instruction* be part of township work, that an intelligent conception of Sunday-school work may be had; not only the soul may be fed, but the mind also, which is equally the gift of God and worthy of highest consideration in our Sunday-school work. Let county and township officers so equip themselves with the helpful Sunday-school literature of the day, that they may be able to stimulate, encourage and instruct all with whom they come in contact, either by visitation, correspondence or conventions. Call the attention of Sunday-school workers to some well written article in the *Sunday-school Times* on the latest question of discussion in Sunday-school circles, or of some new work mentioned in the *Trumpet Call* as undertaken by aggressive counties which could be profitably imitated. Urge superintendents, officers and teachers who are interested in work outside their own sphere of action, or even their own denomination, to purchase and read the proceedings of the State Convention, or tell of the intelligent enthusiasm and great profit you received as you read the proceedings of the International and World's Conventions which put you in touch with world-wide work of the Sunday-school.

With pride, speak of the splendid progress made in normal work throughout the State of Illinois, for the purpose of securing better trained workmen in Sunday-school work, and inquire of the superintendents whether such work has been taken up by their schools. Observe also the equipment for Sunday-school work, and suggest kindly what would prove helpful in the way of helps and furniture. In these, as well as many other ways, a better grade of work will be constantly presented and undertaken; the food, and exercise necessary to assimilate it, will thus contribute to a healthy growth.

Therefore, let instruction be a very prominent part of township work, which demands careful planning for conventions, to guard



against *worn-out subjects*, common-place talks, long and tedious programs and story telling. Provide a feast of good things which will stimulate fresh thought and incite to better things, and if this be successfully done, some new material must be utilized, both in subject matter and speakers, and provision made to develop new workers to take the place of the true and tried men and women who for years have remained at their post of duty.

In conclusion, I claim that our township work with its three-fold purposes of ingathering, organization and instruction, has a mission worthy, not only of recognition, but of the active sympathy and support of every delegate in this convention and of every true friend of the Sunday-school cause throughout the world.

### FIRST DAY—EVENING SESSION.

The services of the evening were enlivened with the presence of a large choir which sang grandly.

### ADDRESS OF WELCOME.

O. J. BAILEY, PRES. PEORIA Y. M. C. A.

MR. PRESIDENT, DELEGATES AND FRIENDS: I have the great pleasure and greater honor of being privileged to speak to you words of welcome. Already the press of our city has trumpeted across the prairies and over the forests a glad invitation and a hearty welcome to come up to Peoria. Already have our beautiful hills echoed their welcome to you. Already our homes have welcomed you. This building, built almost purposely for you, has bid you welcome. Everything, it seems to me, in both art and nature, has rung out to you a welcome from the leaving of your homes until this time, this magic May time, when all nature sings her most beautiful songs in her most beautiful way.

We have here a city of interest, and we are glad you come in your work and dwell with us for a little time. We almost feel justified in saying that this is the heart and center around which pulsates this great work of yours. If it was not originated in this city, out from it has gone an influence that has given you enthusiasm and hope and help. I need not mention the names both here and elsewhere, for they are in your hearts and on your lips. I need not speak entirely of Peoria. There are some things about Peoria with which everybody seems to be familiar, but it seems to me that people away in distant parts of our State are likely to hear evil things rather than good report. Every citizen of our State is well aware of the fact that Peoria is the greatest distilling point in the world; I say it not to her glory, but there is one thing I would speak of in this connection, that one great reason urged why it is such a successful distilling point is the pureness of its water. (Laughter.) This is a historic fact and I am glad to put it forward. I want you to remember it when you get home.

We have in our city beautiful churches, as beautiful and as commodious as are to be found in any part of this beautiful State. We have institutions carried forward by public interest and public spirit that are the equal of any wherever you may go. It speaks well for our people. I am on your program as President of the Young Men's Christian Association of this city; I am proud of the fact that we have an institution of that character here which towers as a monument of good, as a menace to evil and a help to growing generations of young men around us. I am happy at this time to make mention of the Young Women's Christian Association, yet in its infancy here, but starting out with enthusiasm and a determination which will secure for it an enduring place in the hearts of the people.

I need not speak of the fact that old Peoria is a historic place in the affairs of this State, or that this is now the second city in this great and growing State. As I look over this audience to-night, I recall the fact that within the lifetime of some who are yet living, this great State of Illinois was a part of the Indian Territory; eighty two years ago instead of the beautiful farms and blossoming orchards and gleaming fields, were fighting Indians and early settlers up and down these valleys of this beautiful State; when I remember that within the lifetime of a man eighty-two years old, occurred that great Fort Dearborn massacre in Chicago; when I remember that where stood that evacuated fort has grown up the most magnificent city not only in this State but in this great country, a city which is now the second city in this country and the sixth or seventh in the world in point of population, I feel that civilization and Christianity are surely advancing. In 1825, only 69 years ago, this State welcomed La Fayette as its guest, and in the entertainment of that guest spent some \$6,500, which at that time was more than one-third the cash revenues of the State of Illinois. In 1831, at the time of the Black-hawk war—some of us have forgotten where the Black-hawk war took place—but it was a fight with the Indians up and down these broad valleys, even at so late a day as that, and indeed at a later day, there was not a wagon road, with one exception, north of this city in northern Illinois. That one wagon road reached from this city to Galena where they were then opening up the lead mines. There were Indian trails over this State in every direction, but the northern part of the State was almost an uninhabited wilderness. When I think of the beautiful farms and hamlets and church spires, with all in both art and nature which is inspiring to man, that you have passed in coming to this place, then do I feel that civilization and Christianity are rapidly advancing. By these things we may measure the progress we are making. Why, half a century ago there was not a railroad in the State of Illinois; and a very little later, when a railroad was built from Meredosia on the Illinois River to Springfield, it was sold, after having been given up as a failure, for \$21,000. When I remember that the income of the railroads of this State alone, not the railroads coming into it from the outside, not in the World's Fair year, but in the year 1892, which is a better guide to go by, was over eighty-one million dollars, then do I appreciate the rapid growth of this great State. It is a matter in which you are interested; it is a matter for thought and congratulation in the welcome extended

to you here to-night; it is a thought which has been in your minds at least as you have come from the south through the beautiful blossoms, or when you have come from the east over the beautiful meadow lands, or from the west where we have the golden prairies, or from the fertile north, that this is a wonderful State. It is rapidly coming to be the first State, not only in point of agriculture, for in agriculture as a whole it has already attained to the front rank in the galaxy of States of the Union, but in other important respects. Illinois has more railroads almost by half than any other state in the Union, and more than one twelfth of the entire railroad property of the United States. These are things for you to consider when you remember that you are engaged in the work which has extended its arms to every part of this great State, and by the influence of your work is extending itself to the uttermost parts of the whole world. I believe that the growth of Christianity is keeping pace with the advancement of civilization. While Christianity is not for gain in worldly possessions, yet it seems that the great God has smiled upon the efforts of the Christian people in temporal ways throughout our noble State. We have heard much during the past year of Columbus and the discovery of America, and all honor to his great name! but there was a great difference between the motive which inspired Columbus and the motive which inspired the little group which came over in the Mayflower; the first was seeking gold alone, the principal aim of Columbus was to find a land which would enrich his kingdom, where gold might be picked up and where diamonds were found in running streams; that was the idea of Columbus; and it seems to me sometimes when we see the great good that comes out of such movements, how the real motive is overruled for the higher one. The spirit which prompted that party in the Mayflower was liberty of conscience; the advancement of God's spiritual kingdom, regardless of gain or gold or jewels.

I have touched upon this line of thought simply to magnify your labors in this rapidly moving world; we sometimes think that things stand still and that life is short; but when I measure life by what has occurred within the lifetime of some of the gray heads I see before me, it seems to me the man who lives his four score and ten years in this age lives twenty times the life of Methusaleh. Life to-day is real, and life is earnest; and when we measure the pace at which we are going by the distance we have come in the past, we realize how rapidly we are moving.

Again I bid you a most hearty welcome to this city. I give you in behalf of the institutions of this city, public and private, the right hand of fellowship. There is nothing our people will not gladly do to make your stay here happy and pleasant. I congratulate you upon having made so good a start, and I earnestly bespeak God's blessing that it may abide with you and that a great work may result from your efforts in this convention. (Applause.)

## RESPONSE TO ADDRESS OF WELCOME.

R. H. GRIFFITH.

MR. PRESIDENT, LADIES AND GENTLEMEN: It was no new thing for some of us to receive a welcome from the city of Peoria. The first state convention held in the city of Peoria was twenty-nine years ago, and with a few others that are here to-night I had the honor to be one of the delegates. We received an inspiration then which has stayed with us during these thirty years. We received then a warm and hearty welcome; and I feel that we may expect now just as hearty and if anything a warmer welcome than we received then. (Laughter and applause.) In place of our honored Brother Reynolds we have his picture there (indicating). You have already seen it and I am sure while you have looked upon it you have felt a welcome from him. We have received a welcome from his honored wife, who sits upon this platform to-night, a welcome which could not have been surpassed by Brother Reynolds in person. Here I see an honored ex-president of this convention (A. G. Tyng) and, as we entered the room this morning, it was his wife who sent us to a home and bade us welcome with a cordiality which certainly has not been excelled by the eloquent words of Brother Bailey. We rejoice in these welcomes, and with hearty thanks accept them all. I assure Brother Bailey that we are not here to-day as an army of Commonwealers; we have not been escorted through your streets by a squadron of police for fear we would invade the sanctity of some of your kitchens. As I came by on the train last night and noticed how tightly these bonded warehouses near the distilleries seemed to be sealed, I saw no constabulary near them and I can assure you they are not needed. I have not heard that the saloons have laid in a larger stock than usual of their peculiar supplies, and I am satisfied that your police will have no extra duties to perform on account of this great gathering. But we are an army of workers, gathered here for the inspiration of our annual convention. Here are people who have come from little churches, from little school houses on the cross roads, from little neighborhoods, and from the larger villages and cities of this beautiful State of Illinois; some who have just entered upon life's duties, others who have grown gray in the service; all come here to learn how to do better work, to learn how we may better proclaim the Gospel of the Son of God when we return to our homes. We thank you for your hearty welcome, we thank you for this beautiful building, for these flowers that are on every hand, for this choir and the beautiful songs we have heard. We are glad to be welcomed to your homes. We know that an abundance awaits us, and we trust the abundance may be of spiritual as well as of temporal blessings. We hope when we leave this city that we will rejoice not only for having tasted your hospitality, but in having experienced the blessing of almighty God, the work of His Spirit in our hearts, and the shining of His countenance upon us. (Applause.)

## LETTER FROM MR. WM. REYNOLDS.

READ BY MRS. REYNOLDS.

PORTLAND, OREGON, May 5th, 1894.

*To the Members of the Thirty-sixth Annual Convention of Sunday-school Workers of Illinois:*

DEAR FRIENDS AND FELLOW WORKERS: "Absent in body but present in spirit," I welcome you to Peoria. The same old salutation that Paul sent to the workers at Philippi, I send to you to-day: "Grace be unto you and peace from God our Father and from the Lord Jesus Christ."

"I thank my God upon every remembrance of you."

"Always in every prayer of mine making request with joy."

"For your fellowship in the Gospel from the first day until now."

I had it in my heart to look into your faces when I welcomed you to my own home and my own church, but God has ordered otherwise. At His call I am standing to-day at the post of duty assigned me, in a far-off corner of "The Field," strengthening the weak hands, confirming the feeble knees and saying unto them of fearful heart, Be strong.

God is with me as I try to build up and carry forward the cause we all love. His presence with me has never been more manifest than in these last few months, in giving me utterance and power as I urge the people to better work and show them how to do it. And my heart has been greatly cheered by hearing the plain, simple words of assurance so grateful to the heart of a tired worker, "You have helped me to better work and better living." I know that much of my success comes through your prayers, as well as the prayers of one faithful heart that never fails me.

This is the third time our city has been honored by your presence. The first Sunday-school convention was held in Peoria in 1865. We had with us at that time Pardee of New York, Vincent and Paxson and our own Moody and Jacobs. Pardee and Paxson have finished their work and gone home to their reward. The others are (thank God) still with us, leading the Sunday-school and evangelistic hosts of the world.

That convention of 1865 was memorable as inaugurating the work that resulted in the organization of every county in our State, and that placed Illinois at the head of the column of organized states, where she still stands bearing aloft the old banner which she has carried so long.

Dear Friends, I welcome you to Calvary Church. Its small beginning as a little Sunday-school in a destitute portion of our city, and its growth into a large, influential church, is but the history of God's tender care of "a vine of His own planting." Calvary, once a child, is now the mother of other churches. Within these walls hundreds of souls have found Christ and have gone forth to be a blessing to the world.

Here is an object lesson showing what faith and works can do when they go hand in hand. "And of this Zion it shall be said, this and that man was born there."

May God's presence be in this convention and may the addresses made here, "be not with enticing words of man's wisdom, but in demonstration of the spirit and with power." May you all go from this place with new ambition to be "workmen that need not to be ashamed, rightly dividing the Word of Truth."

My dear friends, let us be true to the trust committed to us. God's temple is rising and soon we shall "bring forth the headstone thereof, shouting grace, grace unto it." Let us build well, so that when our work is finished, we shall not miss the "well done" from the lips of the Master.

I know you will be glad to hear that the Sunday-school work on the Pacific Coast is very encouraging. I have never attended better conventions and meetings than I have for the past three months in California and Oregon. I go from Oregon to Washington, and then (God willing) turn my face homeward, on my way visiting Montana and Dakota. Pray for me as I am doing for you.

"Though sundered far, by faith we meet around one common mercy seat."

"God be with you till we meet again."

Yours in the Master's work,

WM. REYNOLDS.

The convention unanimously ordered that a suitable greeting be telegraphed to Mr. Reynolds.

The following message was sent:

WILLIAM REYNOLDS, Portland, Oregon.

Illinois State Sunday-school Convention, 500 delegates, sends heartiest greeting. Read Ephesians 1: 15-25.

W. B. JACOBS, Secretary.

## NORMAL WORK IN ILLINOIS.

PROF. H. M. HAMILL.

MR. PRESIDENT AND MEMBERS OF THE CONVENTION: I have in print a report of the Normal work, with a summary for the past year, but owing to the heated condition of the room and length of the program, I shall not take the time to have it read, but will see that it is passed into your hands to-morrow.

Permit me now to give you an outline of the Normal Work in Illinois.

It is four years since the first Normal lesson was issued through the friendly pages of the *Trumpet Call*. There are to-night more than seven hundred Legion of Honor graduates in the State of Illinois. More than three hundred will constitute the class of Thursday, as the graduating class of 1894. God has blessed the work and the workers. I do not care to weary you to-night with details, and yet I know that a report should contain some facts. Part of the past year has been spent in other states. It affords me pleasure to say that although I have been often sent into other states during the past year, you have suffered no loss financially thereby. Except in the case of two states, the compensation fixed by our own committee and the General Secre-

tary has been paid, so I would not have you feel that the workmen employed in Illinois are abroad in other states at a financial loss to yourselves. I take pleasure also, in the presence of our treasurer to-night, in calling testimony to this grateful fact, notwithstanding the hard times and many diversions of the year, which consumed much good Sunday-school money, it is just one year to-day since I made out an expense account against the treasurer of the Illinois Sunday-school Association. For the entire year not a dollar has been paid out of the Association treasury for stationary, postage, typewriting, stenography, travelling, and everything included in the conduct of the Normal Department, save salary. This, in part, is evidence of your liberal disposition towards the Normal work.

There are several ways in which we have tried to carry on the Normal work in Illinois; first and foremost of which has been the Normal work in township and county conventions. It has come to pass wherever there is a county or township convention, there is some one ready to do Normal work, not always a state worker. We are getting in Illinois a home grown corps of Normal teachers; they are beginning to abound upon our prairies. I think that the laurel ought to be put upon the brow of many a plain man and woman in the State who during the past four years has come up from the hard beginnings and worked in a painstaking way to some measure of success in the matter of Normal instruction. There are men and women here to-night who have devoted themselves to the systematic study of the Bible and the betterment of Sunday-school work. We have tried in every convention, in every township, to fix upon the minds of those gathered some definite truth out of God's Word, to arouse enthusiasm and stimulate desire towards a better knowledge in this matter. We have tried to put before the conventions the idea that the Sunday-school was a great institution, that it had a history behind it, and greater possibilities before it, and was a fit subject for the study of any man, whether the business man of the city or the farmer upon the prairie.

Another way in which Normal work has been pushed is through the columns of the *Trumpet Call*. Brother W. B. Jacobs is not here to forbid my speaking of it, so I shall take advantage of his absence to say that I believe one of the most fruitful means of advancing the interest of Bible study and Sunday-school work in the State has been the little *Trumpet Call* issued monthly from the office in Chicago. I do not believe any man can estimate the worth and helpfulness of that little Paper as it has come to our homes for four years. I find it in other states. In the South last month they gave me subscriptions to it, and so through the land they appreciate the little Paper and its worth. How little appreciated we sometimes find it in our own home conventions. I have had to beg some of our Illinois workers to take it, though issued at nominal cost and without compensation to the man who gives it to us. I have said often, and I believe the Executive Committee would back me up in it, that in the matter of dollars and cents, the *Trumpet Call* is worth more than five hundred dollars per annum to our Sunday-school Association, although the Association gives not a dollar to it. You could not put a worker for a thousand dollars into the field to do the practical good which that little Paper is doing. Some people despise the day of little things; small things like the *Trumpet Call* have no part in their esteem. A person not a

great while ago said to me, "I don't go very much on the *Trumpet Call*; it is a little eight page paper; I read it a few times and put it aside; I want something bigger, something more pretentious." I will tell you one or two little things to-night. Do you know that Paper has been published at an actual loss to the faithful man who has been its publisher, who ventured upon the confidence and appreciation of the Illinois teachers, and who has been assisted, editorially at least, by another who has helped at a loss? I beg pardon for saying for the benefit of anybody who may think little of a thing on account of its smallness, and it was only a little while ago that I referred a letter to the Executive Committee containing an offer of \$360 per annum for the little *Trumpet Call* Legion of Honor Drills, to be transferred to the pages of a great denominational paper. I am glad that this auxiliary to Normal work is appreciated outside the bounds of our own State, and inside of it by many hundreds of faithful subscribers.

Another way we have tried to carry on the Normal work was by means of institutes. I am grateful to God and to my brethren for the good institutes we have had during the year past. I went into the winter's institute work with misgivings. I feared the stringency of the times would keep people away; yet there has been no better year in institute work in general attendance and general public interest. The series closed a month ago, covering the entire length and breadth of the State, sessions having been held in some seventeen cities.

We have been trying specially to advance the Normal work through the agency of the Normal class. You will hear more of this upon graduating day, Thursday morning. There will be present graduates of the year 1894, representatives of a class of three hundred in the State. You will learn how plain, matter of fact men and women in Illinois have organized Normal classes and graduated them in systematic Bible and Sunday-school study. I trust it will not be deemed invidious if I speak a special word in behalf of four or five who have distinguished themselves as leaders of the Normal work during the past year. At Jacksonville is Dr. J. R. Harker, President of the Illinois Female College. Though he has a splendid curriculum of Latin, Greek, German, French, the sciences and the ologies, he made a part of his college curriculum the little Legion of Honor Normal course, and this year has graduated another class. Down in White County Bro. Crozier had eighty-four persons to graduate, and has been successful in the work through persistent care of it. I cite you to George Righter, of Douglas; to George Perry, the Nestor of Normal work; to Miss Cruik, and others.

A word as to the aim of this work. First, Normal work in classes is suited for young people, the young people of the Society of Christian Endeavor, the Epworth League, the Baptist Union, and the kindred organizations of young Christians. The great need of our young people is to study the Bible systematically, to get a better knowledge of the Word of God, in order that they may be properly equipped to do their life work. The last admonition of the aged Apostle to the Gentiles, while at Rome, as addressed to Timothy, was, "All Scripture is given by inspiration of God," and then he tells the use, that the man of God "may be thoroughly equipped" for all forms of Christian work. The pressing need in the societies of young people is for a more systematic knowledge of the Word of God. As far as possible



the Normal department has endeavored to push the Normal study among these young people. I remember the statement of history in reference to the famous general of France when his old veterans were passing away, when the Old Guard that had followed him at Austerlitz and Lodi, were beginning to be so covered with wounds that they could no more bear the brunt of battle. In this crisis of his life it is said he gathered about him the young sons of France, and the Young Guard at Waterloo nobly redeemed the honor and confidence placed in them. As I look about me I am reminded of the fact that it will not be long before our Sunday-school veterans will be gone from our midst, and I constantly urge upon the young people of Illinois that the success of generations to come will depend upon the kind of work they do within the present decade, while the formative time of life is upon them and they are yet permitted to learn. Normal work has stood for a little well directed Bible learning. A little learning may be of the greatest value to after life. Much of the success of honored men of our Association dates back to the time when they undertook a small beginning in the way of Bible study. Normal work has stood for orthodoxy and a reverence for the traditions of the church, both of the Jew and Christian. It takes no stock in any Pentateuchal syndicate that would dethrone Moses. (Applause.) It does not believe in prophecy which does not predict; it does not believe in post-exilian compilations of books, which all along the centuries of Judaism and Christianity had been clearly ascribed to the great men upon whose names the sanction of our Lord and His Apostles rests. (Applause.) The Normal work of Illinois has stood squarely in the line of the ancient traditions of the church, and will continue to do so until something better than Babylonian bricks and cylinders, Rosetti or Moabite stones and Egyptian archaeological discoveries may be cited in evidence against them. A man said to me recently, "Usher is out of date." Yet Usher knew more about chronology in an hour than that critic did in all his life time. Do you think that all Hebrew learning, all knowledge of the Hebrew tongue and literature, of chronology, of biblical history, is confined to the last decade of the 19th century? What about the men who have gone before? What of Sir William Jones, or old Adam Clark with his twenty languages, of Watson or Barnes or Jonathan Edwards or Wheedon, and all the bright lights in the firmament of the past? The Normal work stands with these ancient landmarks. It obeys the command of the Scripture, "Remove not the ancient landmark which thy fathers have set." It believes in the Bible as it was received from the fathers and as they received it from their fathers. (Applause.) I am not afraid of criticism if it be reverent; I am afraid of the irreverent and hostile criticism that is extending itself within the church. I remember a young gentleman coming forward at the close of one of our institutes, with his hair parted with particular nicety in the middle, and with unctuous discourse enjoining us to "be scholarly; we should not lay stress upon the old authorities in our Bible studies;" and so he went on for an hour, like ancient Samson, wagging his jaw bone (great laughter) and demolishing the thousand Philistines of conservative Bible study. Why, my dear brethren, as I stand upon this platform to-night, with eighteen centuries of scholarship behind us in the Christian church, and two thousand years of Judaism behind that, I think I can say to

you that the old traditions and the ancient commentaries contain the highest grade of scholarship. (Applause.) Sometimes in the watches of the night I look up into the heavens and find a meteor scintillating across the sky, dazzling the eye; but in a little while it is gone. But serenely shining above and beyond it appear the mighty planets Jupiter and Saturn and Neptune and all the glorious constellations of the heavens, moving majestically along their appointed ways. So it is in Bible study. Meteors dazzle our eyes for a little while, but are soon gone and again appear the steady shining planets of biblical criticism, and with our eyes fixed upon these we grasp the truth of David's saying, "Forever, O Lord, thy Word is settled in the heaven." (Great applause.)

#### SUMMARY OF WORK FOR PAST YEAR.

##### IN ILLINOIS.—

County Conventions attended.....	25
Institutes held.....	17
Normal Classes enrolled.....	61
Normal Graduates.....	700

##### IN OTHER STATES.—

State Conventions attended.....	11
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Special meetings and addresses in Illinois, and institutes and meetings in other states, of which there were many, are not noted. The work has grown heavier, notably the correspondence, which during the past year included more than fifteen hundred personal letters.

#### THE LEGION OF HONOR.

The "Legion of Honor" course and plan of study have been widely adopted or copied in the United States and Canada.

In Illinois, despite panic and World's Fair, the movement is entering upon a new and stronger state of advancement. Its extension and management might be improved by the addition of the following features:

1. A special committee of three members of the State Executive Committee, to be known as the "Committee on Normal Work," with whom the Normal Superintendent could confer and plan as to the work.

2. The selection and appointment by this Committee and the Superintendent of a suitable person in each county of the State to serve as "Normal Organizer," whose duty it would be to further normal work in his county by organizing classes, directing their studies, and conducting the normal examinations and conferring normal diplomas, under direction of the normal superintendent.

3. The establishment of a post-graduate study or reading course, taking the Trumpet Call drills as a basis of such study, and conferring seals from year to year upon those passing satisfactory written examination in such studies.

4. The organization of a "Legion of Honor Alumni Association," as the auxiliary and servant of the State Association, for the purpose of further promoting the work of the normal department.

(For list of Normal Classes see Appendix A.)

America was enthusiastically sung by the convention.

The Hon. A. G. Tyng, the president of the Sixth Illinois State Sunday-school Convention was introduced to the gathering and tendered a hearty Chautauquan salute. Mr. Tyng feelingly responded, assuring the members of the convention in conclusion of the earnest desire of the Reception and Entertainment Committees to do all in their power for the comfort and convenience of their guests—a matter about which no assurance was in fact needed, owing to the wisely planned work of these committees, particularly that part directed by Mrs. Tyng.

## EXECUTIVE COMMITTEE'S REPORT.

DEAR BRETHREN:—We meet today in the second city of the State to celebrate the Thirty-fifth Anniversary of our Association. This is our third visit to Peoria. Here we came for our Seventh Convention in 1865, with hearts overflowing with thankfulness and joy, to celebrate the close of the war, and to pray that spiritual and temporal prosperity would accompany peace, and our reunited country become a blessing to all lands. We returned here for our Nineteenth Convention in 1877. It was nearly at the close of four years of financial distress, and our trials and difficulties seemed very great. Only men of faith had courage to go forward with the work, but we may thank God that we did not turn back. Sixteen years have passed since that meeting. Our work has been blessed, our numbers have been multiplied, our resources have increased, our methods have improved, our example has been copied, our faith has been rewarded. In the last analysis we may reduce our report to three short statements: *A good year, a blessed work, a rich reward.*

In reading the report of the journeys of the children of Israel, as found in Numbers xxxiii, only the names of the places where they camped are mentioned. Dry reading, the careless reader may say. But between the lines those travelers would note the unfolding of all their wonderful history and experience. What a flood of memories would come with the names, Rameses, Red Sea, Marah, Elim, Sinai and Kadesh-barnea. The journeys would be retaken, the experience reviewed, the mercies remembered, the sins and wanderings deplored.

Thus the years of trial bring God into view as the darkness reveals the stars. As we look at the list of places where conventions have been held and recall the persons and experiences, as we fill in the spaces between with the difficulties overcome and the blessings enjoyed, shall we not here and now set up a "Stone of help," and as our eyes rest upon the Ebenezer, and our hearts overflow with gratitude, let our lips unite in praise and thanksgiving to our God and Father, and to Jesus Christ our adorable Lord and Saviour.

## A MEMORABLE YEAR.

The past year has been a memorable one. It was the year of "The Columbian Exposition"—the first year of the Fifth Century of American history. This wonderful celebration was held in our own state. Princes and nobles, great men and scholars, from nearly every land and clime came to see us and returned saying "the half was not told." It was the year of "The Religious Parliament," where men of all faiths and men of little faith met to land and praise what to each seemed best, and went away to say, Behold how great is our religion and how small is the religion that others profess. It was the year of "The Columbian S. S. Building," the only building at the White City erected wholly for the worship and service of God, and the first building erected by the united efforts of American S. S. Workers. Blessed and helpful was the service there rendered. It was the year of the "Two Great S. S. Conventions," held in our sister city, St. Louis, and of enlarged plans of work, of which further mention will be made. It has been a year of great trial and loss in the commercial world,

and many faithful men have suffered deeply. It has been a year of unrest and trouble when the barriers that protect society seem inadequate, the power of the government insufficient, and men's hearts are failing them for fear, and foundations are shaking. It has been a year of fierce conflict between truth and error, between virtue and vice. The attacks upon the Bible have increased and many professing to be Christian teachers and leaders appear to be drifting away from the solid foundations. We seem to be rapidly approaching a time when there will be toleration for everything except the Word of God, and belief in anything except the Divinity and Atonement of Jesus Christ, and in the ruin of man by sin and the absolute necessity for regeneration by the Holy Spirit. It is therefore most suitable and necessary for us as teachers of the Bible, and teachers of the Children to give expression to our deep convictions, to review the work of the past, examine our plans for the future, seek fresh power from on high, and gird ourselves anew for the conflict.

#### THE WORK REPORTED.

Your Executive Committee held but three meetings. One at Quincy, one at Chicago, and one in this city. A second meeting at Chicago was omitted to save expense. The plans approved by the convention were adopted and the work has been conducted under the direction of the General Secretary and his assistants, and the Normal Work under direction of Prof. Hamill, the Normal Superintendent.

MR. W. B. JACOBS, the General Secretary, with the Assistant Secretary, Miss Mary I. Bragg, and Mrs. Edith Burnham, has conducted the correspondence, the publication of the "*Trumpet Call*," the Normal lesson books, papers, etc., and the work of the Loyal S. S. Army.

He has attended 11 County Conventions, viz., Knox, Douglas, Coles, Schuyler, Jo-Daviess, Whiteside, Henderson, Champaign, Lake, Winnebago and Cook. The work of securing from this state a fair proportion of the money needed for the Columbian S. S. Building, has added greatly to the Secretary's work during the year.

The importance and value of the *Trumpet Call* and the Normal Outlines is acknowledged, and efforts should be made to place them in the hands of workers throughout the State.

PROFESSOR HAMILL has attended 22 County Conventions, viz., Perry, Shelby, Cass, Mason, Macoupin, Crawford, Alexander, Johnson, St. Clair, Cumberland, Edgar, Montgomery, Iroquois, Fulton, Boone, Grundy, Vermillion, LaSalle, Mercer, Hancock, Peoria and Ogle.

He has conducted 17 Institutes, viz., at Rockford,, Edwardsville, Normal, Danville, Macomb, Petersburg, Mattoon, Salem, Aurora, Champaign, Rushville, Sterling, Waukegan, Kankakee, Decatur, Galesburg and Carmi. These were city, rather than district institutes, and the reason for this is found in the financial stringency which has hindered travel. Most of the institutes lasted three days, and frequently included Sunday.

Professor Hamill has made many addresses and talks on Normal Work, he has written the Normal lessons, and with the assistance of his good wife, has conducted the Normal correspondence.

With your permission he attended the State Conventions of Indiana, Kentucky, Ohio, Ontario, Missouri, North Dakota, Alabama, Mississippi, Louisiana and Texas. At the request of the Ohio Execu-

tive Committee, and in connection with Mr. Marion Lawrance, he conducted a series of institutes in Cincinnati, Dayton, Toledo and Cleveland. A part of the time given to other states has been paid for by them, and a portion of his time is a part of our contribution to the general work.

MR. W. C. PEARCE has attended 46 County Conventions, viz. McLean, Marshall, Lake, Carroll, Pike, Lee, Kendall, DeKalb, Bureau, Clinton, Calhoun, Menard, Morgan, Christian, Adams, Green, McDonough, Bond, Fayette, Edwards, Wayne, Warren, Moultrie, Jasper, Ford, Woodford, Effingham, Saline, Marion, Richland, Lawrence, Dupage, Logan, DeWitt, Stephenson, Union, Kane, Scott, Sangamon, Kankakee, Putnam, Jersey, Hamilton, Hardin, Cook, and Winnebago. He has also attended 18 Institutes, 4 Township Conventions, and many conferences and meetings.

MR. G. W. MILLER has attended 13 County Conventions, viz. Pike, Stark, Knox, Cass, Clark, Washington, Cumberland, Edgar, Jefferson, Franklin, Coles, Pope and Gallatin.

He has also attended 27 Township Conventions, held 172 Conferences, 26 Committee meetings and 165 Evening meetings with addresses. He has been engaged in visitation and missionary work in 11 counties.

MR. R. E. HALL has attended 8 County Convention, viz Washington, Fayette, Williamson, Fulton, Clay, Lawrance, Hancock and Scott.

PROFESSOR H. M. STEIDLEY has attended 9 County Conventions, viz., White, Tazewell, Brown, Washington, Jackson, Wabash, Randolph, Pulaski and Massac.

PRESIDENT J. L. HASTINGS attended the Monroe County Convention.

MRS. J. C. WEST attended the Pulaski County Convention.

MRS. R. B. PREUSZNER attended the Conventions in Kane and Lake Counties.

MISS ANNIE S. HARLOW attended the McHenry County Convention.

The report of the NORMAL DEPARTMENT will be presented by the Normal Superintendent. The growing success of the work is most encouraging, and the Annual Graduation Service in connection with the State Convention will doubtless be adopted by other states.

The service rendered by the DISTRICT PRESIDENTS will be reported by them. Your committee believe that this office is becoming more important and the best workers should be chosen to this place, until the time comes when we can afford a Missionary Field worker for each district in the state the District President must give much time and attention to the work.

From the Secretary's report it will be seen that the total number of county conventions held is 104. Four counties held two conventions each, and two counties, Madison and Rock Island, having changed the time for their conventions, are not included in the report. Ninety-two counties report 1332 township conventions, nearly 250 more than last year and much more than any previous year in the history of our Association. Twenty-seven institutes have been held, and more than 500 conferences and evening meetings with addresses.

The total number of Sunday-schools is 7369, an increase of 114. The total membership is 706,058, an increase of 11,456. The additions to the church as reported are 23,934, and the benevolent contributions are \$82,032.35. Nineteen banner counties are reported, viz., Cook, Winnebago, Carroll, Whiteside, Kankakee, Henderson, Morgan, Mason, Menard, Piatt, Shelby, Cumberland, Douglas, Edgar, Crawford, Jackson, Perry, White and Massac.

The number seems small even when we remember that the standard for a banner county in this state is higher than others, but that does not explain the fact that the same counties held the banner last year, and the number has not increased.

The following table gives the comparison with former years :

REPORT OF	1889.	1890.	1891.	1892.	1893.	1894.
No. Schools.....	6,863	6,980	7,037	7,191	7,255	7,369
Officers and Teachers.....	76,267	78,151	79,312	81,755	83,757	86,186
Scholars.....	574,939	590,334	594,200	603,639	600,845	619,872
Total.....	651,206	668,484	673,512	685,694	694,602	706,058
Public School Enrollment.....	1,118,462	1,118,472	1,163,440	1,163,440	1,221,832	1,221,832
Received into Church.....	18,660	21,508	20,606	25,223	21,336	23,934
Conventions Reported.....	1,156	1,089	1,267	1,247	1,188	1,436
Institutes Reported.....	.....	.....	13	19	35	30
Normal Classes Organized.....	.....	.....	.....	74	88	104
Given to State Work.....	\$6,742.70	\$7,066.52	\$8,121.59	\$8,490.22	\$8,713.91	\$9,102.01

The increase in the number of schools is one per cent., and in the membership one and thirty-six one hundredths per cent. At this rate the number of our schools would double in one hundred years, and the membership in about seventy-three and one-half years. The proportion of adults in Sunday-school is not known, but is estimated to be from twenty-five to thirty per cent. It is probable that fully one-third are either above or below the public school age. The number in the public schools of the state is about 850,000, and in private schools about 150,000. It therefore appears that we have reached about one-half of the children in this state. Another important matter is to secure a larger attendance of adults. Estimating the population of the state at four and one-half millions, we have 15.65 per cent. of the population in the Sunday-school. We are not the lowest on the list in the United States, for in the report of the St. Louis Convention 18 States are below us, but we find 25 States above us, varying from 18 to 28 per cent. of population in Sunday-school. It also appears that the increase in the United States since 1875 has averaged 2.95 per cent. per annum, and from our reports since 1888 the increase in this State has averaged 1.35 per cent. per annum. We may reply that in many cases the reports are only estimates, and in this State they are nearly correct, but that will not be a sufficient answer. We believe that an earnest effort to secure the attendance of both adults and children will result in a large increase in membership. Interest in this work is increasing and methods are being improved. In one of the best Sunday-schools (the Calvary Baptist, of Washington, D. C.,) the adult department contains nearly 50 per cent. of the total membership. One class, taught by a Justice of the Supreme Court, has an attendance of 75 or more. Another class has 125 young men, taught by a business man over 60 years of age, and the teacher of another class of

50 or more young people, is one of the leading merchants of the city. They have completed a new Sunday-school building adjoining the church edifice, that cost, with the lot, about \$140,000, which is larger than the church edifice. This growth is the result of five years' earnest work, and is not a solitary example, many other schools are improving their methods and increasing their power.

#### TWO WORDS FOR THE CONVENTIONS OF '94-'95.

Ingathering and upbuilding are the two words for the coming year. The prophetic message from the lips of Joseph may be an illustration, Gather in and store up. This is the time of plenty for our children and youth, and we do well to go over and through the land, and by utmost effort provide for the time of need. *There is great need to provide against great peril.* A supreme effort to increase our numbers, and a united and continued effort for the conversion of all our scholars and faithful training in Christian work, will bring to our township, county and state conventions reports that will fill our hearts with joy. There is no longer room for doubt as to the value of our organization. The leaders of our Denominations favor and commend our work, and the editors of our Denominational Sunday-school Magazines express their hearty approval. The day for doubt and division has passed, and the hour for confidence, co-operation and advancement is here. And "best of all, God is with us." "The Lord of Hosts is with us." "Behold, God Himself is with us at our head." And, "If God be for us, who can be against us?"

#### SYSTEMATIC HOUSE VISITATION.

The most practical method to increase the membership of our Sunday-schools is the systematic house visitation of our cities or towns, and country districts. The importance, even necessity for the work, your committee have frequently urged. We now commend to your careful reading, the paper presented to our convention, at the Quincy meeting, or the one by the same gentleman, Mr. M. Greenwood, presented to the World's Convention at St. Louis. This will be found in the printed report of that meeting. We believe that greater results than we have ever known will follow where this work is faithfully performed.

#### THE HOME CLASS DEPARTMENT.

The growing interest in this department of our work is also seen by reference to the printed report of the World's Convention, held at St. Louis. Twenty-two pages are there given to the plan as defined, and to the practical results obtained in other states. The convention unanimously adopted the following resolutions:

"Your committee desires to recognize the Home Class Department of the Sunday school, as presented by Dr. W. A. Duncan of New York, and to commend the same to the Sunday-school workers throughout the world. We believe the adoption of this plan will increase the membership of the Sunday-school and extend the benefits of the school to many who cannot regularly attend its sessions."

This plan will be presented to the convention by Mr. G. W. Miller, and the leaflets containing all necessary information may be obtained from our Secretary. Your committee recommend its adoption.

## THE TREASURER'S REPORT.

The amount pledged and estimated for the year was about \$9,500. On this basis the estimates of your committee were made. The Treasurer's report (up to the time when this report was written) shows that 93 counties, including individuals in those counties, have paid \$8,425.03, and the receipts from other sources have been \$676.98, a total of \$9,102.01. The total expenditures are \$9,450. We have borrowed the money and paid our bills. Against this debt of \$350 we have some unpaid pledges. Your committee deeply regret this condition and deficit, but we need not remind you how greatly all estimates have fallen short in this year of financial perplexity. Doubtless a portion of the amounts yet due will be paid, and we hope that the deficit will be comparatively small. This showing will compare favorably with most kinds of business during the year. Your committee think the payments have been very good, and where failure has occurred, we believe it has been unavoidable. We also remind you that the Sunday-schools of this State contributed about \$8,000 towards the Columbian Sunday-school building, and if this amount is added, our contributions exceed by several thousand dollars the amount previously given in any one year. It demonstrates our ability to give more than ever before.

The U. S. Census report places Illinois third in wealth among the States, with a valuation of \$5,066,751,190. But in the value of farm products, Illinois heads the list, with \$184,759,013. Surely we do not need to say to the Lord, "Thou hast asked of us too much and given us too little." When the Sunday-school workers of this state follow the example of the Salvation Army, and set apart one "self-denial week" in each year, our treasury will overflow. In view of the great disturbance in all commercial affairs throughout the whole world, the failure of plans made by men who are called wise; and especially in view of our dependence upon God our Father for worldly prosperity, is it not a suitable time to humble ourselves before Him and seek His face and blessing.

In accordance with the action taken at Quincy, your delegates to the International Convention, pledged this state for the sum of \$750, per annum, towards the International Sunday-school Work, and \$250, per annum, additional, on conditions that a colored man qualified for the work, be employed to act as organizer and worker among the colored people of the South. As the money pledged by others for this purpose has not been paid, the worker has not been employed and the amount paid to the International Convention was \$750.

Your committee recommend that the pledge made at St. Louis be re-affirmed by this convention, and that the other states be urged to fulfill with us the promises so often made to the colored people.

Your committee dare not propose that we diminish our work for the coming year, but rather that we make more faithful and personal effort to secure the needed amount. We recommend that in addition to the pledges by counties and large sums by individuals, that we secure a large number of annual members, and that the names be published in our reports. We also recommend that the friends of this Association make some provision in their wills, or by life insurance, to continue their contributions even beyond their lifetime.



## THE COLUMBIAN SUNDAY-SCHOOL BUILDING.

As proposed, in our report to the convention in '92, and again in 93, an International Sunday-school Building was erected in connection with the Columbian Exposition held in Chicago. It was located on Stony Island Avenue, between two prominent entrances to the Fair grounds, and built after the design selected from thirty-four competitors. The total cost of the building, ground rent and expenses, was \$30,000. It was in charge of Mr. William Reynolds, the International Field Superintendent, and in the care of Mr. K. A. Burnell, of Aurora. The time of these brethren was given to this service from May to October. From two to four services were held each week day, beginning with a morning prayer meeting and closing with an evangelistic service, followed by an inquiry meeting. Four services were held each Lord's day, the afternoon service being the Sunday-school session. Many prominent workers took part in these services, and Sunday-school officers and teachers from nearly every State, and from foreign lands were in attendance. The evangelistic meetings were under the general direction of Mr. Moody and his assistants, and many cases of conversion are reported. The American Bible Society occupied the room designated as the library. The pictures of the Providence Lithograph Company, and specimens of Bible and Normal charts, maps, etc., were on the walls. The collections at the meetings amounted to \$2,265.51, and the expenses to \$936.96, the balance of \$1,328.55 was appropriated toward the cost of the building.

The pledges for the building seemed to warrant the committee in erecting it, but on account of the financial disturbance the loss on pledges was several thousand dollars. In this work a special appeal was made to the friends in this state, and the response was general and liberal. The contributions from the workers in Chicago amounts to \$8,000, and from the State outside of Chicago \$1,500.

Your committee believe that the benefits received fully justify the expense, and we look forward to the day when a permanent building for our Association shall be erected in Chicago.

## INTERNATIONAL S. S. WORK.

Meeting in this Convention, in the City of Peoria, the home for many years of our beloved brother William Reynolds, the International Field Superintendent, it is fitting that special mention be made of the great work to which his life has been devoted for the past seven years. During these years the greatest advance has been made in Sunday-school work throughout our country and the world, and this advance is due in no small degree to the work done by him. From his report, made to the Seventh International Convention, held at St. Louis, it will be seen that he has visited every state and territory of the United States, except Alaska and Oklahoma, and every province of Canada, and Nova Scotia. He has presented the work at the state conventions, and in nearly one hundred cities; from Nova Scotia to Florida, and from Southern California to British Columbia he has aroused the workers to greater efforts. Fitted for the work by a blessed experience, and called of God to enter this great field of labor, he has been made a blessing to millions. High up on the Roll of Honor, among the names of the workers Christ has chosen and sent

forth from the state that we love, will be found the name of WILLIAM REYNOLDS.

This year has witnessed a great advance in the work conducted by the International Executive Committee. The Columbian S. S. building was the S. S. headquarters for the summer, the meeting and planning place for the fall. From Aug. 30 to Sept. 5, the Field headquarters were at St. Louis, and during the seven days of conference and communion, power was generated that will be felt round the world. Mr. Reynolds attended the fall conventions in Michigan, Pennsylvania and Virginia, and after a much needed rest, began his trip through Arizona, New Mexico, Southern California, Northern California, Oregon, Washington, British Columbia, Montana, Dakota, and Manitoba. His work has been with states, counties and cities, and includes conventions, conferences and meetings, extending from February to June.

Prof. Hamill went South to the conventions of Alabama, Mississippi, Louisiana and Texas, from which he has just returned, and the chairman of your committee spent a part of the fall in New Brunswick, Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island, at their state conventions and city meetings, and in March attended the state convention of Delaware and meetings in Philadelphia. The plan for next fall includes the conventions of Nova Scotia, Canada and New England, and a special campaign in seventy cities, preparatory to the Eighth International Convention to be held in Boston in 1896—all D. V.

The Conference of State Officers, Executive Committees and Field Workers, held at Chautauqua, N. Y., in August 1892, in connection with the meeting of the International Executive Committee, proved to be a most helpful and important meeting. It led to the conference at St. Louis, the first day of the session, and resulted in much good. The third conference will be held in connection with the International Executive Committee meeting, at Chautauqua, beginning August, 16 to 18, 1894. We recommend that as many of our State Officers, Executive Committee and Field workers attend this meeting, as the condition of our work will permit.

#### THE TWO GREAT CONVENTIONS.

The Seventh International and World's Second Sunday-school Conventions, were held in the city of St. Louis, August 30, to September 5, 1893. The State of Illinois was represented by eighty-six delegates. The first day was given to a conference of Field Workers, the three succeeding days to the Sunday-school work, under the care of the International Executive Committee. The afternoon of the fifth day, Sunday, to a great Foreign Mission Sunday-school meeting, and the sixth and seventh days to world wide Sunday-school work. The reports, papers and addresses are carefully reported and give the best view ever presented of Sunday-school work throughout the world.

The introduction to the printed report gives the following sketch: "Happy indeed proved to be the choice of St. Louis for the place of holding these series of meetings. The people of St. Louis, without regard to wealth, position or denomination, did their utmost to make everything pleasant for the delegates, and the committees which had been appointed over the different divisions of the labor of providing

for the needs of the conventions worked so harmoniously that not a thing was found to be lacking. The delegates coming from all parts of the civilized world were a unit in expressing the statement that in all their experience with conventions they had never before been so royally welcomed, entertained and provided for. The arrangements were so complete in every detail that they were carried out as smoothly as the working of a large and perfect piece of machinery.

The music hall in the exposition building, which had been selected as the convention hall, was large and commodious. Around its sides were artistically draped the flags of all nations. High above the platform was printed on a mammoth sheet of cloth: "The God of Peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, amen." Just below this quotation was suspended a very large globe with portions of North and South America exposed to the view of the convention. Placed upon the walls of the hall were products of the artistic skill of the Providence Lithograph Company, and also huge sheets of paper, having stencilled upon them the statistics of the Sunday-school work in the different States of the Union, the provinces of Canada and other sections.

It is with exceeding great pleasure that the fact is noted that these series of meetings were characterized by manifest outpourings of the Holy Spirit, and the delegates, coming from all sections and from all branches of Protestantism, sat together as children of one Father at the same table. From the beginning to the end there was felt by all the greatest liberty in prayer and praise, and it cannot be doubted that this spirit, carried home by these hosts of Sunday-school workers, will bring showers of blessing to every quarter of the earth."

#### THE INTERNATIONAL LESSONS.

The presence among the delegates of seven members of the American Lesson Committee and three members of the Corresponding Committee in London, added much to the interest that centered in the discussion of the International Lessons. The report of the Secretary of the committee, Rev. Warren Randolph, D. D., should be read by every worker. A special meeting of Primary Class teachers, after full discussion, passed by unanimous vote, the resolution approving the course of the committee. After a most interesting discussion the International Convention approved of the plans of the committee, the vote being almost unanimous. The convention released the Lesson Committee from all limitations, except as to the temperance lesson. Similar resolutions of approval were passed by the World's Convention without dissent.

After the adjournment of the Convention, a meeting of the American and English members of the Lesson Committee was held, and a meeting of the American Committee was called, to be held in Boston, in November. At that meeting an invitation was extended to the publishers of International Lesson Helps, to the International Primary Teachers' Union, and the American Institute of Sacred Literature, to send representatives to meet the Lesson Committee at a meeting to be called in Philadelphia, March 1894.

In connection with the meeting of the committee in Boston, the Massachusetts State Association held a meeting in that city to welcome the members of the Lesson Committee. The attendance was estimated at over 2,500, notwithstanding the admission was by paid tickets. The effect of this great meeting was helpful to the work in New England, and the example set by the Boston Sunday-school workers was copied by their fellow-laborers in Philadelphia, and a meeting in that city was attended by 3,000 persons. At the Philadelphia meeting of the Lesson Committee in March a conference was held with the representatives of those to whom invitations had been sent, and at a subsequent meeting of the Lesson Committee, it was decided that beginning with the year 1896, a separate course of lessons for primary classes be selected to cover two or more years. These to be in addition to the regular lessons selected by the committee. Thus those who prefer a separate course will have one, and all others will continue the plan of one lesson for the school, as before. In response to this action the representatives of the Baptist and Congregational denominations assured the committee that the publication of lesson helps for the primary department on other lessons than those selected by the committee will be given up.

To some it may seem a digression to include this matter in the report of your State Committee, but we remind you that the International Lesson plan was born in this State, and under God this Association has exerted a wide influence in extending this system. It is of the greatest importance to all Sunday-school workers. The efforts to divide the Sunday-school host and form new combinations, needs most careful and prayerful investigation.

#### A CRITIC'S CRITICISM.

In a recent review a modern (Protestant) critic says: "The need of the Sunday-school has not been so great in those countries where there are few, if any dissenting sects." "On the continent of Europe, in most countries, religious instruction is given in National schools, or in parochial schools. Under these circumstances Sunday-schools have little place." (*Spain, Italy and Austria for example.*) He further says, "The International Lessons came in contact with Lower Criticism, Higher Criticism, Historical Criticism and Biblical Theology," and "A majority of American Biblical scholars agree with all the professional teachers of the Old Testament in all the universities of Protestant Europe that Moses did not write Genesis or Exodus," and adds "The most hopeful movement in recent times is the organization of the Bible Study Union to encourage the study of the Blakeslee Graded Lessons." This, and similar criticisms, have been so well answered in the *Sunday-School Times* and other journals that we do not need to reply. We do call attention to the combination as presented in this review, that seeks to supplant the International Lessons. The reference to European countries where, according to this critic, Sunday-schools are not needed, leads to a brief consideration of the theme which shared with the lesson system the deepest interest of both the St. Louis conventions, viz.,

#### SUNDAY SCHOOL WORK IN FOREIGN LANDS.

The reports of the Foreign Sunday-school Association, under the

leadership of an American committee, of which Rev. Henry C. Woodruff, of Brooklyn, New York, is the Secretary. Of Mr. Thomas Edwards, Superintendent of the Continental Mission of the London Sunday-school Union, on the work among the nations of Europe and the need for co-operation on the part of American Sunday-school workers, together with the address of Mr. Bjurman, of Sweden, and letters from Holland, Switzerland, Italy, Belgium, France, Germany, Sweden, Norway and Denmark (all of which are found in the printed report of the St. Louis Convention,) are each and all an answer to the question, Are Sunday-schools needed in Europe? The London Sunday-school Union urged with special reasons that Americans take a portion of the European field and send laborers into that part of the vineyard.

#### A CRY FROM JAPAN.

The Sunday afternoon meeting at St. Louis was one of great power. Dr. J. L. Phillips, an American, the son of a missionary, and himself a physician, was selected at the World's First Sunday-school Convention, held in London, in 1889, as the First Sunday-school Field Secretary sent to Foreign lands. At the beginning it was understood that his support was to come from England and the United States, but subsequently the English brethren offered to pay all the expense. The success in India has been so great that Dr. Phillips decided to ask America to send him an assistant, but before leaving India he had an appeal from Japan asking that a worker be sent to that great people. He presented the request at St. Louis, and it was unanimously decided to comply with the request, and also that the support should come from those who will contribute *one dollar per annum to the work in Japan*. About 300 persons gave their names and money, and the committee wait for others until the number shall equal 3,000, and then the worker will be chosen and sent.

We also remind you of the work undertaken by us in connection with the Sunday-schools in France, particularly those connected with the McAll mission. During the year the founder of this mission has been called to his reward. The work is carried on by his co-laborers, but the financial troubles that distress us are even more severely felt in France, and if we withdraw our help the schools will suffer. We commend to your prayers and contributions the Sunday-school work in all foreign lands, until

"From earth's wide bounds, from ocean's farthest coast,  
Through gates of pearl shall stream the countless host,  
Singing to Father, Son and Holy Ghost,  
Alleluia!"

#### WILL THE OLD BOOK DO FOR THE NEW CENTURY?

This burning question was asked by Dr. Gibson, of London, in his address before the St. Louis Convention. Your committee think the Sunday-school workers gathered in this convention believe that the Bible is for all time. While it deals with the habits, manners and customs of the past, it points out clearly the sins and dangers of to-day, the perils of the future and the only remedy with which to meet them. While the ancient writings of men on stone or brick, papyrus or parchment are valuable principally as relics for our museums, the Bible is for every age and clime, the voice of God speaking

in language so simple that a child can understand it and with depths so profound that no human intellect can exhaust its meaning. If asked shall we not study the evidences of its genuineness? we answer most certainly. The history of its composition, its preservation, its translation from tongue to tongue into nearly three hundred languages and dialects, its marvelous circulation of more than two hundred million copies, all these are a powerful argument as to its divine origin. But there are other tests to be applied. As the woman from "Sychar's lonely well" said to her neighbors concerning the Divine Lord and Saviour, "Come, see a man that told me all things that ever I did! Is not this the Christ?" So we may say, Come see a book which told me all things that ever I did! Is not this the Bible? And we may add, it tells me all I think, and all I am, and all I may be. "As with the sun in the heavens, every ray tells of the hand that made it, so of the Bible, every part tells of the heart that inspired it."

This is an age of matchless possibilities. Within the limits of the century, by cities exhumed, by monuments unveiled, by hieroglyphic characters deciphered, by Rosetta stones, Moabite stones, and Saloam stones that are crying out, by the unrest among all nations, and the manifest fulfillment of scripture prophecies and promises, the testimony to the inspiration and value of the Bible is being completed. "There is a mighty gulf between God's thoughts and man's thoughts, and the shores of that gulf are as far apart as Christ and self." Two things will distinguish those who are worthy to be classed as faithful Sunday-school workers, profound reverence for the Word of God, and sincere, genuine attachment to the person of Jesus Christ. In this age of discussion and testing, personal loyalty to Christ is needed. The testimony of the Holy Spirit is to the divinity, or place of Christ—to the glory of Christ—to the fullness of Christ—to the grace of Christ—to the riches of Christ—to the sacrifice of Christ—to the resurrection of Christ—and to the return, or coming of Christ. He says: "Yea, I come quickly." Let our ready response be, "Amen; Come, Lord Jesus."

For the Executive Committee,

B. F. JACOBS, Chairman.

Dr. Taylor pronounced the benediction, and the convention stood adjourned.

## SECOND DAY—MORNING SESSION.

The Convention opened at 8 A. M. with a delightful season of prayer and praise under the leadership of Rev. F. G. Smith of Kane County.

At 8.15 President Augustine took the chair, and announced the "Workers Conference," the first topic being

## COUNTY SUNDAY-SCHOOL CONFERENCES.

G. W. MILLER.

The purpose of the county conference is to plan for future work. The following program published in the Trumpet Call, was followed in a conference at Paris on the third of last March.

## PROGRAM FOR COUNTY CONFERENCE.

- 1.—Devotional exercises. (13 minutes).
  - 2.—*Brief Reports* from Township President. (1) Loss or Gain of Schools; (2) Change of Superintendents; (3) New Work Undertaken; (4) *Greatest Need, carefully noted.*
  - 3.—What *New Subjects* shall be presented at each of the fifteen township conventions for 1894.
  - 4.—*Importance* of general knowledge of S. S. work, *state, nation and world.*
  - 5.—Fixing dates for each of the fifteen township conventions for 1894. (I now have them for Edgar County so I can keep in correspondence with them.)
  - 6.—Three subjects to be presented at each convention (local workers to choose the other.) (1) Home Department; (2) Normal Lessons (never given before); (3) Value of good S. S. Literature in hands of Superintendents.
  - 7.—Arrangements for Township Presidents to exchange work with each other.
  - 8.—Season of prayer for God's blessing to attend the work.
- I carry with me in a little book, the date of our township conventions, and I know the date of every one to be held in Edgar County. I also have several other programs with me for the inspection of our township workers. I present these merely as suggestions for your consideration.

## DUTIES OF COUNTY PRESIDENTS.

J. L. HASTINGS.

1st. It is the duty of the county president to be "the living exemplification of the great principles and truths he would teach and with which he would inspire and move others." This includes first, and above everything else, the living principles and vitalizing power of pure Christianity, *Christ formed within*, not only the hope of glory, but the main-spring and power of all action. If these things or this

thing be in you and abound, they make you that ye shall neither be barren nor unfruitful, for from this root shall grow those branches which belong to the tree planted by the rivers of water; namely, love for the work, devotion to the work, and energy in the work.

2nd. *Acquaintance with the field.* It is the duty of the county president to be most thoroughly acquainted with his field, and this needed acquaintance can never be gained by correspondence with the earnest workers of the different townships. This is good as far as it goes, and I would encourage much of it, but it does not go far enough. There must be a sympathy and a bond of union between the president and the workers of his county, that can only be gained by a *personal acquaintance* and communion of interests. This acquaintance must prove that the president is most deeply interested in all that touches and concerns their work. There are lonely hearts to cherish. There are burdens to be borne. There are discouraging circumstances surrounding many; it is the duty of the county president to be the sympathizing friend with words of cheer. He *must* be a burden bearer, and in truest, deepest sympathy with these discouraged and burdened ones. The township president must know him as one ready to help in every time of need. But this loving sympathy and acquaintance must not stop with the officers of the township organization. He should know every superintendent in the county and be acquainted with their circumstances and needs, if he would accomplish the greatest good. As the soldier in the ranks who is to meet the enemy in deadly conflict needs the truest and wisest leader, so the faithful Sunday-school teacher who must meet the enemy upon the "battle-field of the soul," needs and will prize most of all your loving words of cheer and sympathy.

The importance of his great work must so lie upon the president's heart, that he shall feel that every school in the county is under his special care, and that in a sense he is responsible for their success or failure. Again, if you would know the highest joy that comes to a county president, *get acquainted with the children* of your county. They will welcome you as no other will, a welcome which will thrill your heart and make your burdens light. When you have formed their acquaintance, you may knock at any door and parents will welcome you. But you will never know the highest joy and greatest privilege of being county president until you go from "house to house" in your most destitute fields.

3rd. *An Organizer.* It is the duty of the county president to become a *good organizer*. If our counties are brought up to a high standard in this good work, it will be by thorough organization of the townships. This work must have his watch care, and he with his faithful co-laborer, the county secretary, must be the leader in it. Don't consider your organization complete when you have elected or appointed a township president, that is only the first step, make it as full and complete as your county and state organization, then instruct in duty and see that it is performed.

4th. *A leader.* It is the duty of the county president to study to be a wise leader in the county organizations. It is one thing to organize an army, it is quite another thing to drill and lead it in the conflict. We have a great many skirmish lines thrown out, and a great many out picket posts; if we are not careful our great enemy, the



devil, will gobble up the whole lot. They need a helping hand and a word of cheer, and the county president needs to get there. The organization of which I have spoken, leads to active work in township conventions, which are proving very helpful in our work. If these are held quarterly, the president may not be able to attend all, but it is his duty to do so when possible.

5th. *A teacher.* The county president should be a careful Bible student, especially of current lessons, so as to be ready to help at all times, a workman that needeth not to be ashamed. He should be thoroughly imbued with the need and importance of normal Bible work, and be prepared by careful study and drill, to show its benefits. Loyal Army Methods and new plans of work should be as familiar to him as his A. B. C's, that he may explain and introduce them. Again it is his duty to be so earnest and faithful in his work and acquaintance, that every pastor in the county shall look to him as a faithful friend, advisor and helper.

Shall I add more? Should I say that he must be able to raise money to carry the work forward? No, I will not mention it, for when in devotion to his divine Master and in loving service for his dear sake, he puts in practice the principles of which I have spoken, he has found the secret of opening pocket books and unlocking money drawers without touching them.

Dear fellow worker, is this standard too high? Do you say that this takes time, money, brain and heart work; I know it full well, but shall he who has been redeemed, whose heart has been touched and thrilled with divine love, count any sacrifice too great? Any labor too hard? Any burden too heavy to give in return and in loving remembrance of what Christ has given and borne for him? *Too much?* Then follow your suffering Savior to the garden and let that garden be your Gethsemane. Too much to do? Then pray as He prayed, not once only, but again and again. "Father, if it be *possible* let this cup pass," but don't forget the rest of that prayer. "Not my will, but thine be done." Then in true fellowship with Him arise and go forth in service and follow where He shall lead.

## WORK OF THE COUNTY SECRETARY.

J. D. MILLER.

I was asked by the Chairman of the Executive Committee to prepare a paper of ten minutes on the work of the County Secretary, but I will take the liberty to neither read a paper nor make a speech. Having been Secretary of Shelby County for seven years, by experience I have learned something of the work. I will not presume to say anything new on this subject. There are few new things under the sun, but in every good work there is a necessity of repeating and reiterating again and again old truths and plans. Under our present organized Sunday-school work the county secretary cannot be dispensed with, so you see we county secretaries are very important. Few facts and figures could be presented without them. The county secretary should be a young man; while many of our best brethren wear dresses, I think the work is best suited to a young Christian business man.

Before he can do the best work, three things are necessary (1) Devotion to Christ. (2) Desire to have the Sunday-school reach all classes. (3) Do the work left to him. His work is (1) Keep a record of all meetings of the county organization and advertise them in the daily and weekly press. Be on good terms with the editors. They often come to me for Sunday-school news. Advertise all encouraging things from one end of your county to the other. (2) Get a complete report from every Sunday-school in the county once a year. How get them? *Just get them.* Work for it; brethren, expect nothing unless you work for it. As well try to make a foot rule with one end, or build a house in the clouds, or bring tears to the eye of a needle, as to expect success without good, honest work. We have had a banner county for several years. Five weeks before the county convention I send blanks to the township presidents requesting them to send me in two weeks a complete report of every Sunday-school in each township. I get most of them in this way; those I do not get I write for again; although some keep the stamp and do not reply, they have learned that the best way to get rid of me is to send the report. I sometimes go after the report.

3. The county secretary should visit the township conventions. Our county is a large one with 21 townships. I have been in every township more than once. I am personally and socially acquainted with every township president and with a large majority of the 100 superintendents of our county. The secretary is often called upon to assist in making out programs, and he should see that the township convention is conducted in the proper way. I have a Sunday-school horse and buggy which takes me all over our county. I also have a stereopticon, giving free entertainments occasionally.

4. He should help financially all he can and get others to do the same. A man came into my office once and said to me, "Brother Miller, how much do you get for this Sunday-school work which you do?" I answered, "I do not get a nickel, but it costs me about \$100 a year. Do not be afraid of a little expense.

5. The last point I will make is this: The county secretary should sum up the year's work in his annual report to the county convention, and then send it to the state secretary. Let the report cover all necessary points, and anything of special interest to the county convention. Our last convention was surprised when I told them we have 7,000 in the Sunday-schools of our county. I told them of one Sunday-school which met in the woods all summer; one in which all became Christians; another in which every member had a Bible. If any of our workers die during the year I mention it. The county secretary should have grit, grace and gumption and not get discouraged.

## THE LOYAL SUNDAY SCHOOL ARMY.

W. C. PEARCE.

I wish first of all to direct your attention to three difficulties in our Sunday-school work:

(1) Lack of regular and punctual attendance. (2) Lack of regular and systematic Bible study. (3) Lack of faithful giving.

These suggest three necessary elements in the work:

(1) A standard for attendance. (2) A standard for the lesson study. (3) A standard for giving.

Do not have the standard too high or too low. If you have it too high all the scholars will not try to reach it; and if it is too low it does them no good. The mistake is often made of placing the standard so low that the scholars do not have to reach to attain it.

I will outline this Loyal Army plan on the blackboard. We require that during each quarter the Loyal or faithful scholar shall make the following record:

(1) Ten Sundays present on time. (2) Ten lessons learned. (3) Ten offerings brought on ten different Sundays.

Bear in mind the need of an established standard. A great many never complete the race because there is no goal. Let us place the proper standard before our scholars, so they will strive to reach it. When we were boys we measured off the number of yards for which we thought we had the wind and then we ran, some through and some not. We never thought much of a race which offered no place to run to.

The question is sometimes asked, "What do you mean by ten lessons learned?" This requirement necessarily presupposes one very essential element in Sunday-school work, and that is that the teachers give their scholars something definite to learn. We send our scholars home and ask them to get a good lesson. The boys say "I believe I will get a good lesson this week," and they open to twelve or fourteen verses of heavy food, enough for a hundred gospel sermons, and they are at once discouraged because they feel that they cannot master it all. If the teacher would be wise enough to say, "You may commit certain texts to memory," or you may do so and so in reference to this lesson, "and I will give you credit," much good would be accomplished. This plan presupposes the necessary element of *assigning a lesson* to each scholar. Then, too, the class record should be faithfully kept. When I was a boy I delighted in jumping, and the first thing I used to do was to make a mark. In the same way we should have a record in our Sunday-schools for each individual scholar, that we may know next year just what was done this year. Keep faithfully a full record. Pay special attention to the offerings. I would rather have a boy, if he is to be trained for faithful service in the church, give one dollar on fifty different Sundays (two cents each Sunday) than to have him give five dollars on the last Sunday of the year. I once met a man who gave thirty-five dollars all at once for a certain purpose and he is sore yet. A man who is not used to hard work cannot do it all at once. A man who learns to give regularly will do it cheerfully and lovingly.

Let this record be kept first by the teacher; then let it be copied by a secretary specially appointed—we call him the adjutant. The teacher's book is the day book, and the adjutant's book is the ledger. A record of this kind will show twenty years from now whether Johnnie Smith was present on the 13th day of May, 1894, whether he had a lesson and whether he brought an offering. On this record we keep *everything which is good and nothing bad*; the best way to represent anything omitted is to leave a blank. If they are present on time give them credit; if tardy, half credit; full lesson, full credit; part lesson,

half credit; if they bring an offering, full credit; if nothing, leave a blank.

I want to touch on the subject of recognition. If you want people to do well just say, "Thank you" when they do well. I can remember every man who ever put a hand on my head and said, "My boy, you have done well!" It always made me straighten up. So teachers recognize your scholars. It does men good also to say to them, "You have done well!" when they have; not fulsome praise, but a just expression of appreciation. When a man has done something real good for Christ, tell him so, it may encourage him to go further. We "recognize" the scholars in three ways, namely,

(1) By certificate, showing that these scholars have been faithful in these things for a full quarter. (2) If they get four certificates for the whole year, then they are given a diploma from the Illinois State Sunday-school Association. (3) Those receiving diplomas at the end of the year are to have a special service in the church, perhaps on Sunday night, and to be upon the platform to receive these diplomas at the hand of the pastor or superintendent or teacher.

## COUNTY NORMAL SUPERINTENDENTS.

H. H. CROZIER.

Recognizing the great need of this normal work in our own county and appreciating the great benefit we have derived from it through the instrumentality of Prof. Hamill, at our convention in August a year ago the matter was brought up as to a normal superintendent. This matter was referred to a committee and they reported that there should be a normal superintendent elected who should organize a class called the "White County Normal Bible Class;" that he should try to make this so practical that it should come within the scope of those individuals who were not situated so they could attend a regular organized class; and that he should keep up this matter through correspondence. Having been chosen to fill this position, I have acted upon the suggestion of the committee so far as it was possible, issued a circular and sent it throughout the county. I succeeded in getting one hundred persons who said they would go into such a class. I had it stated in the circular that we would take up Prof. Hamill's first series, and each alternate week we would send them a list of questions upon the current lesson. I have distributed programs here of the graduating exercises of the class. It was our aim to keep the classes, and those who had not the privilege of attending any class, in touch with each other. We pursued our plan systematically. Every other week we issued the questions. I had a class of ninety-two, and I asked some of the members to prepare the questions. The questions were prepared by a young man, my assistant in the work. There were quite a number of persons who organized themselves into classes. There are twelve names on this list who used Dr. Hurlbut's notes under Prof. Haines of the Southern Illinois College. There are seven names on this program under thirteen years of age. Kate Pomeroy, ten years old, read the scripture lesson at the graduating exercises; she graduated with a mark of 95 upon Bible lessons, Prof. Hamill's first series, and I consider her work the best I ever saw for the kind. An

examination was held, the same questions being used that the normal students over the State of Illinois have used for four years. The outgrowth of this work was that sixty-seven persons passed the examination on the first series. There are only sixty-five names on the program, but two others failed to get in their papers in time.

About the class of 1892. I put it before them that we should have graduating exercises. Prof. Hamill consented to be with us, but could not, and secured for us Marion Lawrance of Ohio. At these exercises about fifty of the class were present. We tried to make the program just as interesting as possible.

I feel that the very glory of the Lord shone out upon the normal students of White County this year. It has been decided that the course shall be continued and the effort made to reach a position where a full course certificate can be obtained. At the conference where this was decided we held a meeting in conjunction with the county officers to make preparation for the coming year. We are looking for greater blessing than we have yet experienced.

Mr. Bilhorn sang, "O, the best friend to have is Jesus."

## REPORT OF GENERAL SECRETARY.

W. B. JACOBS.

DEAR FELLOW WORKERS:—Under the good providence of God we are permitted to meet once more in annual convention, to consult with each other concerning the Sunday-school Work in our beloved State of Illinois. It is my special duty and privilege to review briefly the work of the past year, to report as to the present condition of our work, and, if possible, to indicate our line of march toward better things.

First of all, with loving gratitude, I testify that the past year has been one of signal blessing from our gracious God. Our Conventions have more generally had a spiritual tone; our workers, while pressing forward in their search for better methods, have also shown a deeper desire for God's guidance and blessing, and in many cases, the closing hours of our county conventions have been pervaded by a genuine revival spirit. In the discharge of my duties as your General Secretary, I have enjoyed the presence and power of the Holy One in a marked degree. The past year has been one of many perils and difficulties. The influence of the World's Columbian Exposition was not conducive to religious life and work; a spirit of worldliness, of rush and excitement, was everywhere prevalent; Christian duties were often neglected; an "open Sabbath at the World's Fair," with Sunday railroad travel and other demoralizing influences, seemed for a time to threaten the very existence of our religious institutions. Like the hosts of Israel, hemmed in by the mountains and sea, and pursued by Pharaoh's army, some were almost ready to give up all hope for our country and even for the Church of God.

But "man's extremity is God's opportunity," and in the midst of our fears our God drew near, saying to those who truly loved Him, "Fear not, for I am with thee!" The pillar of cloud and of fire removed as of old, from before God's true people, and stood between

them and their enemies. To those who believed not, there was indeed great darkness, but upon God's own people the light of His presence shone with unusual brightness, and a "way of deliverance" was opened through the very sea which threatened to overwhelm us.

Who can ever forget that first Sunday when, in violation of every law, human and divine, the gates of the World's Fair were thrown open to the public! What a disappointment to worldlings and worldly-minded church members was the attendance upon the Fair that day! What a rebuke to our unbelief! What an assurance that our God still reigns, not only in the armies of heaven, but among the inhabitants of the earth! And when at last the excitement of the great Exposition was over, how signally did our God reveal Himself to us. A healthful re-action at once set in; revival followed revival; our Sunday-school attendance increased, and on every hand we now see abounding evidences of activity and growth.

**TOWNSHIP NORMAL INSTITUTES.** One of the most hopeful features of the past year's work is the increasing desire for Institute work in our township conventions. Prof. Hamill's report, encouraging as it is, reveals less than half the truth concerning this important subject. Brothers Pearce, Miller and Hall find everywhere a desire for better methods in work, as well as for a better knowledge of God's Word. And as a result, scores and probably hundreds of township normal institutes have been held in our state during the past year. In Cook County, where Brother W. C. Pearce attended a number of these township institutes, the meetings were the best attended and most fruitful of good of any held for years. In one case, *four Normal Classes*, with a membership of fifty or sixty, were formed within a few weeks after the township meeting.

**THE HOME CLASS DEPARTMENT** has met with a favorable reception wherever presented, notably so in Brother G. W. Miller's work in Peoria and other counties. We are now prepared to give this important movement for Home Bible Study an opportunity to prove its value to the Sunday-school workers of Illinois. Your Secretary has made arrangements to supply all blanks and other helps at a cost so small as to be within reach of the poorest churches and schools.

**THE LOYAL SUNDAY-SCHOOL ARMY MOVEMENT** is gaining a permanent place in the favor of Sunday-school people. The State Associations of Michigan and New Jersey have formally adopted the Plan, and it is being used by individual schools in many other states. A slight modification has been made during the past year in the requirements upon its members, the standard being reduced to about 75 per cent, instead of 80 per cent, as at first. One Superintendent writes that the adoption of the Loyal Army Plan has fairly revolutionized his school; during the past quarter, three-fourths of their entire membership is enrolled on the "Roll of Honor" for punctual attendance, faithful lesson study, and regular contributions. If the county and township officers of Illinois will fairly present this plan to their S. S. workers, we predict an unparalleled advance in the efficiency of their schools in every department.

The following summary will, I trust, give a clear idea of the condition of our work throughout the state.

**NEW REPORTS.** I have received reports from 91 Counties, 15 of which, however, are incomplete in some particular. From the fol-

lowing counties, no reports whatever have been received: Rock Island, Putnam, Jersey, Fayette, Jasper, Franklin, Randolph, Hamilton, Wabash, Pope, Johnson.

**CONVENTIONS.** 104 County Conventions have been held during the past year in 100 counties of our state. Four counties, Winnebago, Lake, Edgar and Williamson, have held two conventions each. In two counties, Madison and Rock Island, conventions will not be held until after the meeting of our State Convention. Ninety-two counties report 1,332 township conventions, nearly 250 more than last year.

**SCHOOLS.** The total number of schools reported in our state is 7,369, an increase since last year of 114. Forty-five counties report a gain of 204 schools. Twenty-five counties report a loss of 90 schools. Largest gains are in Cook 23; Henry 14; Crawford 10; Clay 14; Perry 12; Wayne 6; Jackson 9; Winnebago 8; Edgar 8; Pike 7; Morgan 7; Menard 6; Sangamon 6; Effingham 5; Clinton 5; Kendall 5. The greatest losses are in Coles 5; La Salle 7; Livingston 8; Macoupin 10; Champaign 9; Jefferson 7; Iroquois 6.

**MEMBERSHIP.** Reports show that we have in our schools, 86,186 officers and teachers, 619,872 scholars, total 706,058, an increase since last year of 11,456. Forty-six counties show a gain in membership of 17,143, while twenty-nine report a loss of 6,687. The largest gains are in Cook 4,903; Henry 537; Sangamon 1,218; Crawford 778; Marion 2,035; Madison 877; White 815. Only two counties report a loss of above 500 in membership during the year: Kane 604; La Salle 1,006.

**BANNER COUNTIES.** To entitle a county to this position, it is required first, that every township or precinct in the county shall have a working organization, and that during the year at least one meeting in the interests of better S. S. work shall be held in each township or precinct. It is also required that the report from the county shall show no decrease either in schools or membership during the S. S. year. On this basis, there are 19 Banner counties in our state as follows: Cook, Winnebago, Carroll, Whiteside, Kankakee, Henderson, Morgan, Mason, Menard, Piatt, Shelby, Cumberland, Douglas, Edgar, Crawford, Jackson, Perry, White, Massac. Peoria would be a banner county but for the fact that the report shows a loss of one school during the year. Some other counties come almost as near as this to the required standard.

**ADDITIONS TO CHURCH, ETC.**—Eighty-nine counties report 23,934 additions to the church from the Sunday-school, an increase of 2,598 over last year. Ninety counties report \$82,032.35 given by the schools of our State for missionary purposes. This is less than shown in my report last year, and may be accounted for partly by the great financial depression through which our country has been passing; but more probably, I think, from a failure to include this item in the reports received. 1113 Teachers' Meetings are reported, a slight increase over last year.

**RECAPITULATION BY DISTRICTS.** I have received fresh reports from every county in the First, Second, Third, Sixth, Seventh, Eighth, Ninth, Eleventh, Twelfth, Thirteenth, Fifteenth and Sixteenth Districts. The largest gains in schools are 25 in the First District, 18 in the Fourth, 15 in the Fourteenth, 18 in the Fifteenth, 14 in the

Seventeenth. Largest loss is 10 schools in the Sixth District. Largest gains in membership are 5,236 in the First District, 1,488 in the Eleventh, 778 in the Fourteenth, 2,359 in the Fifteenth, 1,369 in the Sixteenth, 1,079 in the Eighteenth. Largest losses are 1,006 in the Fifth District, 787 in the Tenth, 665 in the Nineteenth. Thirteen districts show a gain in membership, 7 report a loss. Five districts report more township conventions held than there are townships in the counties, viz., Sixth, Ninth, Eleventh, Twelfth, Thirteenth. It is to be observed that one district, the Thirteenth, has three banner counties. Four districts, the Third, Eleventh, Twelfth and Seventeenth have two banner counties each, the others being one each in the First, Second, Sixth, Eighth, Tenth, Fourteenth, Eighteenth and Twentieth Districts.

**THE FUTURE.** I have great hopes as to the future of our Sunday-school work in this State. A great army of young people, members of the different Young People's Organizations are coming forward to take the places of those who are passing away, and they will not be content to do as little work as their predecessors have done. Filled with the ardor of youthful hope, with a better purpose of heart, consecrating their lives to God, with more earnest desire for a thorough knowledge of the truths contained in His word, and of the best methods of doing His work, they will bring into the Sunday-school a spirit of intelligent devotion which can but prove of greatest value to our cause. Some superintendents and pastors seem to fear that our Young People's Societies will prove harmful to our organized Sunday-school work, by drawing the young people more into their own conventions and thus away from ours. This, however, need not be so. On the contrary, it should arouse us to the fact that we must make our conventions intensely practical, helpful and uplifting, that we may win the attention of these devoted young Christians. If we will do this, and show them our hearty sympathy in the work they are doing, I am sure we shall receive much more from them than we give.

The spirit of inquiry is abroad in the land, not in the harmful sense which many seem to fear. Some, indeed, are inquiring with a spirit of unbelief, like Pilate, asking for the truth which they only wish to avoid; but the great mass of our young people, and many beside them, are thinking more seriously than we know of the highest truths, the relation of the soul to God, and God's interest in the welfare of men. If we are faithful to the trust reposed in us, if we teach with faith and courage the truth of the Gospel in the spirit of Jesus Christ, we have a panacea for every ill of earth, a balm for every woe, a comfort for every heart, a guide for every life. The demand of our time is for *true men and women*; those who love the truth, live the truth, and manifest the truth in all their intercourse with men. Let us enroll ourselves in this great army of righteousness, under the leadership of Him who says, "I am the Way, the Truth and the Life," and following His steps, doing His will, exemplifying in our lives the truths which He taught, we shall, like the wise teachers spoken of by the prophet Daniel, turn many to righteousness, who with us shall shine as the stars forever and ever.



# ILLINOIS STATE SUNDAY-SCHOOL STATISTICS, 1893.

DISTRICT	COUNTIES.	SUNDAY-SCHOOLS.			MEMBERSHIP.			FINANCIAL.				TOWNSHIPS.			COUNTY PRESIDENTS.	STATISTICAL SECRETARIES.		
		Total in Country.	Increase.	Open all the year.	Teachers and Officers.	Scholars.	Total.	Increase.	Average Attendance.	School Population between 6 & 21.	Received into Church.	Total Amount of Collections.	Amount given to State & Work.	In County.			Organized.	Conventions.
1	Cook.....	879	23	810	199	17,104	153,942	171,046	4,903	116,842	359,350	5,984	27,806	53,190	33	33	46	Mrs. R. B. Preuszner, Chicago.
	Du Page.....	58	3	39	9	574	4,403	4,977	302	3,203	7,093	135	1,654	50	60	9	11 W. B. Lloyd, Glen Ellyn.	
	Grundy.....	36	d	31	7	397	2,596	2,993	d	242	6,371	349	3,819	55	60	12	Mrs. Mary Ethred, Gardner.	
	Lake.....	58	1	50	7	544	4,390	4,934	273	3,056	7,279	97	808	82	100	15	12 C. W. Hudson, Waukegan.	
	*Will.....	106		51	46	1,199	9,906	11,105	.....	7,888	20,710	196	2,172	64	75	24	14 G. L. Vance, Joliet.	
2	Boone.....	32	d	20	3	349	2,424	2,773	199	1,637	3,359	66	322	79	60	8	9 D. D. Sablin, Belvidere.	
	De Kalb.....	55	d	3	8	672	4,785	5,457	20	3,901	7,644	168	1,017	65	50	18	8 Frank Mosher, De Kalb.	
	Kane.....	106		90	1	577	11,465	13,041	d	604	19,126	361	1,741	37	100	16	3 Rev. George H. Smith, St. Charles.	
	Kendall.....	29	5	29	8	341	1,986	2,327	38	1,373	3,361	78	297	61	50	9	7 Dr. W. E. Kinnett, Yorkville.	
	McHenry.....	43		39	3	479	2,825	3,304	34	2,012	8,072	43	476	48	50	17	4 Dr. C. C. Miller, Marengo.	
3	WINNEBAGO.....	75	8	63	15	1,224	8,680	9,914	262	6,557	11,683	330	1,619	36	150	16	16 A. E. Cutler, Rockford.	
	Carroll.....	52	1	32	11	527	3,118	3,615	28	2,413	5,528	106	343	65	40	14	16 H. J. Durstine, Milledgeville.	
	Jo Daviess.....	53	d	44	8	569	3,656	4,225	63	2,764	8,236	108	391	21	30	23	17 C. F. Spofford, Warren.	
	*Lee.....	59	2	44	6	674	3,732	4,466	d	239	8,808	117	624	21	75	20	Rev. W. H. Hartman, Dixon.	
	Ogle.....	75	2	66	16	922	5,280	6,202	d	187	3,858	8,420	1,126	81	90	25	16 Prof. E. L. Wells, Oregon.	
4	Stephenson.....	34	d	94	11	1,264	7,205	8,469	d	168	5,582	9,890	1,335	942	43	60	18	12 Dr. D. B. Bobb, Dakota.
	Whiteside.....	78	1	68	15	910	6,247	7,157	18	4,688	9,414	277	994	49	125	22	29 G. W. Olmstead, Prophetstown.	
	Henry.....	105	14	73	12	1,017	6,980	7,997	537	4,900	10,085	292	996	17	100	24	8 Paul D. Ransom, Atkinson.	
	Knox.....	95		75	10	1,016	7,438	8,454	d	184	3,332	12,570	1,170	89	60	20	15 Prof. M. Andrews, Galesburg.	
	Merced.....	59	4	46	7	597	4,045	4,642	343	3,033	6,022	180	750	16	60	15	12 Mrs. E. M. Stocum, Keokuk.	
5	*Rock Island.....	66		58	10	708	5,813	6,521	.....	4,287	13,503	.....	75	00	17	4	J. W. Welsh, Rock Island.	
	Stark.....	29	...	21	2	294	1,235	1,525	.....	1,685	2,941	91	260	48	40	8	2 Dr. J. G. Boardman, Bradford.	
	*Bureau.....	92	...	68	13	1,017	6,501	7,518	.....	4,882	10,093	241	399	00	25	5	4 Rev. F. G. Smith, Neponset.	
	La Salle.....	107	d	99	14	1,436	9,604	11,040	d	1,006	7,112	26,636	1,282	41	100	37	38 F. M. Sapp, Ottawa.	
	*Marshall.....	35	...	26	2	378	2,600	3,038	.....	1,528	4,039	115	169	27	30	12	4 J. S. Thompson, Lacon.	
6	*Putnam.....	17	...	8	2	118	672	790	.....	585	1,378	.....	100	00	12	1	Augustus Shepherd, Hennepin.	
	For.....	47	1	39	11	522	4,264	4,792	219	2,809	5,598	242	740	33	50	100	11	8 O. H. Wylie, Paxton.
	Franklin.....	80	d	69	10	867	5,009	6,776	d	106	4,488	11,510	149	827	57	75	25	30 S. F. Swinford, Waseka.
	KANKAKEE.....	55	2	46	5	614	4,037	4,651	278	2,900	8,658	249	1,005	68	55	00	17	19 Rev. B. F. Eckley, Kankakee.
	LIVINGSTON.....	93	d	79	...	972	7,099	8,071	d	127	4,984	12,180	587	633	92	100	30	37 F. W. Stewart, Forrest.
7	McLean.....	139	1	116	16	1,818	11,971	13,789	74	9,594	20,569	670	1,459	00	150	30	30	25 Owen Scott, Bloomington.
	Fulton.....	123	4	98	19	1,361	9,334	10,685	.....	6,398	13,747	277	514	14	100	00	26	22 Donat Miller, Canton.
	Peoria.....	102	d	1	98	12	1,222	10,439	11,661	434	7,398	23,140	309	1,891	00	200	19	22 P. M. Nelson, Princetonville.
	Tazewell.....	75	4	53	6	868	5,446	6,314	d	225	4,530	9,301	171	968	17	75	00	15 Henry M. Smith, Hopedale.
	Woodford.....	40	1	33	5	455	2,792	3,247	d	45	2,196	7,075	178	815	43	50	17	13 J. A. Simpson, Minonk.
																		J. M. McCulloch, Washburn.

DISTRICT.	SUNDAY-SCHOOLS.					MEMBERSHIP.				FINANCIAL.				TOWNSHIPS.			COUNTY PRESIDENTS.	STATISTICAL SECRETARIES.	
	Counties print- ed in small cap- itals.	Total in County.	Increase.	Open the year.	Teachers Meetings	Scholars.	Total.	Increase.	Average Attendance	School Popu- lation 6 & 21.	Received into Church.	Total Amount of Collections.	Amount Stated in Work.	In County.	Organized.	Conven- tions.			
8	Hancock.....	85 d	2	79	5	913	6,052	248	4,139	9,818	244	793 98	50 00	25	25	15	G. W. Thompson, Ferris.....	Mrs. Emma K. Powell, Bowen.	
	HANDERSON.....	33	1	31	4	354	2,806	28	1,552	3,073	175	568 01	30 00	8	8	10	Rev. J. A. Renwick, Biggsville.....	Mrs. H. N. Patterson, Okawaka.	
	McDonough.....	77 d	2	57	8	893	4,773	76	3,689	8,312	269	467 31	50 00	19	19	28	Ira Pillsbury, Macomb.....	Mrs. G. W. Stanley, Swan Creek.	
	Warren.....	49 d	2	41	8	597	5,058 d	98	3,162	6,095	187	1,161 42	100 00	15	15	7	F. S. Talbot, Alexis.....	H. R. Moffett, Monmouth.	
9	Adams.....	129 d	2	113	33	1,622	11,515	236	8,243	19,516	724	1,450 00	100 00	17	15	54	S. E. Hewes, Quincy.....	G. G. Blunt Quincy.	
	Brown.....	41	29	3	407	2,423	2,830	.....	1,821	4,012	88	383 80	60 00	9	9	14	T. E. Davis, Mount Station.....	Jos. A. Curry, Mt. Sterling.	
	Cass.....	41	29	3	400	2,696	3,096 d	128	2,150	4,935	94	340 21	40 00	13	13	40	W. S. Renick, Ashland.....	Philip Kuhl, Beardstown.	
	Pike.....	106	7	91	29	1,096	8,136	304	6,198	10,188	410	892 75	50 00	24	21	25	W. H. Peters, Summer Hill.....	Miss Lizzie E. Stone, Griggsville.	
10	Schuyler.....	60	49	4	489	2,800 d	2,800 d	235	2,339	5,095	95	298 56	60 00	13	13	13	E. N. Parker, Rushville.....	H. B. Roach, Rushville.	
	Calhoun.....	12 d	4	10	1	82	629	711 d	396	2,701	34	31 61	30 00	8	8	6	Mrs. O. L. Wood, Hamburg.....	E. A. Tharp, Kampsville.	
	Greene.....	54	1	46	8	552	4,073 d	288	2,627	8,216	143	378 21	40 00	13	11	12	Rev. G. D. McCulloch, Carrollton	C. S. Pinkerton, Berdan.	
	Jersey.....	40	27	3	401	2,668	3,069	.....	1,825	4,587	.....	.....	40 00	11	11	11	H. S. Daniels, Jerseyville.....	P. M. Hamilton, Jerseyville.	
11	Macapin.....	9 d	10	82	11	925	6,652 d	410	4,489	13,224	239	529 32	50 00	25	7	6	B. L. Carter, Girard.....	J. W. Carson, Carlinville.	
	MORGAN.....	79	7	66	14	987	8,081	65	5,317	10,053	279	1,773 09	150 00	13	13	14	W. P. Craig, Woodson.....	S. W. Nichols, Jacksonville.	
	Scott.....	28	2	19	4	224	1,739	27	1,136	3,109	34	139 40	100 00	13	13	1	W. S. Clark, Manchester.....	Norman Campbell, Merritt.	
	Christian.....	62 d	2	46	11	768	4,693	5,461 d	144	3,837	9,876	187	638 18	50 00	17	11	10	H. P. Hart, Bolivia.....	Miss Abbie Dean, Bolivia.
12	Logan.....	53 d	2	45	8	659	4,240	4,899	222	3,339	9,147	302	633 88	50 00	17	17	9	W. P. Wakeman, Lincoln.....	Mrs. Lilla A. Cook, Mason City.
	MASON.....	51	21	3	581	3,468	4,049	.....	2,631	5,270	230	425 88	50 00	13	13	31	J. L. Hastings, Mason City.....	Mrs. Joel Clark, Peetersburg.	
	MENARD.....	51	6	31	6	493	3,016	192	2,971	4,106	135	307 61	35 00	9	9	11	David Zeigler, Greenview.....	Mrs. Joel Clark, Fish, Hillsboro.	
	Montgomery.....	79	64	7	844	5,715	6,559	.....	4,460	10,609	209	203 72	100 00	17	16	8	Arthur Ware, Butler.....	G. B. Hemenway, Springfield.	
13	Sangamon.....	113	6	77	10	1,146	8,652	9,798	5,930	19,158	409	1,400 99	60 00	23	13	15	M. F. Kirkpatrick, Farmer City	F. J. Fackrell, Clinton.	
	De Witt.....	49	2	36	10	551	3,264	64	2,422	5,237	66	301 68	60 00	13	13	15	M. F. Kirkpatrick, Farmer City	F. J. Fackrell, Clinton.	
	Macon.....	77 d	3	29	7	1,078	8,181	154	5,554	11,862	230	928 38	100 00	17	17	25	J. R. Gorin, Decatur.....	G. T. Tucker, Decatur.	
	Montrie.....	47	2	29	7	432	3,039 d	135	2,195	4,851	142	110 04	50 00	8	8	8	A. Steele, Sullivan.....	Eli N. Ritchie, Atwood.	
14	PIATT.....	54	4	5	745	3,695	4,440	349	3,013	5,476	285	494 77	100 00	8	8	10	M. N. Mikels, Cerro Gordo....	Ida Frydenger, Cerro Gordo.	
	SHELBY.....	101	2	80	9	1,050	6,950	8,400	343	5,419	290	788 75	70 00	21	21	25	T. C. Eller, Tower Hill.....	J. D. Miller, Shelbyville.	
	Champaign.....	110 d	9	101	19	1,340	8,667	10,007	177	3,541	614	1,403 13	100 00	28	28	30	W. H. Coffman, Champaign....	John Beardsley, Champaign.	
	Clark.....	72 d	3	53	2	717	3,945	4,662 d	68	7,708	292	411 37	40 00	15	13	24	J. W. Rowe, Martinsville.....	Prof. L. S. Kilborn, Marshall.	
15	Coles.....	80 d	5	50	20	789	5,480	6,269 d	213	4,954	8,586	210	436 78	50 00	12	12	21	D. H. Davis, Loxa.....	O. L. Minter, Ashmore.
	CUMBERLAND.....	57	1	32	8	569	3,423	3,992	37	5,589	86	65 62	30 00	8	8	8	R. C. Willis, Toledo.....	Frank M. Swengel, Neoga.	
	DOUGLAS.....	65	1	52	15	757	4,410	5,107	4	3,619	243	396 81	50 00	9	9	22	Geo. C. Jeffers, Camargo.....	J. L. Hughes, Newman.	
	EDGAR.....	80	8	60	7	891	4,726	5,617	209	8,153	568	451 79	100 00	15	15	15	G. W. Miller, Paris.....	Mrs. Jennie Aterburn, Kansas.	
16	Vermilion.....	136	3	112	20	1,487	9,575	11,062 d	310	6,786	1,153 03	75 00	15	15	15	James Current, Fairmount.....	Miss Olive Newlin, Danville.		
	ORAWFORD.....	66	10	46	3	749	4,282	5,031	3,384	6,073	233	316 60	75 00	8	8	26	Wm. McKamy, Duaneville.....	A. R. Short, Robinson.	
	Effingham.....	50	5	35	5	556	3,199	3,755	3,200	6,895	50	16 31	40 00	15	13	7	Jas. H. Loy, Effingham.....	Miss Susie Smith, Ohio.	
	+Fayette.....	95	50	25	779	5,506	6,285	.....	3,706	8,140	.....	25 00	10	10	9	T. N. Lakin, Vandalia.....	Ira McCollum, St. Elmo.		
17	+Jasper.....	41	23	.....	386	2,316	2,702	.....	2,111	6,767	.....	25 00	10	9	.....	Hale Johnson, Newton.....	Mrs. A. K. Watt, Newton.		

15	Clay.....	56	14	30	6	543	2,265	2,808	2,521	5,947	96	94 06	20 00	12	10	9 Prof. J. T. Campbell, Louisville.	J. F. Maxwell, Flora.	
	Lawrence. ....	53	d 1	46	1	553	3,124	3,677	2,468	5,210	218	183 54	50 00	9	9	8 H. W. Bunn, Bridgeport.....	James Eaton, Bridgeport.	
	Marion.....	92	4	81	20	886	7,643	8,529	5,076	8,875	196	502 00	30 00	16	15	13 W. J. Tweed, Iuka.....	J. S. Knisely, Omega.	
	*Richland.....	67	1	62	4	679	9,891	4,510	2,779	5,485	233	424 39	30 00	9		11 J. F. Perry, Calhoun.....	Mrs. M. A. Gladish, Olney.	
16	Bond.....	54	...	40	2	432	2,893	3,335	2,077	5,026	68	194 66	45 00	9	9	14 H. M. Ferguson, Reno.....	J. S. Bradford, Greenville.	
	Clinton.....	30	5	17	2	322	1,349	1,671	1,074	6,031	50	108 70	25 00	13	13	4 O. O. Drayton, Trenton.....	Laura E. Pracher, Huey.	
	Madison.....	100	...	98	60	1,221	8,531	9,742	6,383	17,432	327	1,150 00	60 00	23	15	10 Rev. A. Hunter, Liberty Prairie.	J. G. Reynolds, Edwardsville.	
	Monroe.....	d 2	2	2	2	782	6,031	6,843	4,405	4,750	21	20 96	25 00	10	...	T. D. Hersey, Renault.....	Miss Delia Brey, Waterloo.	
17	St. Clair.....	69	2	64	19	782	6,031	6,843	4,405	4,750	21	20 96	25 00	10	...	10 J. S. Landers, Mascoutah.....	E. E. Exter, Belleville.	
	*Washington...	46	...	24	3	339	4,412	4,811	3,001	7,411	162	216 63	20 00	16	11	9 Rev. D. M. Crow, Ashley.....		
	*Franklin...	53	...	24	...	273	2,505	2,778	1,749	6,173	...	...	10 00	12	12	J. E. Reed, Thompsonville.....	M. G. McCreery, Thompsonville.	
	JACKSON.....	77	9	56	...	727	4,708	5,435	3,662	9,805	394	487 58	50 00	15	15	20 Dr. G. W. Ensminger, Carbondale	H. H. Burr, Murphysboro.	
18	Jefferson...	60	d 7	34	3	443	3,359	3,802	2,625	8,716	75	271 53	40 00	16	16	16 D. B. Goodrich, Mt. Vernon.....	S. T. Maxey, Mt. Vernon.	
	*Perry.....	50	12	28	2	405	3,004	3,412	2,197	5,767	124	104 78	50 00	8	8	17 Chas. Vehlring, St. Johns.....	Mrs. J. C. West, Tamaroa.	
	*Randolph...	49	...	42	7	477	3,539	4,016	2,364	8,397	...	...	25 00	19	15	R. H. Gault, Sparta.....	J. R. McDroy, Sparta.	
	*Williamson...	93	...	36	6	660	4,980	5,640	3,560	8,605	7	37 41	25 00	16	16	2 Jas. Watson, Great Springs.....	Ed. Simpson, Great Springs.	
19	Edwards.....	37	...	33	7	414	2,917	3,331	1,950	3,402	125	314 31	50 00	7	7	6 E. E. Bright, Albion.....	James G. Curtis, Albion.	
	*Hamilton...	59	...	30	4	400	3,430	3,830	2,680	6,591	...	...	20 00	9	9	A. M. Wilson, McLeansboro.....	Mrs. M. Freeman, McLeansboro.	
	*Wabash.....	38	...	34	8	433	2,678	3,111	1,971	3,938	...	...	10 00	8	7	3 J. P. McNair, Friendsville.....	F. W. Curtis, Mt. Carmel.	
	*Wayne.....	85	6	59	16	808	4,748	5,556	2,000	4,126	...	...	50 00	17	16	9 L. D. Barth, Enterprise.....	John Keen, Fairfield.	
20	*White.....	64	1	48	6	538	4,945	5,483	3,560	8,686	121	125 13	50 00	10	10	11 J. E. Willis, Enfield.....	J. J. Adams, Brownsville.	
	Gallatin.....	29	d 1	18	3	200	1,689	1,889	317	1,311	5,007	42	189 73	25 00	11	2	2 John McGehee, Shawneetown.....	Rev. J. G. Tucker, Shawneetown.
	*Hardin.....	26	...	6	4	165	1,420	1,585	1,070	2,618	...	...	10 00	6	6	W. J. Ferrell, Karber's Ridge.....	A. J. Shell, Karber's Ridge.	
	*Pope.....	52	...	21	5	300	2,200	2,500	1,301	5,294	...	...	20 00	13	11	11 Harrington, Glanahan, Golconda	D. G. Thompson, Golconda.	
21	*Saline.....	44	2	27	4	275	1,750	2,025	1,301	6,339	41	42 66	15 00	13	2	2 S. Breed, Carrier Mills.....	D. N. Anderson, Harrisburg.	
	Alexander.....	31	2	26	5	295	2,307	2,602	1,932	5,432	135	228 49	20 00	7	...	H. B. Davidson, Cairo.....	Miss N. J. McKee, Cairo.	
	*Johnson...	43	...	25	4	321	2,701	3,032	1,960	5,757	...	...	20 00	9	9	10 J. C. Carter, Belknap.....	Miss N. Covington, Vienna.	
	*Massac.....	49	...	30	7	383	3,522	3,905	2,343	4,011	134	111 07	50 00	10	10	10 Wm. Martin, Metropolis.....	A. G. Lentz, Ulin.	
22	*Pulaski...	43	...	34	3	324	2,118	2,442	1,638	4,446	86	28 19	20 00	9	9	11 W. E. Gould, Villa Ridge.....	Miss Mary A. Feely, Anna.	
	*Union.....	53	...	37	7	610	3,062	3,672	2,515	7,090	95	56 00	25 00	13	...	1 S. A. D. Rogers, Anna.....		

# RECAPITULATION.

\*Incomplete Report.  
 †Not Reported.

Total in State.	New Reports.	BANKS.	COUNTIES.	SUNDAY-SCHOOLS.				MEMBERSHIP.				School Popu-lation in 1892.	Received into the Church.	Total Amount of Missionary Collections.	TOWNSHIPS.	
				Increase.	Open all the year.	Teachers.	Officers and Teachers.	Scholars.	Total Mem-ber-ship.	Increase.	Average Attendance				Total in State.	Total Organized.
102	104	91	19	114	5,838	1,113	86,186	619,872	706,058	11,456	466,229	1,221,832	23,934	282,032 85	1,571	1,332

## RECAPITULATION BY DISTRICTS.

District.	No. of Counties in Dist.	Co. Conventions held.	No. of New Reports.	Total No. Schools in Counties.	Increase or Decrease.	Officers and Teachers.	Total Scholars.	Total Membership.	Increase or Decrease.	Average Attendance.	Received into Church from S. S.	Total Amount of Missionary Collections.	No. of Townships.	Tp. Conventions held.
1	5	6	5	1,137	25	10,818	175,237	195,055	5,236	132,918	6,461	32,373 96	93	88
2	6	7	6	340	7	4,642	32,174	36,816	d 1	23,911	1,049	5,474 66	84	47
3	6	6	6	411	3	4,866	29,208	34,164	d 485	22,344	1,007	4,425 93	124	90
4	5	4	4	354	18	3,632	26,217	29,849	696	19,237	840	3,177 70	84	37
5	4	4	3	247	d 7	2,949	19,037	21,986	d 1,006	14,027	670	1,850 68	78	46
6	5	5	5	414	d 10	4,793	32,758	37,551	338	24,775	1,897	4,666 50	114	119
7	4	4	4	340	8	3,906	28,011	31,917	164	20,522	935	4,188 74	81	72
8	4	4	4	244	d 5	2,687	17,740	20,427	d 394	12,542	875	2,980 72	67	60
9	5	5	5	377	7	4,014	27,125	31,139	177	20,751	1,411	3,365 32	76	146
10	6	6	6	307	d 4	3,171	21,154	24,325	d 787	15,781	729	2,851 63	83	50
11	6	6	6	408	8	4,491	29,784	34,275	1,488	22,468	1,472	3,640 26	96	99
12	5	5	5	328	7	3,856	23,611	27,467	647	18,633	1,013	2,623 62	67	83
13	7	8	7	600	d 5	6,550	40,226	46,776	d 155	30,407	2,176	4,378 53	102	134
14	4	4	2	252	15	2,470	15,303	17,773	778	12,301	333	332 91	52	42
15	4	4	4	269	18	2,661	16,863	19,524	2,359	12,844	743	1,203 99	46	41
16	6	5	6	306	5	3,226	23,752	26,978	1,369	17,340	940	2,467 41	96	47
17	6	7	4	382	14	2,988	22,095	25,083	390	16,157	600	901 30	86	55
18	5	5	3	283	7	2,593	18,718	21,311	1,079	14,161	246	439 44	51	29
19	4	4	3	151	1	940	7,059	7,999	d 665	4,982	83	265 39	43	15
20	5	5	4	219	2	1,933	13,710	15,643	228	10,128	450	423 66	48	32
Total.	102	104	91	7,369	114	86,186	619,872	706,058	11,456	466,229	23,934	82,032 35	1,571	1,332

B. F. JACOBS: I wish very much to say a word concerning the International Lessons. You are aware that great interest centered in that discussion at St. Louis. The Primary Teachers' Union unanimously supported the committee, and the convention, with a very few dissenting voices, supported the committee, and the World's convention without dissent supported the committee. Nevertheless, as I tried to tell you in the Executive Committee's Report, since those conventions we have had three meetings of the Lesson Committee. We had a meeting in St. Louis first, with seven members of the American Lesson Committee and three members of the foreign or London Committee. After an interchange of views, a meeting of the American Committee was called for Boston last fall, and twenty-five hundred workers in Boston and vicinity bought tickets to attend a Sunday-school meeting in the largest auditorium we could get in the city of Boston to hear what was to be said on this subject. In March three thousand people went into the great temple in Philadelphia to hear what was to be said on this subject. Notwithstanding the action of the St. Louis Committee, at the Boston meeting of the committee invitations were sent to the International Primary Teachers' Union and the publishers of all the lesson helps that are written on the International Lessons, and the American Institute of Sacred Literature and the London Committee and some others to send representatives to meet us in the city of Philadelphia in conference to know what changes, if any, were desired in the lesson system. All these different organizations I have mentioned sent representatives, and following that conference the Lesson Committee decided that in addition to the lessons they are selecting and will continue, God willing, to select, beginning with 1896—we could not begin before for the lessons for 1895 had been selected—but beginning with the year 1896 we would select a primary course separate from the other course. (Applause.) We are not to abandon the other course, but are simply to have the other and the primary, so that those who wish may have a separate

primary course, and those who prefer may have one lesson for the whole school. The Lesson Committee at no time have been unwilling to grant this, if it was desired. I speak as a member of the committee and by permission when I say that there is not a man on the committee but wishes humbly and fully to obey God as his voice is expressed through the Sunday-school workers of the United States. We have no other thought. We are your servants for Jesus' sake and no other thought have we than to follow His will. We were not, however, disposed to be driven, but when it became manifest that it was the desire of a very large number that a separate course should be provided, we very gladly responded and appointed a sub-committee to prepare that course. This course will begin with 1896 and end with 1899 and that will end the term of service of the present Lesson Committee. It may be divided into two year courses for the primary department, or the entire course may be six years and the primary course three years and then repeat, while the others go over a portion of the Scriptures which the primary department is not so well fitted to go over.

MR. EXTER: When will that primary selection begin?

B. F. JACOBS: With 1896. Beginning with July of the present year, for one entire year the whole course of the lessons is on the life of Christ, and I think it will fit the primary department.

An anxious brother: On separate sheets or on the same sheet?

B. F. JACOBS: We have nothing to do with sheets, blankets, bolsters, or pillow cases. (Laughter.) To make it plain to you, the Lesson Committee never has and does not intend to do anything but select the passages of Scripture. We print nothing, publish nothing, buy nothing and sell nothing; that is the work of the denominational or undenominational publishers. Our business is to make the selections of Scripture; so we will select one series of lessons for the whole school, and a separate series for the primary department. The publishers will put them upon sheets or in books or whatever form they see fit. We have nothing to do with publishing. Our term of service beginning January, 1894, for six years, ends of course December, 1899. Having selected the course for 1894 and 1895 we will continue to select for the remaining four years. I am only guessing at what may be done in the future when I say that the course may be six years and the primary courses three; but as we go on we will get light and have all the help we need, no doubt.

PROF. HAMILL: Will there be an effort made to have the courses coincide at certain points?

B. F. JACOBS: It is hard to tell. Although it is my firm belief that this Book is one from beginning to end and it is very hard to get courses that do not coincide, at the same time it is hard to tell in advance. We suppose the primary course will be selected with a view to the primary department and from the whole book largely, including those portions of the Old Testament which are so admirably adapted to a primary course, and in a parenthesis I want to ask in the name of the Lord and of the children and of the country if anything could have been more suitable, timely and helpful than the lessons on the life of Joseph at this hour in this country? (Applause.) If our boys and girls do not need to study the life of Joseph then I am mistaken, that's all! If they do not need to study the life of Moses, I am

mistaken! I will say that the primary course will probably be selected with a view to doing the best thing for the primary department, the other course doing the best for the whole school. Doubtless they will coincide, but I cannot say that an attempt will be made to have them coincide.

We are going to hear the treasurer's report soon. Owing to the inability of some to pay the pledges—I say “inability,” I am not willing to admit that there is a county organization in Illinois that cannot pay its pledges. Good men and women have suffered financially in these last two or three years. When you find that there is a shrinkage and you have not enough to pay all the bills, just remember that there is not a business in the United States, railroad-ing, banking, manufacturing or merchandising which will present any better showing than the work of the State Sunday-school Association, and as an indication of the wisdom of the executive committee in their plans, I say to you that we have done remarkably well to have paid so great a percentage in such a year as this, and we ought to be greatly encouraged. Be careful of criticism! If we have a basketful of it, throw it out and bring in a basketful of thanksgiving to God for what has been done. If we were thankful enough to Him for what He has done, He might do a great deal more for us. We have not exhausted Him by a great deal!

The treasurer, Mr. R. W. Hare, being called on presented the following report :

**MR. PRESIDENT AND FELLOW WORKERS :** In presenting this my eighth annual report to the Thirty-sixth Annual Convention of our State Sunday-school Association, I desire to thank the many county treasurers who have responded so generously to our appeal, and to whom we are indebted for whatever of favorable financial showing I am permitted to make.

This has been a year of business depression and reduced incomes. Our State finances have suffered on account of the hard times. Some counties and a few individuals have found it simply impossible to meet their obligations. I have tried to the best of my ability to pay our workers promptly, either by borrowing or advancing the funds when our receipts were insufficient to pay our debts. A number of self-sacrificing county treasurers have at times come to our rescue and advanced from their own purses their county pledges, and others, learning our needs only regretted that they were not able to imitate, in this particular, their more fortunate brethren. We need for our new year

1st. Three members of our Executive Committee to give special study and attention to the matters of finance.

2nd. A Financial Secretary who can supplement the amounts paid through our county associations, by securing personal subscriptions to make up the required amount.

3rd. A financial plan by which the State Treasurer will receive the total amount pledged and subscribed in equal monthly installments, so he will have sufficient funds at his command to enable him to pay salaries to workers promptly at the close of each month.

One thousand dollars per month or twelve thousand dollars a year could be judiciously spent in the work of our Association in this State, in order that our workers may carry out our Master's command, "Go ye into all the world and preach the Gospel to every creature." May Illinois be covered with our missionaries and workers this year in obedience to the Divine command.

My report is as follows :

## TREASURER'S REPORT.

R. W. HARE, *Treasurer, in account with* ILLINOIS STATE S. S. ASSOCIATION.

		PLEGDED.	PAID.	
1 DIST.	*Cook County.....	1800 00	1906 00	
	B. F. Jacobs.....	300 00	300 00	
	W. B. Jacobs.....	100 00	100 00	
	W. C. Pearce.....	25 00	45 00	
	G. W. Barnett.....	50 00	25 00	
	Mrs. W. C. Pearce.....	10 00	10 00	
	Miss Mary I. Bragg.....	10 00	20 00	
	Miss Annie Culton.....	10 00	10 00	
	Burr Mission S. S.....	10 00	10 00	
	Miss Mabel Hall.....	5 00	5 00	
	J. J. Bateson.....	5 00	5 00	
			<hr/>	2436 00
	*Du Page County.....	50 00	55 00	
	Mrs. Edith Burnham.....	10 00	10 00	
			<hr/>	65 00
	*Grundy County.....	55 00	55 00	55 00
	Lake County.....	100 00	100 00	
	C. W. Hudson.....	5 00	5 00	
	Mrs. J. N. Simpson's class.....		2 00	107 00
			<hr/>	
	Will County.....	75 00	75 00	75 00
			<hr/>	2738 00
2 DIST.	†Boone County.....	50 00	50 00	50 00
	De Kalb County.....	50 00	50 00	
	Frank Mosher.....		10 00	
			<hr/>	60 00
	Kane County.....	100 00	100 00	
	Mrs. Thornton Eaton.....	50	50	
			<hr/>	100 50
	Kendall County.....	50 00	50 00	50 00
	McHenry County.....	50 00	50 00	
	J. H. Gilman.....	4 00	4 00	
			<hr/>	54 00
	Winnebago County.....	150 00	150 00	
	F. J. Herrick.....	1 00	1 00	
			<hr/>	151 00
			<hr/>	465 50
3 DIST	Carroll County.....	40 00	40 00	40 00
	Jo Daviess.....	30 00	30 00	30 00
	Lee County.....	75 00	75 00	75 00
	Ogle County.....	90 00	90 00	
	James D. White.....	10 00	10 00	
			<hr/>	100 00
	†Stephenson County.....	60 00	35 00	35 00
	*Whiteside County.....	125 00	135 00	
	Rev. David Costelow.....	1 00	1 00	
			<hr/>	136 00
			<hr/>	416 00

4 DIST.	†Henry County.....	100 00	50 00	
	H. T. Lay.....	100 00	100 00	
	Rev. H. Moser.....	1 00	1 00	
			<hr/>	151 00
	†Knox County.....	60 00	50 00	50 00
	*Mercer County.....	60 00	73 50	
	Miss Deborah P. Cummins.....	1 00	1 00	
			<hr/>	74 50
	†Rock Island County.....	75 00	55 00	
	Rev. H. C. Marshall.....	5 00		
5 DIST.	Mrs. H. C. Marshall.....	5 00		
			<hr/>	55 00
	Stark County.....	40 00	40 00	40 00
			<hr/>	370 50
	*Bureau County.....	25 00	25 00	25 00
	La Salle County.....	100 00	100 00	100 00
	†Marshall County.....	30 00	30 00	30 00
	Putnam County.....	10 00	10 00	10 00
			<hr/>	165 00
6 DIST.	†Ford County.....	75 00	50 00	50 00
	Iroquois County.....	75 00	75 00	75 00
	*Kankakee County.....	55 00	65 00	
	Leggstown Union S. S. ....	5 00	5 00	
			<hr/>	70 00
	Livingston County.....	100 00	100 00	
	Mrs. Geo. B. Gray.....	5 00	5 00	
			<hr/>	105 00
	McLean County.....	150 00	150 00	
	Knox P. Taylor.....	10 00	10 00	
7 DIST.			<hr/>	160 00
				460 00
	Fulton County.....	100 00	100 00	100 00
	Peoria County.....	200 00	200 00	200 00
	Felix Hart.....	5 00		
	*Tazewell County.....	75 00	75 00	75 00
	*Woodford County.....	50 00	50 00	50 00
			<hr/>	425 00
8 DIST.	†Hancock County.....	50 00	50 00	
	Mr. and Mrs. Robt. E. Hall.....	25 00	25 00	
	F. A. McGaw.....	5 00	5 00	
	F. M. Cutler.....	1 00	1 00	
			<hr/>	81 00
	*Henderson County.....	30 00	30 00	30 00
	*McDonough County (1893-1894)....	50 00	90 00	
	Miss Mary Edie.....	5 00	5 00	
	Mrs. C. A. Stanley.....	1 00	1 00	
			<hr/>	96 00
9 DIST.	†Warren County.....	100 00	84 50	
	Walter Cochran.....	1 00	1 00	85 50
			<hr/>	292 50
	Adams County.....	100 00	100 00	
	David Warner.....	5 00		
	H. B. Wheeler.....	2 00	2 00	
	Rev. James Thomas.....	2 00		
	L. M. Prevost.....	1 00	1 00	
	Jordan Chavis.....	1 00		
	Rev. Wm Schutz.....	1 00	1 00	
	Maria Odell.....	1 00		
	Lucy D. Moore.....	1 00	1 00	
	Mrs. S. K. Viking.....	1 00	1 00	
	E. H. Dudley.....	1 00	1 00	
	Mrs. A. M. Bradney.....	1 00	1 00	
			<hr/>	108 00



†Brown County.....		60 00	60 00	
R. E. Reid.....		2 00	2 00	
Frances Neeland.....		1 00	1 00	
W. F. Holtkamp.....		1 00	1 00	
E. B. Dearborn.....		1 00	1 00	
Mrs. Geo. Turner.....		1 00	1 00	
				66 00
*Cass County.....		40 00	72 50	
W. S. Rearick.....		10 00	10 00	
Philip Kuhl.....			10 00	
				92 50
Pike County.....		50 00	50 00	
W. Brownell... ..		1 00	1 00	
				51 00
*Schuyler County.....		60 00	62 41	
R. H. Griffith.....		10 00	10 00	
Rev. I. A. Haun.....		5 00		
				72 41
				389 91
10 DIST.	*Calhoun County.....	30 00	30 00	30 00
	†Green County.....	40 00	40 00	
	U. S. Pinkerton.....	5 00	5 00	
	Hattie Griswold.....	1 00	1 00	
	Mamie Griswold.....	1 00	1 00	
				47 00
	*Jersey County.....	40 00	40 00	40 00
	*Macoupin County.....	50 00	53 00	53 00
	*Morgan County.....	150 00	175 00	
	Rev. H. M. Hamill.....	50 00	50 00	
	W. F. Brown.....	5 00	5 00	
	Mrs. Nellie D. Brown... ..	5 00		
	Mrs. Ellen Campbell.....	5 00	1 00	
	Scott County.....	10 00		
				231 00
				401 00
11 DIST.	Christian County.....	50 00	50 00	
	Rev. D. N. Frantz.....	5 00	5 00	
	Maggie Dean.....	5 00	5 00	
	Abbie D. Dean.....	2 00	2 00	
				62 00
	*Logan County.....	50 00	50 00	50 00
	*Mason County.....	50 00	60 00	
	Thos. E. Eaton.....	5 00	5 00	
				65 00
	Menard County.....	35 00	35 00	
	David Ziegler.....	10 00	10 00	
	Mrs. Mary F. Hurst.....	5 00	5 00	
	Mrs. Joel Clark.....	1 00	1 00	
	C. E. Smoots.....	1 00	1 00	
				52 00
12 DIST.	Montgomery County.....	100 00	100 00	100 00
	C. H. Root.....	1 00		
	*Sangamon County.....	60 00	110 00	110 00
				429 00
12 DIST.	De Witt County.....	60 00	60 00	
	W. B. Rundle.....	25 00	25 00	
	Nellie P. Rundle.....	10 00	10 00	
	Wm. Armstrong.....	10 00	10 00	
	Rev. Wm. A. Hunter.... .	5 00	5 00	
	Presby. S. S. Clinton.....		10 00	
				120 00
	*Macon County.....	100 00	100 00	100 00

## ILLINOIS STATE SUNDAY SCHOOL CONVENTION.

	*Moultrie County.....	50 00	50 00		
	Eli N. Richey.....	2 00	2 00		
	W. M. Steele.....		5 00		
				57 00	
	Piatt County.....	100 00	100 00	100 00	
	*Shelby County.....	70 00	80 00		
	P. P. Laughlin.....	5 00	5 00		
	Miss Mary E. Cruik.....	1 00	1 00		
				86 00	
					463 00
13 Dist.	*Champaign County.....	100 00	120 00		
	Frank Wilcox.....	10 00	10 00		
	John Beardsley.....	1 00	1 00		
				131 00	
	Clark County.....	40 00	40 00		
	J. D. R. Brown.....	2 50	2 50		
				42 50	
	Coles County.....	50 00	50 00		
	J. H. Bush.....	5 00	5 00		
				55 00	
	Cumberland County.....	30 00	30 00	30 00	
	Douglas County.....	40 00	50 00		
	Annie Chandler.....	5 00	5 00		
	Ella Stevenson.....	1 00	1 00		
				56 00	
	*Edgar County.....	100 00	100 00		
	Mrs. L. C. Clark.....	5 00	5 00		
	Geo. R. Risser.....	5 00	7 00		
	Frank S. McKee.....	5 00			
	Thomas J. Reed.....	2 00	2 00		
	Mrs. Jennie Arterburn.....	1 00	1 00		
	G. W. Miller.....		10 00		
				125 00	
	Vermilion County.....	75 00	75 00		
	C. M. Cordell.....	25 00	25 00		
				100 00	
					539 50
14 Dist.	*Crawford County.....	75 00	75 00	75 00	
	*Effingham County.....	40 00	39 00	39 00	
	†Fayette County.....	25 00	10 00		
	W. L. Cunningham.....	1 00	1 00		
				11 00	
	†Jasper County.....	25 00	8 00	8 00	
					133 00
15 Dist.	*Clay County.....	10 00	20 00	20 00	
	*Lawrence County.....	50 00	44 00	44 00	
	*Marion County.....	40 00	40 00	40 00	
	†Richland County.....	40 00	10 90	10 90	
					114 90
16 Dist.	*Bond County.....	45 00	70 00		
	J. S. Rogier.....	2 00	2 00		
	Mabel McCracken.....	1 00	1 00		
	Jessie Gwyn.....	1 00	1 00		
				74 00	
	*Clinton County.....	25 00	25 00	25 00	
	†Madison County.....	50 00	57 61	57 61	
	†Monroe County.....	25 00	22 25	22 25	
	St. Clair County.....	50 00	50 00		
	E. E. Exter.....	1 00	1 00		
	Effie C. Frank.....	1 00	1 00		
				52 00	
	*Washington County.....	20 00	3 00	3 00	
					233 86

17 DIST.	Franklin County.....	10 00			
	Jackson County.....	50 00	50 00	50 00	
	*Jefferson County.....	40 00	33 36	33 36	
	Perry County.....	50 00	50 00		
	Mrs. J. C. West.....	5 00	5 00		
	Mr. and Mrs. Townsend Blanchard..		5 00		
	Chas. Yehling.....	1 00	1 00		
				61 00	
	Randolph County.....	25 00	25 00	25 00	
	Williamson County.....	25 00			
					169 36
18 DIST.	*Edwards County.....	50 00	50 00		
	Rev. Wm. Curtis.....	5 00	5 00		
				55 00	
	*Hamilton County.....	25 00	25 00	25 00	
	†Wabash County.....	25 00			
	†Wayne County.....	50 00	9 00	9 00	
	†White County.....	50 00			
					89 00
19 DIST.	Gallatin County.....	25 00	25 00	25 00	
	Hardin County.....	10 00			
	†Pope County.....	20 00			
	Saline County.....	15 00			
					25 00
20 DIST.	Alexander County.....	20 00	20 00	20 00	
	†Johnson County.....	20 00			
	Massac County.....	50 00	50 00	50 00	
	*Pulaski County.....	20 00	20 00	20 00	
	†Union County.....	25 00			
	J. B. B. Broadway...		5 00	5 00	
					95 00
Total from 93 Counties, and Individuals.....					8,425 03

\* More than last year.

† Less than last year.

## MISCELLANEOUS RECEIPTS.

To Balance on hand.....		30 46
Collection Quincy.....	21 27	
Profit on Normal Books.....	275 70	
Ohio State Sunday School Association.....	85 50	
Kentucky Sunday School Association.....	30 00	
Ontario Sunday School Association.....	30 00	
Missouri Christian Sunday School Association.....	25 00	
(For services Prof. H. M. Hamill.)		
Cyrus H. McCormick.....	50 00	
Normal Park Baptist S. S.....	5 00	
Cash.....	50	
D. Wood.....	50	
Cash.....	1 00	
Cash.....	20	
Alton Baptist Sunday School.....	5 06	
Miss Annie Felt.....	1 00	
L. M. Leavitt.....	1 00	
Cash.....	1 00	
Mr. Samuel.....	1 00	
U. P. Church Sunday School Oakdale.....	4 93	
Union Sunday School Ashgrove.....	3 13	
Marengo Baptist Sunday School.....	5 62	
Berrien Co. (Mich) Sunday School Asso. for W. C. Pearce..	10 00	
Mrs. S. T. Hurst.....	1 00	
Balance on State Report.....	14 21	

Collection Shawneetown Normal Institute.....	3 40
Collection Peoria .....	100 96
	<hr/>
	676 98
Total from 93 Counties and Individuals .....	8,425 03
	<hr/>
Total Receipts from all sources .....	9,102 01
Bills Payable.....	500 00
	<hr/>
Total.....	\$9,602 01

*Uncollected Pledges.*

Counties.....	433 49
Individuals.....	64 00
	<hr/>
Total .....	497 49

## DISBURSEMENTS.

Expenses Quincy Convention, (including State Report)....	439 64
Office Rent.....	300 00
International Sunday School Association.....	750 00
Typewriter.....	30 00
Postage, Interest, Exchange, Stationery.....	163 18
Expenses Peoria Convention.....	11 00
Printing .....	81 10
Salaries and Expenses of State Workers.....	7,698 96
	<hr/>
Total Disbursements .....	9,473 88
Balance on Hand....	128 13
	<hr/>
Total.....	9,602 01

Respectfully submitted,

CHICAGO, May 15th, 1894.

R. W. HARE, *Treasurer.*

After the reading of the Treasurer's Report, the following pledges were received to cover the deficit.

(We omit all pledges which were paid before the Treasurer's books for the old year were balanced, as they are included in the foregoing report.)

## PLEDGES FOR DEFICIT.

B. F. Jacobs.....	\$ 50 00	Texas Tp., De Witt Co., Mrs.	
De Witt Co., per W. B. Rundle	25 00	Samuel Wade.....	5 00
H. M. Hamill.....	25 00	Carroll County.....	5 00
H. T. Lay.....	25 00	I. M. Philips, Sterling, Ill.....	10 00
H. Augustine, McLean County.	20 00	Logan Co., per W. P. Wakeman.	10 00
Kane Co., per Rev. G. H. Smith	25 00	Ogle Co., per M. J. West.....	10 00
T. J. Bolger, Cook County....	25 00	Mrs. Mary Eldred, personal....	5 00
Macon Co., per J. R. Gorin....	25 00	Schuyler Co., per R. H. Griffith	10 00
Edgar Co., per G. W. Miller...	25 00	Iroquois County .....	10 00
Winnebago Co., per C. A. Chase	25 00	Baptist S. S., Clinton.....	5 00
W. S. Pearick, personal.....	10 00	Presbyterian S. S., Shelbyville.	5 00
Kendall County.....	10 00	Montgomery County.....	10 00
Whiteside Co., per J. P. Over-		Lake Co., per C. W. Hudson...	5 00
holser .....	10 00	Hancock Co., per C. W. Thorn-	
La Salle Co., per C. T. Franks.	10 00	ton.....	10 00
Madison Co., per J. G. Reynolds	5 00	H. P. Hart, Christian County..	5 00

Stark Co., per. F. E. Sanders..	5 00	Peoria County, per Mrs. Wm. Reynolds.....	10 00
Chas. A. Edgar.....	10 00	G. L. Vance, Will County.....	2 00
Geo. F. Swift, Stephenson Co..	5 00	Miss Cruik, Shelby County.....	1 00
Chas. A. Richter .....	10 00	Scott County.....	5 00
Woodford County, per H. S. Reynolds.....	10 00		

## COUNTY PLEDGES FOR 1894-95.

Cook .....	\$2,000 00	Logan.....	50 00
Du Page.....	40 00	Mason.....	50 00
Grundy .....	50 00	Menard.....	40 00
Lake.....	100 00	Montgomery.....	100 00
Will. . . . .	75 00	Sangamon.....	75 00
Boone.....	50 00	De Witt.....	75 00
De Kalb .....	50 00	Macon. . . . .	100 00
Kane.....	100 00	Moultrie.....	50 00
Kendall .....	50 00	Piatt.....	100 00
McHenry.....	50 00	Shelby.....	70 00
Winnebago.....	150 00	Champaign.....	100 00
Carroll.....	40 00	Clark.....	40 00
*Jo Daviess.....	30 00	*Coles.....	50 00
Lee.....	75 00	Cumberland .....	30 00
Ogle.....	90 00	Douglas.....	50 00
*Stephenson .....	60 00	Edgar.....	100 00
Whiteside.....	125 00	Vermilion .....	100 00
Henry.....	100 00	Crawford .....	75 00
Knox.....	50 00	Effingham.....	40 00
Mercer.....	60 00	*Fayette.....	25 00
Rock Island .....	80 00	*Jasper.....	20 00
Stark.....	50 00	*Clay .....	20 00
Bureau.....	25 00	*Lawrence.....	25 00
La Salle .....	100 00	Marion.....	50 00
Marshall.....	30 00	*Richland .....	25 00
*Putnam.....	10 00	Bond .....	50 00
Ford.....	50 00	Clinton .....	25 00
Iroquois.....	80 00	Madison.....	50 00
Kankakee.....	55 00	*Monroe.....	20 00
Livingston.....	110 00	St. Clair.....	50 00
McLean .....	150 00	*Washington .....	20 00
Fulton.....	100 00	*Franklin.....	10 00
Peoria.....	200 00	Jackson.....	50 00
Tazewell.....	80 00	*Jefferson .....	40 00
Woodford.....	40 00	Perry.....	25 00
Hancock.....	50 00	*Randolph.....	25 00
Henderson.....	40 00	*Williamson.....	25 00
McDonough.....	75 00	Edwards.....	25 00
Warren .....	50 00	*Hamilton.....	25 00
Adams.....	100 00	*Wabash.....	15 00
Brown.....	60 00	*Wayne.....	25 00
Cass.....	50 00	*White.....	25 00
Pike.....	50 00	Gallatin.....	25 00
Schuyler.....	60 00	*Hardin.....	10 00
Calhoun.....	30 00	*Pope.....	15 00
Greene.....	50 00	*Saline.....	15 00
Jersey.....	50 00	*Alexander.....	20 00
Macoupin.....	50 00	*Johnson.....	20 00
Morgan.....	150 00	Massac.....	50 00
*Scott.....	10 00	*Pulaski.....	20 00
Christian.....	50 00	*Union.....	20 00

Amount Pledged from 75 Counties..... \$6 965 00  
 Estimated from 27 Counties (marked with a \*)... 625 00

Total from 102 Counties..... 7 590 00

## PERSONAL PLEDGES FOR 1894-95.

Cook Co., B. F. Jacobs.....	\$300 00	McLean Co., H. Augustine....	20 00
" W. B. Jacobs.. ..	50 00	" D. T. Douglass.....	5 00
" R. E. Brownell.....	25 00	Peoria Co., Mrs. Wm Reynolds..	10 00
" C. T. Northrop.....	25 00	Hancock Co., Mr. and Mrs. Hall	25 00
" W. C. Pearce.....	25 00	Warren Co., Walter Cochran...	1 00
" F. A. Wells.....	25 00	Brown Co., R. E. Reid... ..	2 00
" T. J. Bolger.....	25 00	Cass Co., W. S. Rearick.....	10 00
" Thos. Orton.....	10 00	Schuyler Co., H. B. Roach....	5 00
" Miss Mary I. Bragg..	10 00	Jersey Co., Bethel S. S.....	5 00
" A. Lamont.....	5 00	Macoupin Co., R. A. Pritchett..	2 50
" W. W. Coe.....	5 00	Christian Co., Abbie D. Dean..	5 00
" Miss M. C. Dressel...	2 00	" Wm. M. Hart....	5 00
" Rev. G. A. Hagstrom.	2 00	" A. S. Chapman...	3 00
Du Page Co., Mrs. E. Burnham.	10 00	Montgomery Co., S. A. Meriwether	10 00
" Wheaton, 1st Cong'l		" Delle Scherer...	1 00
S. S.....	2 00	De Witt Co., W. B. Rundle....	25 00
Grundy Co., Mrs. Mary Eldred	1 00	" Rev. W. A. Hunter	5 00
Will Co., G. L. Vance... ..	10 00	Moultrie Co., E. N. Richey....	3 00
Kane Co., Euphemia I. Martin.	5 00	" Mrs. C. C. Beadles.	2 00
" A. Lincoln Shute....	1 00	Shelby Co., Chas. A. Cruitt....	50
Shephenson Co., George S. Smith		Edgar Co., G. W. Miller.....	5 00
Dakota.....	1 00	" Mattie Patrick.....	5 00
Henry Co., H. T. Lay.....	100 00	" T. J. Reed.....	3 00
" H. R. Ott.....	1 00	Madison Co., T. H. Perrin....	5 00
Kankakee Co., Mrs. K. S. Mc-		St. Clair Co., J. S. Landers....	2 00
Kinney.....	5 00	" E. E. Exter.....	1 00
Rock Island Co., S. R. I. Miss'n	2 00	Perry Co., T. Blanchard & wife.	5 00
Marshall Co., N. C. Bone.....	2 00	Edwards Co., Rev. Wm. Curtis	5 00
Putnam Co., George Harris....	1 00	Union Co., J. B. B Broadway..	5 00

Pursuant to the order of the convention the President appointed the following committees:

*Auditing:* Chas. E. Hull, Marion Co.; Geo. D. Sitherwood, McLean Co.; C. W. Hudson, Lake Co.

*On Executive Committee's Report:* R. H. Griffith, Schuyler Co.; Rev. W. A. Hunter, DeWitt Co.; Geo. P. Perry, Whiteside Co.

Doxology, and benediction by Rev. A. Lincoln Shute.

## SECOND DAY—AFTERNOON SESSION.

Following the opening praise service the regular order of the day was taken up as follows:

## THE PRIMARY DEPARTMENT.

MISS ANNIE S. HARLOW, MASS.

The program says I am to talk about (a) The scholar's record; what and how kept? (b) The lesson and how to teach it. (c) Promotion and graduation. Imagine a woman talking on these three things in half or three quarters of an hour! I am going to take the Yankee privilege of beginning in the middle and working out toward the edges, and if I do not get to the record then you will know that I

haven't any record to boast of; and if I do not get to the promotion and graduation, you may know that I know very little about those things. I shall therefore start in the middle with "The lesson and how to teach it."

Before we can teach it we must *prepare* it, and perhaps my words will be a little more upon how to prepare the lesson for the primary classes. I think to this audience that I need not say that I heartily approve of the International Lessons. I believe that there is no real call for anything else for the primary class. (Applause.) The work is not in the actual teaching; *the difficult work is found in the preparation*. How shall we set about it? We are called to teach spiritual truths. The facts are only the setting for the gem, and if we would understand spiritual truths then God's Spirit must reveal them to us. Spiritual things are spiritually discerned, so we need to come every day in prayer and say, "O Lord, open thou mine eyes that I may behold wondrous things out of Thy law!" I am willing to tell you personally how I prepare. I always begin the study by kneeling and seeking God's guidance, and if during the study there come a dozen interruptions, as there is apt to come (for the primary teacher is your busiest woman) then a dozen times I kneel and ask God to send His Spirit to help my understanding of the truth.

If I am to teach truth to little folks, I must have a very clear conception of the truth myself, so I will put that down on the blackboard first (writing). So we begin with *prayer*. The next work is to *find the facts* in the lesson; we must go back to connect it with last week's lesson, and we must run a little ahead to see what is coming next. Even after we think we know the facts a child will very frequently exhaust our resources. I was left alone with a little two and a half year old a little while ago, and by and by I said, "Elizabeth, I guess it is time for you to take a nap." "No, ma'am," she replied. So to induce her to take a nap I said, "Elizabeth, if you will go up and lie down on the bed I will tell you a story." Of course that won the day, so I began, "Elizabeth, there were two little girls; one was Etta and the other was Lila; Etta was a little smaller than you, and Lila was a little larger than you; they sat by the open fireplace in a rocking chair." "Like our fireplace in the dining room?" "No, it was a fireplace a good deal larger than your fireplace, and it had a coal fire." "Did it look like ours?" That is just the way the child always wants the truth, in detail. "Was it as big as I or smaller than I?" "Did he live in a house like mine?" We must always have the facts well in hand. We must know something of the customs of the place or else we do not know the facts and we shall soon find ourselves floored. The next thing is the teaching from these facts, and you and I as primary teachers do a great thing if we really lodge *one truth*. I remember trying to teach a class that each one was to be like a little candle shining for Jesus all the week; and one little three year old girl went home and told her mother, "Miss Harlow wants me to have five cents to buy a candle and keep it burning all the time." That was a poorly taught lesson. So it is a very difficult thing for us to lodge even one truth. I ask the question first "What is the teaching of this lesson to myself?" Next, "What is the teaching of this lesson to my class?" I would, almost without exception, center the teaching

of the lesson about the golden text. In the lessons we are now studying it is a wonderful help to have one thing we are aiming to do. With one thought pointed out by the golden text we find ourselves very much helped, so I would aim to teach one lesson and that one lesson centered in the golden text.

Now comes the hard question, "How will you get that truth to your scholars?" The getting at it is the hard point. In other words the question is, "What shall I use for illustrations?" "Be sure your illustration is an honest one." I don't mean a true story necessarily, but I mean that it honestly illustrates what you are aiming at. I think I only confess what you feel and know that sometimes we find a fine illustration and we work the lesson to fit the illustration: that is not an honest illustration. Let us have an honest illustration, and if possible, let it come right in the line of the events of the day. If this were Fourth of July, and to-morrow was Sunday, I would have my illustration in the line of the Fourth, if I could find one to fit the lesson, one that would run along naturally with the lesson and which would not require the bringing of the child from it to the lesson at too great a step at a time. Or I would take the illustration from the Bible, unless the Bible story was just as new as the lesson—if it were then I would avoid it. I would use a Bible illustration when I could do so conscientiously. Another question of great importance is "Where?" Where will you use the illustration? When I was a little girl I lived on a farm. I remember something father said to me at one time. He was going down cellar to get some apples. I was carrying the candle and I suppose I did not carry it very well and he said, "Hold that candle where *you* can see down in the barrel!" Hold the illustration where you can see best, and then perhaps your children can see best from that same position; in other words, hold your illustration where it will give the best light. I notice in common conversation we put the illustration last. "This thing is so, it is like that." Ministers put it first or last. I heard a minister a while ago in the city of Pittsburgh who interested me very much. If there is a place with hot weather it is Pittsburgh; when it gets hot it gets exceedingly hot, hotter than Peoria. Sunday morning I went to church and the fans were going as they are here, and the minister came upon the platform. Evidently he was brought up in Pittsburgh and he had just come from a vacation, for he said, "As I stepped into Pittsburgh the smell of the smoke was so good to me." Somehow it did not smell quite so badly to me after that. "Yesterday I went out over the hills and over those delightful dales I used to go over when a boy, and the moss was so soft and my feet sunk away down in it as I walked, and right at my feet there was a brook babbling along, just as it did in my boyhood; and I took off my shoes and stockings and put my feet in the water, and the branches of the trees came right down over my head with such a delightful shade, and up among the trees the birds were gaily singing;" and I looked around and the fans had stopped their motion and we all felt a great deal cooler (applause), and he went on to say, "and I thought of the promise that His people shall dwell in a quiet, restful place." You see we were all made to feel just as cool as we could be and just as comfortable as we could be. He used the illustration first; that is all I remember of the sermon.



(Laughter.) Now to my point, where shall we primary teachers put the illustration? Perhaps you can guess now what I will say—"Use it first." Our illustrations should be taken right from every day life, just where the teachers and scholars stand on common ground. Starting with the known, we can proceed almost any distance, if we only will step short enough. I would put it first for this reason, that having been used it ought to vanish out of mind. I had a teacher tell me that she hunted for a week for her illustration, and she found it and brought it to her class, and the room was so quiet you could have heard a pin drop; and she went home from Sunday-school feeling that she had done a good work that day; she went home feeling a decided satisfaction. The next Sunday she came to the Sunday-school with the same feeling of satisfaction and she said, "Who remembers last Sunday's lesson?" Up came the hands all over the room, and she began, "What do you remember, my lad, of last Sunday's lesson?" and he told the illustration; and she asked the next and he told her some of the illustration, and she went to them all and all she got was details of the illustration. This is the very thing I would guard against; after the illustration had been used I would have it sink out of mind, leaving the Bible lesson uppermost. Don't begin with what the scholars don't know. No use in saying, "You see Israel going down into Egypt," unless the children know. Start with the illustration and proceed to give the information. It is your fault, it is my fault if the class goes away in ignorance, so we want to begin with the illustration and lead them on to what they do not already know. Another reason why we should put the illustration first: the class doesn't care what the lesson is; the children are indifferent, and the attention must be aroused. Take last Sunday's lesson, Israel in Egypt. Suppose we go to a class of children whom we have never met with before, as was my lot last Sunday, where of course there was nothing in common between us; I had a string on top of the blackboard and I asked, "How many of you boys and girls have ever watched a spider build her web?" Every child thought he had. Well, let us see! We will take this for our spider on the end of this string and he begins to drop himself down, down, down, down this way and he ends here. (Indicating.) He wants to go over to the other side; how will he get there? "He will walk over," said one. Another little boy said, "I know, he flew." (Laughter.) I said, "He would if he had wings." Now I said, "Here he is, and he is not going to walk over and he cannot fly, how will he get over?" You see they began to think and I waited for the process of thinking quite a while. I said, "What would you do if you were hanging down here on a string and you wanted to go yonder?" and one said "I would kick." "That is just exactly what the spider does, and he begins to swing a little higher and a little higher until by and by he gets over there." "Do you know where he will go next?" And every boy thought he knew. He will walk back on this same line, and then he will place the spiral threads, and finally he has the closely laced place in the center of the web. "Now where will the spider go," said I. "In the middle."

He is in the middle. Here comes a fly. What happens? He strikes against the sticky threads and the spider runs to him and what does he do to her? He will wind her up; he winds her once around.

What does she do? "Buzzes." "How?" They probably won't know; "with her wings." "She is in bondage now—that is the word we are coming to—*hard bondage*; she is the servant of the spider now; who can take her out?" "Of course if you took her out before the spider had poisoned her she would be all right." "Why is it so hard for the fly to get free?" "Because the spider puts so many fine threads around her." And then the next question came naturally, "Do you think I could tie any boy with this little fine thread?" "No, you can't," is the answer of the boy who has never seen it done. "Will you let me try?" and one lad said, "Yes," and I took the thread and I said, "Mother came and called and said, 'Come down to breakfast,' and he went to sleep again," and I put one ring around him, and I said, "See if you can break it?" and he broke it. And I went and put another ring around him and said, "When he came downstairs he was sulky; he was late to school," and another ring. "He was disobedient to the teacher," and another ring, and of course when I got through the boy was tied, he was in hard bondage and he could not break away. And I said, "What boy will come and help him break the thread?" And one big fellow said, "I will," and he came and tugged away and he could not break them. I said, "I have bound this boy with threads and no one can break them," just so Satan binds people; now who is stronger than Satan and who is stronger than the spider's threads?" I said, "I can cut the threads which are on the boy's wrists because I am not tied in the spider's threads, and it is an easy thing to cut them. 'Have you been bound by Satan's threads? Did you ever get up in the morning and say, 'I will be a good boy to-day, I won't do a single naughty thing to-day.' Did you keep true? No! That is because you have been bound by the little rings of Satan, just as I bound the boy with little threads, and we want somebody stronger than Satan to cut the threads for us.' Then it was easy enough to go on to the study of the lesson. 'Here the Israelites were slaves in hard bondage and only God could set them free.' That is the way to gain attention. You may strike a bell and every eye may look and every mind be far away. Then, too, the scholars are preoccupied. This is especially true when our little children meet the main school and all the opening exercises sweep over their heads. Suppose the child were occupied and he should have my watch and I were afraid to say, 'Give me my watch,' for fear he would drop it on the floor, I would say, 'I will hold the watch for you while you are helping me,' don't you see I get the watch and no fight? The way to do is to gain the scholar pleasantly by giving him something to do better than his present occupation.

Where shall we put the application? I believe the application should always come first. When you used to read fables didn't you always skip the moral? I always did. Get the moral first and then it will run all the way along through the whole lesson. Fix the moral finally by prayer. "Do you want to be free from Satan's yoke?" "Do you want to walk in God's way, free from Satan's bondage?" Then let us put our hands together and ask God to help us and free us from Satan's yoke.

I would use the historical parts simply as the setting of the truth. Now I think some of you are saying, "These lessons we are now hav-

ing are easy to teach the primary class, but what about those lessons we were having in the prophecies and in Proverbs? those were hard lessons." Well, they were hard lessons, and they needed careful preparation and illustrations to slip right along until you carried it to the spiritual truth. If you will excuse me I will refer to one of the hard lessons which we had, that one in the prophet Amos. I will read a word or two and you will recall: "Come to Bethel and transgress at Gilgal, multiply transgression; and bring your sacrifices every morning and your tithes after three years; and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings; for this liketh you, O ye children of Israel, saith the Lord God." You remember the Golden Text: "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy." That is a pretty heavy text for the children. I said, "Here is Bertie and his mother had strawberries for supper, and she said, 'Bertie you cannot take any,' and after she had gone out he went and took some; *he started down the hill of disobedience.* But God put a block in Bertie's way, to keep Bertie from going further down the hill of disobedience, and Bertie was sick all night; that was to reprove him. Yet he hardened his neck, did not pay any attention to that reproof. So what did he do next? The next morning his mother said, "How could you disobey me so?" and he went further down the hill of disobedience, for he said, "Bridget gave them to me—he told a lie. God put another block in Bertie's way to keep him from going further down the hill of disobedience, Bertie became very unhappy; but Bertie did not pay attention. What did he do? "Hardened his neck." God had begun to reprove him, but God might have said, "Yet Bertie has not returned unto me." What did he do next? His mother sent him to school and he quarreled with a boy and the teacher whipped him; another block put in his way to keep him from going further down. Finally Bertie became intoxicated and in a drunken quarrel was killed. "Any more help for Bertie?" O, how the children sing out, "No, ma'am." No "second probation" with the child; he never thinks of it. He was "suddenly destroyed and that without remedy;" no help for Bertie.

Here is king Pharaoh; he started down the hill of disobedience, and God put a block in his way, he turned the water into blood, and so on through all the plagues, and finally the king went after the Israelites into the Red Sea and was "destroyed suddenly and that without remedy." The Children of Israel started down the hill of disobedience and God put blocks in their way. He sent thirst in the time of Elisha and the prophet said, "Yet ye have not returned unto me, saith the Lord." They were often reprov'd, but they hardened their neck, went further down the hill; then another block and the statement, "Yet have ye not returned unto me, saith the Lord." So we went on and long before I got through one little girl called out, "Well, did they get over?" One little boy went to his mother and said, "Mother, I don't want to go to Sunday-school if you are going to tell Miss Harlow I told a lie and you whipped me to keep me from going any further down the hill of disobedience." The mother had not told me the boy had told a lie, and I did not know it, but it simply showed that the boy took the application. That is a simple way

of arousing and holding the attention, and if we can only hold the attention the children will grasp a great deal of truth. Remember the eye takes in eighty times as much as any other one of the senses, and twenty times as much as all the rest combined, so if we can use the eye, the ear, the hands and the feet, let us use them in teaching, and if we only plan and study we will reap an abundant harvest by and by. (Applause.)

## GRADED SUNDAY SCHOOLS.

PROF. H. M. STEIDLEY.

There are two things I would emphasize in the teaching and training of children. First, Heart preparation. I speak of this now, because some may say when I have concluded my talk, that I do not emphasize sufficiently the necessity of preparation of heart for the work we have in hand. I believe, as Mr. Moody expresses it, that it is necessary to have "the divine power." I do not believe a teacher is prepared for the work until he is thoroughly converted to God, until his soul is regenerated by the influence of the Divine Spirit. It is necessary furthermore that he be interested in the child whom he attempts to teach in the Word of God. He should have an unselfish interest in order to minister successfully to the child's spiritual development. Second, There is a great need for head preparation. There are many good hearted people who are very bad headed, and the time has come for the church to know that it cannot do thorough work by men who have no head preparation; that in order to reach and hold our boys and girls we must have our heads prepared.

There are three things we must know in order that we may teach:

(a) What we teach. (b) Whom we teach. (c) How to teach.

I have been asked by your Executive Committee to talk a while on the subject of graded Sunday-schools. The graded system is no new thing in the State of Illinois, as we have had opportunity to look upon it and become acquainted with it in the public schools; but when we talk about a graded system in the Sunday-school, it is something new, at least it is not generally accepted as a practical thing. I propose to answer two questions.

(1) Ought our Sunday-schools to be graded?

(2) How can it be done?

I answer the first question most emphatically, "Yes." In trying to answer this question if our Sunday-schools are to be graded, we must look into the mind of the child and see if there is anything in his nature which demands such a thing as that. Any method we employ which is not in accord with the laws of the human soul is not true teaching. We must look into the child's disposition in order to answer my question. First of all, I notice that in the child there is a desire to grow. He wants to grow larger day by day, and he likes to have his growth recognized. I remember one day going into a home where there was an interesting little boy, and I said to him, "Jimmie, you are getting to be a great big boy." The little fellow slipped out in the kitchen where his mother was and said, "I like that man, don't you?" What did he like me for? Not because I was so pleasant, but

because I had recognized the fact that he had grown. Now I say to him when I meet him, "Jimmie, have you been growing any since I saw you last?" And he says, "Yes, don't you see how I have grown." Children like to grow and they like to have the fact recognized. Every pastor who understands his business and understands the child's nature will profit by this.

Let us look a little further. I notice in children a characteristic of older people, they want to make progress. Suppose you were a merchant and had a clerk, a good hand, and you had contracted to keep him a year, and slack times came on and you had no work for him and could not turn him off because you had entered into a fair and square contract to keep him, and you should bring into a comfortable place a rock and give him a little mallet and say to him, "Pound on that stone from seven in the morning until twelve and from one till six, the sun would not set the first day before he would be inquiring how he could get rid of that job, and before the sun had set on the last day of the week you could not retain him if you would pay him \$25 a week. Why? Because it is not natural for a man to engage in something out of which nothing is to come. The child nature demands that it shall have some tangible evidence that it is making progress, that it is going somewhere. Is there any Sunday-school that furnishes to the child this tangible evidence that he is going somewhere? The public schools are wise enough to meet this demand of the child nature, and hence the schools are graded. The little fellow goes from one class to another, passes into the second primary, and then the first intermediate, and then the second, and so on. So I insist that we should grade our Sunday-schools, in order to furnish our children some tangible evidence that they are making progress.

One of the most important things is to give the child something to do, so I suggest that you first give him the Title. I hope the Lesson Committee will arrange titles for this new primary course. No teacher can teach without the co-operation of the learner, and I suggest that you require them to learn the Lord's Prayer before passing to the next grade.

Coming to the second primary, from six to nine; give them something more than they had in the lower grade, so give them the Golden Texts, and before they pass into the next grade require them to learn the Twenty-third Psalm. Boys and girls start in the first intermediate department at nine and continue there two years, until they are eleven. Let them get the titles, golden texts and lesson facts, the simple story of the lesson. Some may be saying, "Children cannot accomplish these things." You can require something more in each grade; they will do what you ask. The purpose of my talk this afternoon is to show that it is a practical thing as well as a needful thing. By parallel passages I mean that the teacher has looked into next Sunday's lesson and and marked a few such passages, say four or five or six, that bear upon next Sunday's lesson especially. She says to the boys and girls, "Take your pencil and open your book." There should be placed in the hands of each Sunday-school scholar a Bible; the boys and girls like to use the Bible. We must see that the Bible is put into the hands of our boys and girls at least as early as nine or ten years of age. "Now open your Bibles"

and the passages are named and marked. Boys and girls are willing to work; they only want you to present something that they can do, and that you make it so definite that they understand what it is you wish them to do. Passing into the next grade, they have lesson helps. Boys and girls under twelve or thirteen years of age have no use whatever for lesson helps. The lesson helps are to be used at home. All we want these boys and girls to do is to learn the facts from the Scripture. We want them to learn what God says, and not require them to look into the lesson helps and find out what somebody else has said. Let us insist that the Bible is put into the hands of the boys and girls and that they be required to learn the facts of the Scripture as it is prescribed for them and leave out the lesson helps altogether. We have made a mistake along that line. Let the lesson helps be used in the home. Isn't this a very little thing to require of our boys and girls? yet if they accomplish this they will know more of God's Word than a large majority of the young men and women all over this land who have been in the Sunday-school for the last ten or fifteen years. The time has come for us to use our common sense in this great work of reaching the boys and girls through the Word of God. At the age of sixteen usually the scholars pass into what we call a training class. Let us put aside the International Lessons in this grade and take up Prof. Hamill's Normal Lessons, first and second series, employing two years, taking the normal work exclusively. It is not only our business to teach our scholars the Word of God, but to teach them how to use this Word of God in leading souls to Christ and building up souls in Christ.

There are four lines along which we should teach our young people in this training class:

(1) The Scriptures. (2) The laws of human nature. (3) Principles of teaching. (4) Practical Sunday-school and Christian work.

No one has a right to begin teaching in the home without a special preparation for the important duty, and it is the business of the church, I repeat with emphasis, to see to it that the young people who come into the Sunday-schools have the facilities for becoming acquainted with these things which will make them successful teachers in the home.

After they have passed this they may enter into the senior department, not leave the Sunday-school, but go on in the study of the Word. Our scholars demand recognition when they have accomplished a certain amount of work. We should say to them, "When you have gone through this primary department we will give you a diploma," so there will be a primary diploma for all the pupils as they leave the primary department. When they have completed the four years in the intermediate work, an intermediate grade diploma should be presented to them in recognition of the fact that they have accomplished the work which has been assigned; when they finish the advanced department then they receive the diploma of the advanced department; and these diplomas are issued by the officers of the church including the superintendent of the Sunday-school and teachers.

MR. B. F. JACOBS: You say "Officers of the church." Would you not add, "Provided they are connected with the school and know something about it?"

PROF. STEIDLEY: I will say that the time has come to put into such places only those who are interested in all departments of the church work, the Sunday-school included. (Applause.) I know how it is in our own church, and I presume it is so in others. I wish to insist here this afternoon that we adopt the Sunday-school Loyal Army method about the system of gradation, and that we recognize pupils when they have completed the work in each of these grades. When our boys and girls take a step forward and we recognize it we will see a magnificent effect wrought upon our schools. Let us give the Sunday-school this element of strength and then we will attract the boys and girls. A little fellow said the other day, "I like these Columbian stamps better than any other kind." "Why?" "O, because when a fellow is licking one he feels he is licking a fellow his size." If you want your Sunday-school to catch and hold the boys and girls, give it the element of strength and they will be drawn to it and will grow up to be men and women that shall honor God.

Question: Do you have examinations?

A. I will say a word about that. We should have examinations. What is an examination for in the public school? It is for the purpose of furnishing information to the teachers as to the attainments of the pupils, and to lead the pupil to comply with the law of teaching and learning, and that is the law of review. You cannot get a pupil to review a lesson if you are not going to hold them responsible for what they have been over. Not only should they have an examination but the right kind of examination, and the examination which is coming into our Sunday-schools and to stay, in the near future, is the written examination. Send to Marion Lawrance, of Ohio, for the slip of questions he publishes every quarter upon the Sunday-school lessons for the examination of these pupils. Distribute them the Sunday before the close of the quarter, and ask all the pupils and all the teachers to answer all these questions during the week and bring them the next Sunday. And the thing which is going to come and be in operation before long, is to have these slips distributed the last day of the quarter. Have the little folks examined orally, then dismissed; and then these slips are given to the boys and girls and the young men and women and the old men and women, and they take a book upon which to place their slip, and with pencil proceed to answer for half an hour, the questions so judiciously arranged by Mr. Lawrance.

Q. What will you do with the pupil who wants to leave one class and go into another teacher's class?

A. There may be some little trouble of that kind only because of the habit of allowing pupils to do as they please. It is the best to have one teacher for these boys and girls from the primary to the advanced class.

Q. How would you introduce the graded system into the village Sunday-school?

A. It must be carefully and cautiously done. It will be difficult unless you have in your community a well graded public school; if you have, then you will have the boys and girls upon your side. It cannot be done in all communities all at once.

Q. What about different schools in the country?

A. I am presenting a plan which I believe to be practical for country and village schools.

Q. Who shall correct the examination papers?

A. The teacher.

Q. Does this require any better prepared teachers and superintendents?

A. Certainly. This will improve the quality of teachers and superintendents; we will have better teachers and superintendents when we raise the standard. (Applause).

MR. B. F. JACOBS: It is my very great pleasure to introduce to this convention the Secretary of the Ohio State Sunday-school Association, the superintendent of one of the best Sunday-schools in the world, a beloved friend and fellow worker, Marion Lawrance of Toledo, Ohio.

Mr. Lawrance was given a most hearty reception.

## SUNDAY SCHOOL WORK IN OHIO.

MARION LAWRENCE.

I am very glad you indulged in these kindly expressions before I made my speech—you might not feel very much in the mood when I am through.

I want to bring you the hearty greetings of the Ohio State Sunday-school Association. I am standing here as their representative, and I would be an ingrate indeed if I declined to speak of the great debt that Ohio owes to Illinois, our leader in the work. In each large city in our State, and in many of the smaller ones, Mr. William Reynolds has spoken and done a great deal of good. Mr. W. B. Jacobs attended one of our state meetings and Prof. Hamill is to be with us this year. Miss Mabel Hall has been with us also, and from all these noble workers we have learned how to do better work. The work in Ohio is progressing, although not as you are in this great State of Illinois, because we have not the laborers that you have. There is but one representative of our Association in the state work, that is the one who is present here to-day, and it is absolutely impossible in a great state like Ohio to efficiently cover the state and do the work that ought to be done. I am glad to say, however, that the work is progressing in our state. We have had our difficulties, just as you have had them here. It is one thing to theorize in a great convention, it is another thing to meet difficulties in the field. We have had the same difficulties in Ohio that you have here and in other parts of the country. There are those whom it is impossible in conventions to keep down, and when you get home it is impossible to get them up. I am glad that very little of this is to be found in your state. I heard a man telling one time at a convention how to raise boys—every man knows that—after he got through a lady in the house said, "I would like to ask the speaker how many boys he ever raised?" "None,



madam, I am a bachelor." (Laughter.) I heard another man on being asked in reference to training boys say, "Fourteen years ago I could have told you, but since then I have had a boy of my own and now I can't." (Laughter.)

Why, dear friends, we have the same difficulties in our state as you have. We elect officers and they put the organization in their vest pocket and go off about their business. I bombarded one man with letters until I got tired of paying postage and could get no reply. Finally I wrote a letter and registered it, so that if he were alive I would hear from him. (Laughter.) There is an organization in each county and the work is moving on. In a county convention the other day the president of an adjoining county was there and he said, "I would like to tell you how our county came to be organized. There is a man in Toledo who wrote me letters and I paid very little attention to them. Finally the letters came so thick I had to pay some attention to them, and I sat down and thought over the matter and finally concluded the easiest way out was to organize Coshocton County and thus get rid of Lawrance." At our last convention in Canton we raised the banner. Ohio is in the list of banner states. it has taken a great deal of climbing, and we intend to keep it there. At the last meeting of our executive committee there were nine counties not yet in line. We apportioned these counties to the members of the committee and they were to become personally responsible for their organization; and the last one fell into line day before yesterday, so our banner is to be raised at Dayton and is to remain I trust as long as the state stands. Four years ago at our state convention at Zanesville, we had 170 delegates; the year following in March we had 332; the year following, two years ago in May we had 732; last year at Canton we had 949; and this year at Dayton we are hoping for one thousand; I am not sure that we will have so many but we are expecting a large gathering. I well remember the time when Mr. Jacobs came to us and addressed a meeting of fifty persons in Cincinnati. A few weeks ago he was in Toledo and as he rose to speak to that meeting I said to him, "You don't understand what it means in Ohio to stand up before an audience of eleven hundred people," for there were that many present; and he said, "I do, I know what it means in any state to stand up before eleven hundred people." There is no difficulty with us now in obtaining a hearing for Mr. Jacobs or anybody else that comes with any sort of prestige along Sunday-school lines. So far I have spoken to you along the line of our work as a state; and I am very glad to be able to present these figures to you.

In reference to normal work we are doing something. We graduated our first class of fourteen last year. Prof. Hamill was present and delivered the address to the class and presented the diplomas. I want to say that Prof. Hamill occupies a great big place in the hearts of the Ohio people. We have in use in our state over five thousand of the books he has issued as an elementary study. We are expecting to graduate a class in Dayton this year of 75; we may be disappointed; we have not this matter largely in hand as yet, because there is only one man to do the office, field and normal work and to look after the sick people. (Laughter.)

I was asked by Mr. Jacobs to say a few words to-day about the

Sunday-school teacher. I am always delighted to talk on this topic, not because I know anything about it, but because my experience of eighteen years as superintendent of one school has led me to be perceptive of the things which make the teacher's work successful, and some rocks. Whatever I have to say to you is based wholly on experience; and I presume what I say will be very matter of fact, but dear friends, it is the common that does the most good. People will sit up all night to look at a comet, but it is the fixed star that does the most good. Don't overlook common things in trying to find a royal road. There is no royal road to success in any activity; it means hard work, and the one who will work the hardest and the most conscientiously, will achieve the greatest success. We are builders; the foundation must be laid deep and enduring. Love for God is the main spring of Christian activity. We ought to be teachers because of our love of God. On top of that put love for God's Word. I believe teachers need to stand upon this rock, and more than ever to-day. I am not the least bit afraid what man may do to God's Word, but it is time that the teachers of the Word of God need to stand with both feet upon the immovable, impregnable rock, that is to do all the work that God said it would do in the world; for when you cut out what this man and the other man says to be cut out, instead of having a holy Bible you will have a Bible with holes in it. (Applause.) We want the *whole Bible*. We should hold this Word very dear to our hearts as teachers, we should have it in our heads, in our hands and in our hearts. Let it be in the hands of all the officers and teachers, in the treasurer's hand, in the secretary's hand, in the pastor's hand and every scholar who is old enough to read it. Let us have the Bible in the entire school. (Applause.) Nevertheless, I do not believe that it is our business as teachers to defend the Word of God. I believe that the Word of God is what it says it is: it is the sword. If you should ask a soldier to defend a sword he would thrust it into your heart. Let us *teach* the Word of God and let others spend the time to defend it.

The third stone is love for souls. I never knew any one to be a success as a soul winner who was not a soul lover. A man was buried some time ago in our state; it was a benediction to look upon his face, because of the work Horatio Sargeant had done. One pastor arose and said, "I believe that Sargeant won more souls in the same length of time than all the other people in Toledo." Dr. Williams, our oldest pastor, said, "I believe that statement, and the reason of it is that Horatio Sargeant had a passion for saving souls." O teachers, this is of the greatest importance, and let us be sure that we are building upon the right foundation.

I wish to speak to you a moment on *preparation*. There is an old maxim, "There is no excellence without great labor," and it is just as true in the teacher's work as anywhere else. We need to be very careful to thoroughly prepare. I would begin with the last lesson. I would review it; I would go over the intervening passages. I would get the connecting links. Read the lesson over until you have it well in your mind. The Bible is its own best commentary: one part is a search light when thrown upon another part. I have seen some modern commentaries which require a good deal of light thrown on them. (Laughter.) Then use your lesson helps. It requires study. I heard

one time, "When you study your lesson one hour you see something in it, not a great deal; when you study it two hours, then it begins to open up and a great deal is seen in it; when you study it three hours you get hold of it; when you study it four hours it takes hold upon you." We need to have the lessons get hold of us if we expect them to get hold of the scholars. Prepare a great deal more than you expect to use, it makes you ready, and when you come to teach it will be easy. If we should go to a faucet and open it the water would gush out? What explains the force with which it comes? Is it because of that little cup full in the pipe which we have drawn? No, it is because away up in the mountains there is a great reservoir, and the water which we drew came out with force because of that great pressure which was back of it in the pent up torrent. So it is with teaching; it is the reserve knowledge which gives power to what we utter. I believe this is a very good illustration; it is not original with me, but may be found in the report of the last World's Convention, which each of you should buy. (Applause.)

Let me touch upon lesson helps. I want to give you something from an address to which I listened at the World's Sunday-school Convention in London. Richard Glover spoke upon this topic, and he said, Brethren, use the lesson helps which set you thinking, not those which think for you; use lesson helps, but do not depend upon lesson helps." This meets my hearty approval, and it would be well if all followed this advice.

Again, let us have a definite plan in our work, and then do what we have planned. We should know what we are going to do every time. Some will say, "I am a poor teacher!" others will say, "I haven't ability." O, friends, let us remember that the great body of successful Sunday-school teachers and workers of to-day is made up of people with only one talent. Remember that the Word of God has life within itself. You may put a handful of seed in the hand of a giant and a handful of seed in the hand of a little girl and send them forth to sow; they both go out into the field and cast the seed upon the ground; its growing is not dependent upon the hand which sowed it. The seed from each grows because there is life in the seed. So with the Gospel of Jesus Christ; it has life in it, and if we plant with a faithful hand, in God's own time it will grow.

Let me touch upon some of the qualifications of a good teacher. (1) Regularity. Irregularity will break up a class as quick as small pox. I would rather have a poor teacher fifty-two times in a year than the brightest teacher every other Sunday. I heard a man who said he had been a church member off and on for forty years. Some of these off and on friends have got into our Sunday-schools. Let us be punctual. (2) Cheerfulness. By your manner, teachers, you may drive the scholars away, and by your manner you may attract them to you. When the Gospel of Jesus Christ gets into the heart it should show its sweetness in the manner. Our manner should express what we are. We should try to cultivate a pleasant manner. Let us make our scholars by our manner feel that we love them; let us give them a cordial hand shake—that means something—not a finger shake. Let us not forget this point of cheerfulness. Many of us carry our troubles with us to the school. This reminds me of people who

carry their troubles to the prayer meeting. There was a brother who got up in a prayer meeting and said he had so many troubles he did not know what to do, that the way was dark and stormy, and so on. Then a good old sister got up and said, "I have got just as many troubles as the brother, but praise the Lord, they never trouble me. (Laughter.)

Another desirable qualification is *patience*. I have a girl sixteen years old and a boy twelve. About seven or eight years ago when the boy was a little fellow the girl came in and said, "Mamma, I cannot get along with Harlow this afternoon, he won't play with me, and I think what is the matter with the boy is that he has got too much boy in his system." That is the trouble with our boys: they have boy in their system and they cannot help it; we should recognize this fact. It is the patient teacher who wins the victory. We have a boy in our school, a dear boy, but he is one of those fellows you read about. This boy had a great deal of boy in his system, and his teacher was one of the most patient teachers in the school. I have seen her many times lay down the books and papers and weep because Charley was so trying. Finally, I was obliged to take him from the class—I felt I was obliged to do so—he was unusually ugly on this day, and I said to him, "Charley, you are giving us a great deal of trouble; won't you promise to quit it?" "No, sir, I will be just as bad as I please." I said to him, "I love you just as well as I love any of the boys in this school, I want to help you, and I think you are making a great mistake; I am going to ask the Lord to bless you and make you a good boy." "I don't care whether you do or not," was the reply. I knelt down in front of that boy, and it was the hardest thing I ever tried to do. But I had not gone at the boy right, so I did not capture him. The boy left school in just that spirit. I did not feel right toward him. The next Sunday there was a disturbance in the class and I said, "Charley, we have had enough of this, you go home." Hardly were the words out of my mouth, when the boy's head fell down on his breast and I saw that I had hurt his feelings. I went down to the class and the teacher said, "You have made a mistake; there was a disturbance in my class but Charlie was not the boy that was to blame for it." And I said, "Well, I am sorry, Charlie, I did not mean to do it, I did not want to hurt your feelings;" but he went away with his feelings hurt, and I wrote him a letter that afternoon. I said, "Charlie, you have given me a great deal of trouble, but that was no excuse for the treatment I gave you to-day and in public; I regret it with all my heart. I have done wrong and I am very sorry for it; I want you to forgive me. You know you have given me trouble, but I have not been as patient as I should have been. Now I will tell you what we will do: I will forgive you for the past and you forgive me for having been unkind to you to-day, and let us try to be friends." I sent that letter. The next Sunday I went to the school and I was handed a note. I opened it, and it was from Charlie's mother. She said, "I want to thank you for the interest you have taken in Charlie; your letter has done him a great deal of good. I don't think you will ever have any trouble with him again." She signed her name. As I turned around Charley's hand was stuck out, and he said, "Mr. Lawrence, you will never have any trouble with me again, for I am going

to try to be a good boy. That was one of the worst boys I ever had anything to do with and from that time he was my friend. That boy will to-day do anything for me, and it is all because I showed him I was ready to admit a fault, though committed under great provocation. O, brethren, we need to be patient in our work.

In conclusion, let me impress upon you that it is the teacher's personal life which counts for more than anything else. It is the spiritual life, it is the character of the teacher, and this is what we need to feel to-day as teachers in a convention like this. Richard Glover said that the life of the teacher is the thin edge of the wedge, the Master being its greater end. Cannon balls may go with power to do the desired work, or fall feebly at our feet, it depends upon the powder. Example is the powder in the life of the Sunday-school teacher. Let us remember that what we are is that which counts; let us never get discouraged in the work, but trusting in the Lord Jesus Christ have faith in the coming of the day when our work shall be rewarded. With the prize set before us let us press toward the mark, thanking God that we are privileged to work in His vineyard. (Applause.)

Doxology. Benediction by Rev. Dr. Miller.

## SECOND DAY—EVENING SESSION.

At 7.30 in the evening a large choir had assembled on the platform and during the session rendered several beautiful selections.

The following telegram was received:

ST. LOUIS, Mo., May 16, 1894.

B. F. JACOBS,

Care Sunday-school Convention, Calvary Church, Peoria, Ill.

Extend my hearty greeting and sincere congratulation to my old co-workers of Illinois. First Corinthians 3:9. We are laborers together with God. Read also Ephesians 3:14-19.

W. J. SEMELROTH.

## THE BIBLE, THE WORD OF GOD.

REV. C. PERREN, D. D.

MR. CHAIRMAN AND CHRISTIAN BRETHREN: Though I am awfully hot I am very glad to be here, and feel that I have a very great privilege in being permitted to address so many students and teachers of the Book we call the Bible, and which we believe to be the Word of God. I rejoice in the thought that notwithstanding all the opposition that has been brought to bear against this blessed volume—for it has been wonderfully assailed—it has been loved with a wonderful love by the righteous, and hated with a bitter hatred by the wicked. In Hume, Gibbon, Voltaire and La Place, not to mention such gross and vulgar assailants as Tom Paine and his imitators, the Bible has had to sustain the assaults of the greatest wits and acutest intellects

that the world has produced. To make it appear a cunningly devised fable, philosophers have sought for arguments amid the mysteries of science, and travellers amid the hoary monuments of antiquity; for this purpose geologists have ransacked the bowels of the earth and astronomers have searched the heavens; and yet, after having sustained the most ably executed assaults of the most gigantic intellects, the Word of God remains to-day a fulfillment of the words of the Lord Jesus Christ, "Heaven and earth may pass away, but my words shall not pass away."

There are more persons studying the Word to-day than ever in the past; there will be more studying this Book to-morrow than there are to-night, for there is not a day, an hour or a minute in which God's Holy Spirit is not bringing souls into the kingdom, and this great army of our Blessed Christ is constantly increasing. In our own land I see the living tide rolling on, and

"From Plymouth Rock to Sunset Wave,  
This continent is ours."

Although I have not come here to preach a sermon, still there is a passage of Scripture to which I shall direct your attention. It is found in the second chapter of the First Epistle to the Corinthians, where the Apostle says, "My preaching was not with enticing words of man's wisdom but in demonstration of the spirit and of power," and then he gives the reason, "That your faith should not stand in the wisdom of men but in the power of God." I stood the other morning in a company of ministers and said, "This Book is very dear to me, my life is bound up in it; all my future happiness is bound up with that Book, and with it I stand or fall." My dear friends, I can only tell you to-night how I look at it.

I regard this volume as the Word of God because of the power of God manifested in the unity of the Book or books. I have read somewhere of a young student who was skeptical, and one day he went out into the college grounds. It was spring time. He was engaged in studying a work on higher mathematics, and as he was walking amid the leafy trees he came to this sentence, "Plato says that God always geometrizes." He stopped and said, "Is that so? Let us see!" and stooping down he saw a little white flower, and taking it into his hand and examining it, he counted five pistils, five stamens, five lobes at the base of the flower, seed lobes five. Being struck with this he said, "I will see, I will take another;" and he picked another flower and found the same thing to be true of it, and another and the same result, and another and another, with the same result each time. Then he indulged in a calculation to demonstrate that this might happen through chance, and he found it would be according to chance as 1 to 125. Then looking over the plain, as far as his eye could reach the field was covered with these flowers, and he exclaimed, "O little flower, God made you, and your God is mine." So I look at the Bible, and I find there is unity running all through it, and I say that nothing but the power of God could have produced it. The Bible is not one book, it consists of sixty-six books. A friend said to me the other day, "You are right when you say of this Protestant doctrine that the Bible and the Bible only is the foundation of Protestant

faith," and the question now is, "What is the Bible?" Protestants always mean sixty-six books, the thirty-nine of the Old Testament and the twenty-seven of the new. We know that the writer who wrote the first book and the writer who wrote the last lived fifteen hundred years apart, and when we put these books together, we have not sixty-six books but we have ONE VOLUME. We have a connected story with its beginning in the Garden of Eden and its ending in the Paradise of God and the River of Life. (Applause.) I am indebted to Dr. Gifford, of Chicago, for a number of illustrations, and here is one: You know, dear friends, how difficult it would be to produce a book like the Bible to-day, with all our scholarship and wisdom, to set a great number of persons writing sixty-six books. Suppose we engaged forty or fifty of the most eminently scholarly men in Europe and America to write sixty-six distinct books, with sixty-six topics, and then put the sixty-six books together, we could not hope to find one story running through them all without any break. Consider the Ferris Wheel; it was cast, it was made in pieces, in another city. It was made according to the drawings of one mind, an engineer's, and the castings were fitted together, the wheel was put together piece by piece, and each piece fitted in its place and the wheel was complete. This is like our Bible. As there is power in that wheel, so there is power in this Book. If you will only trust yourself to the Ferris Wheel it will lift you up to its highest point. So with this Book; if you will trust yourself to it, it will lift you higher than the stars, for it reaches beyond the stars. There is a spirit in it. You know in reference to telegraph wires, some are made in one city and some are made in another, but you know you cannot use a different kind of wire in the circuit; when these wires are strung they must match where they come together, and they cannot be made of different kinds of material, or else when the current comes along and reaches that place where the joint is made, the current stops and does not flow on. Dr. Clifford, of London, says, "The inspiration of the Bible is like the inspiration of Longfellow, or Tennyson, or Shakespeare; it is inspiring to take a plunge in Shakespeare and in Tennyson, and it is inspiring in a higher sense to take a plunge in the Bible!" Well, you just take out one of the books of the Bible and put Hamlet in the place of it, and you will find it will not fit, it won't match the story and the spirit; there is a spirit in the Bible that stops when it comes to Hamlet and stops when it comes to Tennyson.

I believe this Book is the Word of God, not only because of its unity, but because of the power of God as manifested in the fulfillment of its prophecy. I read the Bible story, and I see in imagination a woman with her boy by her side; they are footsore and weary, scorched with the burning sun, parched with thirst and the mother says at last, "I cannot bear to see the death of my child;" and Hagar takes Ishmael and puts him under a shrub that he may escape the terrible rays of the sun, and goes off a distance that she may not see the death agony of her child; and an angel comes and tells her that the child shall not die, but that he shall live and that he shall be separate from his brethren; his hand shall be against every man and every man's hand against him. In this we see the origin of the Arabs of to-day. Look if you please at the Jews. Three thousand years ago Moses spake by

the Spirit of God and described to the people just what would happen if they rebelled and sinned against their Law Giver and Maker. What do we see to-day? We see prophecy being fulfilled in the presence of our own eyes. It was said if they sinned and rebelled against God, that God would drive them from every land. It was said by Moses that they should be scattered among all nations; it was said by Moses that they should become a hiss and a by word. And, my friends, they *are* driven out from every land; but they are a people kept by the power of God, waiting for the land of their fathers. They have been scattered among all nations; travel this globe around and in every city you will find the Jew, trading with all as of old, yet combining with none, a Jew still, and he has become a byword and a hiss. Have you never heard the expression, "As rich as a Jew?" Have you never heard the expression, "As mean as a Jew?" Every time a boy on the street says, "There goes a Sheeny!" he is fulfilling prophecy. Throughout history this people appear scattered, persecuted, sold in slave markets and driven out of every land, yet ever preserved, like the burning bush Moses saw in the wilderness, never consumed, never swallowed up by any Gentile people. This is the power of God. Jesus said of the city yonder when they were in possession of it, "This city shall be given to others and shall be trodden down of the Gentiles until the fullness of the Gentiles shall have been accomplished. This Gospel of mine shall be preached in all the world as a witness to the nations, and then shall be the end." Jerusalem has been trodden down for nearly 1900 years; it is trodden down to-night by the feet of Gentiles, the dirtiest city on the face of the globe, and yet it is a city. Look at the fulfillment of prophecy in relation to the ancient city of Tyre, occupying the same position in the commerce of the ancient world that Liverpool and New York occupy in the commerce of the present time. There is not a vestige of old Tyre remaining to-day. Jerusalem exists to-day, but old Tyre has forever disappeared. History accounts for it. Three hundred years before Christ, Alexander the Great besieged old Tyre and took it after a fierce resistance. He then proceeded to besiege New Tyre that was situated upon an island separated from the mainland by a strait of water. In order to reach New Tyre, which was strongly fortified and defied him, he built a causeway of earth and stone from the shore to the New City. He took the ruins of the old city, the stones of the buildings, and placed them in the water until he had built up a stone passage from the land to the island and thus reached New Tyre. Then he scraped the soil from the ruins of Old Tyre and spread it upon this stone causeway and then marched his troops along it and took the city. Three hundred years before Christ Alexander did that; three hundred years before Alexander, Ezekiel said, "Behold, I am against thee, O Tyrs, and will cause many nations to come up against thee, as the sun causeth his waves to come up; and they shall destroy the walls of Tyrus, and break down her towers. I will also scrape her dust from her and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God, and it shall become a spoil to the nations." Nebuchadnezzar came and besieged the city for thirteen years. He took that great city and New Tyre was started upon the island, and so there were two Tyres.



Three hundred years pass and Alexander comes and fulfills to the very letter the words of this Book, therefore I believe it is the Word of God. It was never more to be rebuilt. Old Tyre never has been. It took eighteen centuries for the fulfillment of the latter part of the prophecy. In the fifth century of the Christian era we know by historical reference that Tyre was flourishing. In the twelfth century it was destroyed by the Mohammedan power, and the completion of the Suez Canal forever turned the tide of commerce away from the shores of Phoenicia and from Tyre, the city of the old world. (Applause.) I believe this Book is the Word of God because of the fact that the power of God is manifested in it in the fulfillment of prophecy.

I believe this is God's Book because of its effects upon individuals and upon nations. You don't know a man until you have lived with him; you think you do, but you don't; his wife knows him a great deal better than you do. (Laughter.) I have lived with this Book, and this Book talks to me just as I would expect God to talk to me. I thank God that when I was a child my dear angel mother taught me to kneel down at her knee and say, "Our Father." God is a Father, and "Like as a father pitieth his children so the Lord pitieth them that fear him." God is not only our father, but there is a sense too in which God is our mother. There is a difference between father and mother; mother's love is different from father's love. I know my children love their mother with a peculiar affection. My oldest boy, who has been away for years travelling through the different states, never strikes the city but what he comes home, and the moment the front door is opened—it matters not who comes if it is not his mother—he doesn't hang his hat upon the rack until he calls out, "Where's mother?" Father comes next. It is all right. Mother's love is unique and undying. I know a boy who was turned from the door of his home at fifteen years of age by his father, with only two twenty-five cent pieces in his pocket which mother had given him. Whether the father slept that night I don't know, but the mother did not sleep, and the next day she walked fifteen miles with that boy through the drifting snow, and then as the sun was setting she said, "My boy, I must go home," and her arms were clasped about him. That is mother's love. What does God say, "As one whom his mother comforteth, so will I comfort you." How we remember when we were boys and had our troubles, we would go to father and he would say, "I am sorry for you, I am busy this morning, run away to your mother," and we would go to mother, and God bless her to-night! she never was too busy to stop work, and she took our heads upon her knee and comforted us. Last year I visited my mother. I had been away for three years, and do you know that the long past came back to me and I did something which I had not done since childhood. Just a little while before I was to go away, I went over to her and I said, "Mother, your boy is tired: my heart has ached many a time for the touch of your hand; I am going to kneel down here by your knee and put my head in your lap, just as I did when I was a little boy. I want you to put your hand once more upon my head and pray the little prayer of my childhood." Mother was always kind to me, she never chided me if I did not deserve it. So with this Book,

I have lived with this Book, and in it God reveals himself to me as my father.

There have been times in my own experience when the night has been dark and I have felt, "O if I only could touch something real." I have lifted up my hands in the darkness and said, "O God, if I could only feel something." Then I have turned to the old Book and God has comforted me. I know this is God's Word because I have lived with it. I heard of a gentleman once who proposed to purchase a certain picture which was to cost a good many thousand pounds, and he thought he would get a very eminent artist to go and look at the picture and get his opinion as to its worth. The artist came and looked and looked, and finally arose to go without saying a word. "What is your opinion?" the gentleman asked. "I haven't any opinion to express to-day; I have not lived with that picture; I want to see it again as I saw it to-day with the sunshine falling upon it and flooding it with glory, and I want to see it in the evening twilight when the sun is setting and the shadows are falling; and I would like to see it in the evening when the gas lights are all burning. I would like to see it in the day of storm and gloom when the thunder peals and when the heavens are all dark, for a great picture changes in its moods." So with this Book. I have lived with it from childhood; I have lived with it when the sun of prosperity was shining upon me; I have lived with it when death was in the home and I kissed the cold clay of my boy. I have opened it and read and it comforted me. Again, I have opened it and it did nothing but beat me; and then I have come again and it healed the bruises it made and comforted me. The Psalmist says, "Thy Word have I hid in my heart that I might not sin against thee." Whoever receives this law into his heart shall feed upon the heavenly manna. (Applause.)

### TRUE TEACHING.

PROF. H. M. HAMILL.

I have a great theme and only a moment of time. I think there is no greater work than that of the Sunday-school teacher. I think there never was a time in the history of the church when the Sunday-school teacher was held in such high esteem. I believe that human ingenuity and learning are being exhausted to help the Sunday-school teacher.

There are teachers and teachers. There are a few who are native and to the manner born, but most of our Sunday-school teachers are self made. It ought to be gratifying to every true Sunday-school teacher here to-night to know that the great mass of those who are teaching successfully throughout this and other lands are self made. They are persistent and by and by become competent; they use their hard environment to advantage, and build upon the small beginnings of their lives. The work on the farm, at the work bench, in the store, and in the home. Their cares are many, their burdens not a few. The heavy hand of secular duty is upon them hourly; they go to the work of Sunday-school teaching often with tired brains and bodies and they deserve our sympathy. They do this work without

recompense. The great army of Sunday-school teachers of the United States deserve the honors of the land. They are building up a nation; they are strengthening it for future generations; they are doing more than they are credited with doing. I believe with all my heart that the two millions of Sunday-school teachers, plain men and women, from farm, workshop and professional life, are doing more by their teaching of the Word of God from week to week than all other educational agencies combined. I have the highest regard for all forms of secular instruction, but I believe the Sunday-school teacher who takes the one divine Book, so beautifully exalted in our hearing to-night, and teaches spiritual truth out of that, exerts the mightier influence for good.

I put before you three elements of the true teacher. The first is the *life of the teacher*. He teaches best who lives best. He is the truest teacher who first incarnates in his own life the doctrines he teaches his scholars. I believe as was quoted to-day by Mr. Lawrance from the words of Richard Glover of London, that God uses the life of the teacher as the thin edge of the wedge, Himself being its greater end; that He finds admission into the hearts of our boys and girls through the life of the Sunday-school teachers. A teacher cannot teach the great spiritual truths of God's Word unless he honestly endeavors to first incarnate these teachings in his own life. The greatest fact in the life of the Great Teacher is not so much the doctrines which he presented, nor the miracles he wrought upon nature, upon the human body and upon the invisible world of spirits, but it is the life that He lived. The evil spirits met him but found no evil in him; there was no responsive chord which vibrated in his nature to the sins of this old world; and the Sunday-school teacher occupies the position of power when he lives the life of the Lord Jesus. I bid you remember always that your efficiency in teaching spiritual truth will rise no higher than the level of your own lives. As we come together year after year in our conventions we should remember that while we are to study methods and seek out better plans of teaching, the greatest power after all that we can wield upon our scholars is not the skill of the teacher merely, but it is the life of one giving the teaching meaning. Long after doctrines have been forgotten, and Scriptural chronology and history and all the wonderful facts of Biblical study have passed from the minds and hearts of the scholars, the teacher's life will abide, molding destiny for all time to come. It is the vital energy of a pure and holy life shining in upon the hearts of the scholars, illustrating the divine truth, so that there can be to the scholar no place for scepticism and no allowance for sin.

The second element in the teaching is *conscientious study*. God puts no premium upon wilful ignorance of His Word. It matters not how severe may be the environment, how limited the opportunity, if the one appointed to teach the youth of the church does the best he can. Though his knowledge may be gained while bending over the counter in the store, or the desk in the counting room, or the bench in the workshop, or the washtub in the kitchen, I believe that God's spirit will surely help. But God puts no premium upon one who wilfully goes before a class in ignorance of the work to be done and of the word to be taught. Never once in the pages of Holy Writ nor in

human history has God put sanction upon neglect. The laws of study He puts even upon His divine Book. Though it be a divine book it is not a fetich, not something which imparts a supernatural power in itself and without study to teach a Sunday-school lesson. God's book is to be studied, it is not to be learned, and the Apostle Paul clearly emphasized this when he wrote to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." The Sunday-school teacher who studies God's Word in order that he may rightly divide it to the young and tender minds is the true teacher. Jesus Christ studied. The limitations of human study were upon Him, as is set forth in Luke, in the glimpse we have of Him in the days of His boyhood, where it is said, "He increased in wisdom and in stature and in favor with God and men." God's blessing, fellow teachers, will rest upon the Word only when you have done your best and made the most of your opportunity for the attainment of its truths. I need to speak this word to-night, and in this presence, because we are in the center of the Sunday-school work of the world. Around us are electric lights and limited express trains, phonographs and telephones, and all the wealth of our advancing material civilization. Along with these things are constantly coming the multiplied helps that are to assist the teacher in his work, such as leaflets, journals, the *Sunday-school Times*, Peloubet, Hurlbut, Broadus, and all the great lesson lights of international study, too much displacing the old fashioned, original method of Bible study of fifty years ago. I say to you to-night that though these helps abound as thickly as the fabled leaves of Vallambrosa, you are not absolved from the duty on your own part of a thorough study of the Word of God. (Applause.)

The third element of true teaching is the teacher's *love for the scholar*. This abides in the warm heart of the true Sunday-school teacher. After all, this is the greatest qualification of the one who comes to teach a Sunday-school class. I may not so live as to walk with God as Enoch did, I may not have marked educational qualifications, I may have only limited opportunities for study, but I can have this one thing, a tender, pitiful, compassionate heart which will love the children for Jesus' sake. (Applause.) To my mind the most beautiful thing in all the world is the love that the Lord Jesus Christ had for all who came into His presence and listened to His teaching. See how patient he was with sceptical Thomas when He bade him thrust his hands into his side and be not faithless but believing. See how tender he was to the proud rabbi Nicodemus. See how forgiving he was to Peter when He bade them tell His disciples "and Peter." So all through the history of the Lord Jesus Christ the lesson impressed upon me most is the love of the great beating heart of the Son of God when he came in contact with fallen and suffering humanity. I beg of you, Sunday-school teachers, brethren and sisters in this high and holy calling, let us emulate this quality of the divine teacher and love the boys and girls committed to our keeping. I stand here to-night, and forty years have passed since the time when my first Sunday-school teacher put his hand upon my head. He had little learning. He knew little of the Bible. He was but an erring mortal. But there was something in his eye, lit up with love; there was a tenderness in his words and a kindness in his manner that entered

into my childish heart and have stayed with me through all these years and made me love the cause of the Sunday-school and the Sunday-school teacher. (Applause.)

“Nearer my God to Thee” was sung.

## THE TWO GREAT CONVENTIONS.

R. W. HARE.

MR. PRESIDENT AND FELLOW WORKERS: Human ingenuity, aided by science, has made it possible to reproduce to us scenes that were witnessed in the long ago. If any of you have been to Chicago lately, or have heard from Chicago, you understand that there are quite a lot of beautiful views, gems of the photographer's art, describing and depicting those wondrous scenes that we witnessed in the magic city a few months ago, and as we look upon them we seem to live the World's Columbian Exposition all over again, notwithstanding the fact that its gates were closed last fall. More than that, the genius of man has made it possible through the invention of that mechanical wonder which we call the phonograph, to reproduce voices that have been hushed long since in death, or to bid them speak and sing for us when they originally were heard far across the sea. But who can be able to reproduce, even in a measure, the wonderful scenes which we witnessed and the stirring words we heard in those two conventions which followed each other in such quick succession in the city of St. Louis early last fall? It is true that memory comes to our aid, but it requires a more eloquent tongue than mine, and one with greater resource of retrospection than I possess, to be able in the few moments that I shall occupy to-night to flash upon your memories those scenes and those words which stirred our hearts and sent us back to our fields of labor determined to do more than ever in the Master's service. Let me ask you to imagine to-night that these lights have been turned down and the canvas has been spread in front of you and the operator is over yonder, while I try briefly to just flash upon the canvas three things about those two great conventions which left a deep impression upon my heart.

- (1) The personnel of the conventions;
- (2) The purpose of the conventions; and
- (3) The power of the conventions.

1st. Look around you on the screen at the leaders, the men and women composing the various delegations, coming from every part of our own land, from Ontario and Quebec in Canada, from across the sea, England, Germany, France, Sweden and India. I would like to call some of their names, you would recognize them. Let your eye follow around the hall, on the platform, up in the galleries, here are representatives of the best professional and business talent of the country and of the world; and when on that eventful Monday morning our own leader and commander was by unanimous vote elected President of the World's Convention, we said to ourselves, “The personnel of these two great conventions is at last complete and we will rally

around the standard with such a leader whom we have known and loved, and we will commend him to the world for the great work to which his life has been consecrated. (Applause.)

How can I describe the street parade of ten thousand children from the Sunday-schools of St. Louis, herald of that great army of which these men and women were the representatives and to which we all belong, twenty-two and a half millions strong, the nucleus of that great army of whom St. John tells us in Revelation, "That multitude which no man can number, of every name, people, kindred and nation, which shall stand before the throne, clad in white robes with palms in their hands." The sight was inspiring.

2nd. Look a moment at the purpose of these two great conventions. That purpose was two fold. First, organization, a live organization in every state, territory and province of the world, and in every state live county and township organizations, and to go deeper than that, a house to house visitation until every home in the world is reached with this Book. This organization was simply the machinery to be set in motion in order that the evangelization of the world might be successfully carried on, and that we might become equipped with the one weapon the power of which backed by the Holy Spirit is irresistible. I think the conventions went even further than that, not only to have a Bible in every home in our own land and throughout the world, but to bring on a new generation trained by faithful teachers out of the Word of God, and to usher in a new epoch of righteousness, a prelude to the dawn of that millennium day for which we both labor and pray. And then this organization was to be used as a means of education, the second object or purpose of the conventions. We met there on a common platform, we recognized but one Book, the Bible. These conventions were an inspiration to us, an incentive to a greater knowledge of this Book in order that we might know it, that we might search it and be able to teach it. Do you know that the impetus to renewed Bible study came from the international system of lessons, and these lessons were born in the international conventions? Normal classes and institutes have been made possible. Think for a moment of the wonderful helps placed within the reach of everybody, prepared by the ablest scholars and brightest minds and very best students of the land. What a flood of light! What knowledge! What familiarity with the Scriptures, what fellowship with the brethren, what blessing and what power have come upon our work from uniform lessons, and these two great conventions emphasized as never before the value of the uniform lesson, the value of graded schools and of trained teachers.

3rd. The power of the conventions. Brethren, I do believe that it centered in the fact that we honored this Book. Those of you who heard the matchless address of Dr. J. Munro Gibson will call to mind some of the wonderful things he told us about the Word of God, and I think the power of that convention came from the very fact that we exalted and honored the Word of God, together with our oneness of purpose. You remember the Scripture which tells us that "Where two or three of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." There we were, brethren and sisters, from the north, south, east and

west of this great country, and from the lands I have already enumerated, with our feet planted upon the common platform, with the one Book before us and with just the one thought in view—to reach every living soul upon the face of this earth with the living Word of God.

Need I remind you in closing that you and I have a part in this work? It is true we cannot all be leaders, and may not all occupy conspicuous places of honor, but we are links in the chain, we have our places, and God expects us to do our work faithfully in the humble field where He has called us to labor, and He has promised that His blessing shall rest upon our work. I read not long ago a story that impressed me very much. A young man with royal blood moved from the little town across the sea where he had lived, and by and by in the course of time he became heir to the throne and he went back to his old home. His one ambition was to have reared in the home of his boyhood days a magnificent cathedral dedicated to the worship of God, and he offered to pay the cost if the citizens of that country would take up the work and push it forward to completion. He was very anxious that the magnificent temple should contain eight of the handsomest stained glass windows it was possible for art to produce, and great pains were taken with their preparation. He promised the people that he himself would be present on the day of dedication and there would be a grand reception participated in by all the people of the town. At last the eventful day approached, the building was about completed, and when they were ready to raise the magnificent windows to their places, to their dismay they found that they were one window short. There was in that town a humble artisan who had tried with all the influence he could command to be permitted to decorate one of those windows, but his offer had been rejected. Now in their despair they turned to him and said, "If you can only do something to help us in this emergency and forgive us for not accepting your previous offer, we will be indebted to you forever;" and hastily with little pieces of stained glass or colored paper, or anything he could find for decorative purposes, he reared a window and put it into place, so that when the king came he might find the building complete. He had promised to designate the window which pleased him most. On the eventful day the king and the party entered the magnificent cathedral. The setting sun in the western sky illuminated the works of art and covered each of them with almost divine glory. The king looked up at each of the windows, and he was asked, "To which one do you give approval?" And the king answered, "That one yonder," looking at the window which had been made so hurriedly, "Where is the man who made that window?" And the poor fellow came out from his hiding place, and the king rewarded him liberally and placed upon his head a royal crown. O brethren, we may not be called upon to stand in the front ranks, but let us do our work well, however humble our lot may be, and when the last great day shall come we shall be rewarded by the Master with "Well done, good and faithful servant, enter thou into the joy of thy Lord," and the crown shall be ours. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord." (Applause.)

Mr. Peter Bilhorn sang with much pathos, "I hear my name in mother's prayer," and told of the origin of the song: One night when he entered his home he heard a voice in another room, and listening he heard his mother praying and then he heard his name mentioned. The incident took hold of him, and after his mother's death he worked it into this beautiful song.

The session was brought to a close with prayer offered by the Rev. A. C. Brown.

### THIRD DAY—MORNING SESSION.

The early prayer meeting was a joyous service, the conference of county officers following at 8 A. M.

At 9 o'clock the President introduced Miss Harlow, who taught the International Sunday-school Lesson for next Sunday to a primary class for whom special seats were reserved. (The Golden Text had been previously placed on the blackboard: "I will deliver him and honor him.")

### THE CHILDHOOD OF MOSES.

MISS ANNIE S. HARLOW.

I want to know how many of you boys and girls like fairy stories? Let me see the hands (hands up). I wonder if you ever heard this one! There were in a certain brook three silver trout, and a fairy came to the first trout and said, "What shall I do for you to make you happy?" And the trout replied, "Just give me wings so I can fly." And the fairy gave him wings and up he came out of the water, and he went sailing around. And by and by the sun got so hot and he was so thirsty he wished he were down again in the brook, but he could not go down, he had wings, and by and by he fell down on the rocks and died for want of water. (On a blackboard Miss Harlow had placed three lines to represent the trout.) Now we rub that trout out (erasing one line). Then the fairy went to the second trout and that trout said, "If I only knew what danger I was in, I would be happy." So the fairy granted this request, and then the poor little fish never dared to eat a fly for fear of a hook, and he never dared to go in the deep water for fear a big fish would eat him up, and by and by he died of worry (laughter), so we will rub him out. (Erasing.) Then she went to the third trout and she said, "I don't know what is best for me; do with me just what you want to do." So the fairy always watched that trout and when she was in danger—you can guess that word (delivered)—always delivered this fish. And when this fish had little children she made this fish and her children her care. She did this thing (honor). Why? Because the fish was always ready to obey. (Rubs last fish out.)

Now I am going to make a picture of you. Here is the first one



(a straight mark on blackboard). Do you think it looks like you? (No! no!) Here is another and another (two more lines). This boy was like the first fish, he was always wishing he had something he did not have, and one thing he is teasing for now is a "safety." (Laughter.) Do you know such a boy as that? That boy is not quite happy because he wants something. Let us go to the next boy (erasing first boy). Here is a boy that is always worrying; do you know such a boy as that? Let us go to the next boy (erasing second boy.) Let us see if he is like you. Here is the boy who is like the wise fish. He says, "I don't know what is best for me and I like best of all to do what God wishes me to do, and have Him take care of me. Then God gives him the promise—can you read it?"—"I will deliver him and honor him." (All read together.) I wonder if that boy is like some of these girls down here in front. How many of you girls are trying to do what God wants you to? (Hands up.) How many of you boys are trying to do what God wants you to? (Hands up.) Before I tell you what God will do for you I would like four of the boys, about ten or twelve years old, to come upon the platform. (Four of the pages responded.) Once there was a king and he was very wise, and the king said, "By and by we will want rulers to govern our land, so we will take some boys and we will put them at school and we will teach them just what we want them to do. He took four boys, the sons of kings—I wonder if these boys are! They had been taught of God and they wanted to honor God. The king sent them food and wine from his table, and the boys said they did not want to eat meat and drink wine which came from the king's table, they wanted to honor God. They said, "We don't want to eat it because it has been offered to idols, and we don't want to eat it because we want to honor God." So the next boy—what is his name? (Class answers "Daniel.") Daniel said, "Can't we just eat beans and drink water?" And the man said, "The king will cut my head off." And Daniel said, "Try us and see." God had said, "Them that honor me I will honor," and the promise is, "I will deliver him and honor him." (Class reads it.) And the eunuch gave them bean soup and water to drink, and in ten days came and looked at the boys, and they were fatter and fairer and taller and straighter than the other boys, the best looking boys in the country. (Laughter.) The promise had come true, hadn't it? What is it? "I will deliver him and honor him." They wanted a governor and they took Daniel. They wanted some more governors and they took the other three. The promise came true, didn't it? "Yes." Daniel used to pray every day, and somebody made the king say a thing he didn't mean to say, that any man who should pray should be put—where? "In the lion's den." Daniel prayed; where did he go? "In the lion's den." Did the lions bite him? "No." What came true? "I will deliver him and honor him." Let us see about the other three boys. The king put up a great golden image and told them to bow down to it and they would not, and where did the king put the other three men? "In the fiery furnace?" Did the fire burn them? "No." What came true? "The promise: I will deliver him and honor him." They were kept, weren't they? "Yes." I will let these boys go back again; they did first rate. (The four boys retire.)

Now let us change the reading, "If I obey, God will deliver me and

honor me." We have another man whom we have been reading about. See how God delivered him. Who was this boy? (Indicating on the blackboard.) "Joseph." Where did they put him? "Into the pit." Did he die in the pit? "No." What came true? "I will deliver him and honor him." The Bible says, "The Lord was with Joseph." The promise has again come true, "I will deliver him and honor him." And he is next to whom? "The king." The promise is coming true again. Joseph's brothers went down into Egypt to buy corn. And last of all, you remember the story, Joseph's father went down into Egypt to live, and the promise is true again, "I will deliver him and honor him." The children of Israel all came down to what land to live? "Egypt." Now it seemed as though the promise was not going to come true. Who are these men working so hard? "Israelites." They are having a hard time, aren't they? "Yes." The task masters are beating them. The king wants to kill all the Israelites by hard work. Do you know what he said to do with all the baby boys? "Drown them." Seems as if the promise is not going to come true, but see. Pharaoh said, "We will drown all the boys." And there came into one family a little boy, and the father's name was Amram and the mother's name was Jochebed. Do you know how long a baby is? I did not know how long a baby was, so the next time I went visiting I measured, took a tape line and the first one was eighteen inches, the next twenty, the next twenty-two; then we had a baby at the house where I live, and that baby got to be twenty-four inches long. Doesn't seem as though a baby that long could be of much use. Well, there came a baby into the family we are now talking about, and they hid the baby for three months, where do you suppose? "In the closet." "In the house." I would like to know, but there was a little girl in the house whose name was Miriam. She used to rock him; she carried him around to keep him still. Girls are pretty useful. Then the mother went to work and she made what? "Basket." Do you suppose she cried any when she was making that basket? "Yes." I know she did; I can see her crying when she was weaving that basket. Well, she made the basket, and she knew the water would come in unless she put something on the outside—all the boys can guess what she put on the basket. She daubed it with pitch, and then she put in the pillows, and the basket must have been so long (indicating). Then she placed her baby boy in the basket and put a cover over it—do you think she cried any then? What do you suppose was the last thing she did before she carried the baby out? "Prayed." That is what I should have done if I had been that mother? Now you see her going off with the basket. Don't you feel as though you were going too? I feel as if I were. Where did she put it? (In the bulrushes.) Did she put it out in the swift river? No, right at the side of the river, so it would not float off down stream; in the edge of the bulrushes. Where was Miriam all this time? (Watching.) By and by the daughter of the king, a princess, came down to the river with her companions, and she saw something out there in the rushes; she saw the basket. And she wanted that basket, so she sent for it. (Exhibiting picture of Moses being discovered in the rushes.) She did not go for it herself but sent some one. I think something inside the basket moved while she was

carrying it up. She held it up for the princess, and what did the princess do? She opened it—wouldn't you? Wouldn't you have hurried to open the cover? Well, she opened the cover, and the baby did just what every baby would do, he *cried*. His lips began to quiver, and the princess said, "This baby must belong to the Hebrew people; poor little baby." Who was the little girl back there? "Miriam." When the princess opened the basket, I know how Miriam looked. You would have looked, wouldn't you? Then she slipped up to the princess and she said, "Shall I go and get a nurse of the Hebrew women to nurse this baby for you?" I don't know that the princess thought of having the baby for herself before. What did the princess say? "Go." Off Miriam ran and to whom did she go? "To the mother." The mother came to the princess and the princess said, "Take this baby and take care of him for me and I will pay you." Would the wicked men come and kill the baby? "No." Why not? God is taking care of the baby and the promise is coming true, "I will deliver him and honor him, because his father and mother honor me."

How many of you intend to obey God? There will be some hard places. Do you intend to obey when it is hard to do so? What is the promise for you? "I will deliver him and honor him." And He will do it by keeping you. God kept Moses from the wicked men. God will keep you from the power of whom? "Satan." He will deliver you and help you. Are you glad that you are in His keeping? I am just as glad as I can be. Shall we stand together and ask Him to help us? (The children stand.) Shall we put our hands together while we ask him? (Hands are folded.) "O God, we thank Thee that Thou has promised to deliver us and honor us when we obey Thee; help us to obey Thee, by giving us new hearts, with new desires to please Thee. We ask it in Thine own name. Amen."

May God bless you and help you to honor Him, and may He honor you and keep you.

The convention heartily sang, "Yes, I will sing the wondrous story."

An invitation from the city of Elgin was then presented to the convention to hold the next state convention in that city.

The convention unanimously ordered that the matter be referred to the Executive Committee with power to act, recommending to said committee that if suitable railway arrangements can be made the invitation be accepted to hold the next State Convention in the city of Elgin.

## REPORT OF NOMINATING COMMITTEE.

MR. B. F. JACOBS: We were instructed last year to draw lots to determine the length of time the members of the Executive Committee should remain in office, and divide them up into three parts, five to retire in 1894, five to retire in 1895, and five to retire in 1896.

MR. W. B. JACOBS: The following names are suggested to retire

in 1894: R. W. Hare, Knox P. Taylor, G. W. Barnett, T. M. Eckley, H. W. Read.

The following five names are given to retire in 1895: L. A. Trowbridge, H. T. Lay, J. R. Gorin, T. H. Perrin, G. L. Vance.

The following five names are reported to retire in 1896: B. F. Jacobs, R. H. Griffith, D. B. Parkinson, Frank Wilcox, W. S. Rearick.

The report was unanimously adopted by the convention.

On motion of W. C. Pearce, duly seconded, R. W. Hare, K. P. Taylor, G. W. Barnett, T. M. Eckley and H. W. Read were elected to serve on the executive committee from 1895 to 1897.

MR. W. B. JACOBS: The Nominating Committee submits the following for District Presidents:

1	Dist.	T. J. Bolger	Cook
2	"	D. D. Sabin	Boone
3	"	I. M. Phillips	Whiteside
4	"	Dr. G. S. Chalmers	Knox
5	"	J. S. Thompson	Marshall
6	"	Dr. G. D. Sitherwood	McLean
7	"	H. M. Smith	Tazewell
8	"	Rev. J. A. Renwick	Henderson
9	"	R. H. Griffith	Schuyler
10	"	J. B. Joy	Morgan
11	"	D. Zeigler	Menard
12	"	W. B. Rundle	De Witt
13	"	G. R. Risser	Edgar
14	"	M. M. Beeman	Crawford
15	"	C. E. Hull	Marion
16	"	E. E. Exter	St. Clair
17	"	Townsend Blanchard	Perry
18	"	H. H. Crozier	White
19	"	Rev. J. G. Tucker	Gallatin
20	"	W. P. Bruner	Massac

On motion of W. C. Pearce, duly seconded, the convention unanimously adopted the report.

## REPORT OF AUDITING COMMITTEE.

"We the committee appointed by the 36th Convention of the Illinois State Sunday-school Association to audit the accounts of R. W. Hare, treasurer, have carefully examined his accounts for the year 1893-94, and find them correct as herein set forth; vouchers for all payments are presented.

CHARLES E. HULL,  
C. W. HUDSON,  
GEORGE D. SITHERWOOD,  
*Committee.*

The report of the auditing committee was unanimously adopted.

REPORT OF THE COMMITTEE ON THE EXECUTIVE  
COMMITTEE'S REPORT.

TO THE ILLINOIS STATE S. S. CONVENTION:

Your committee, to whom was referred the annual report of the State Executive Committee, beg leave to present their report as follows:

We congratulate this Association on the increased circulation of the *Trumpet Call*, with its Sunday-school news from all parts of the state, its lesson teachings and its "Normal Outlines," and we trust that it will soon be considered a necessary part of the supplies of every well regulated Sunday-school in the State.

We emphasize our appreciation of the great work done by Prof. Hamill in the institutes he has conducted in different centers in the state, and we urge upon the executive committee that the number of these institutes and consequent training to do *more* and *better* teaching be increased rather than diminished, so that the standard of teaching in our schools be elevated more and more.

We rejoice in the cheering and encouraging work that has been done by the different state workers in the conventions they have attended through the state, and we express our approval of this part of the work of the executive committee, and our desire that this assistance to the county and township conventions be continued as far as the means in the hands of the treasurer will justify the expenditure. At the same time we suggest to the committee great care in these and other expenditures, so that, if possible, the treasurer may not be compelled to borrow money, and that he may at the next annual convention be able to report a surplus rather than a deficit. While we rejoice at the business methods of the committee, and especially congratulate them on their success, that in the midst of so large expenditures, they are met with so comparatively small a deficit in this time of great financial stringency, we hope their wisdom will be still more apparent next year in their faithful use of the resources furnished them by the counties, and their ability to contract their expenditures within the limits of those resources.

We express our hearty gratification at the success of the Loyal Sunday-school Army, and our appreciation of the efforts of our brother W. B. Jacobs and Prof. Hamill in that direction.

We call the earnest attention of our workers throughout the state to the comparatively small proportional increase in the number of our schools and of our scholars. Let us above all strive to make our schools better, but let us labor more earnestly to increase their number and the number of attendants, until all the children and young people of Illinois shall be gathered into some Sunday-school.

We trust that the important subjects of "Systematic House Visitation" and the "Home Class Department" will not be overlooked by our workers, and that the papers referred to on these subjects in the report will be carefully studied.

We recommend that the pledge of \$750 per annum to the international committee and of \$250 additional for the support of a colored man to work among the colored people of the south, provided a suitable person be found and placed in the field, be reaffirmed, and that

the treasurer be directed to pay the money to the international treasurer, whenever the terms of the agreement shall be complied with.

We endorse very heartily the recommendation of the committee toward an increase in the amount of our subscriptions to our state work, so that its influence and benefits may be more widely extended. We especially commend the plea for raising means to sustain the mission in Japan.

Your committee have given much anxious thought to the debt assumed by the beloved chairman of the executive committee, to complete the payment of the amounts due on the "Columbian Sunday-school Building." We are persuaded that few of the people of our State realize the great value to our cause of this building, and the widely extended influence exerted through its instrumentality. It was a beacon light shining brightly amid the great illuminations displayed in the White City by the Lake, and its rays were scattered through the meetings held in it during the World's Columbian Exposition, into every corner of this great nation and of the civilized world. The debt of \$6,000 resting on the chairman of the executive committee *must be paid*, and that with the least possible delay. To this end we recommend the appointment by this convention of a committee of business men whose duty it shall be to correspond with the business men of this State and secure from them pledges of from \$5 to \$25 each for this purpose, with the understanding that this is the supreme final effort to attain this end. We recommend that this committee consist of Lucius A. Trowbridge, of Rockford, H. T. Lay, of Kewanee; J. R. Gorin, of Decatur; Thos. S. Ridgway, of Shawneetown.

These brethren are all prominent bankers, well known, and represent the four quarters of the state. We recommend that the chairman act as treasurer, that they devise the best means in their judgment to reach all the business men in the state, that all moneys raised under this call be paid to the chairman and by him turned over to the treasurer of the World's Columbian S. S. Building, to be used in liquidation of the debt.

Finally we rejoice in the fact that the International system of lessons, conceived in Illinois and matured in the brain and heart of the beloved chairman of the executive committee, stands firmer and nearer to the hearts of the Sunday-school people of Illinois and of the world than ever before. Triumphant sustained and endorsed by our own state convention of 1893 and by the international convention at St. Louis, held in August and September, the international lesson committee have sought light and welcomed suggestions from all quarters, and have ever stood ready to embrace all new ideas that were wise. They have not lost sight of the great fundamental principle of all their actions, "One lesson for all the school," unless the smallest classes be excepted, and they deserve our hearty thanks for the wisdom and sagacity they have displayed, not only in the past, but so far as indicated to us, in the future. Called of God, as they undoubtedly were, they have done a wonderful work for the Sunday-schools of the world. We deprecate any attempts to depreciate their work, and rejoice that the Sunday-schools and workers of Illinois are a unit in their support.

Among the representative men and women of our Illinois Sunday-schools, there is no swerving from our attachment to the Bible, the whole Bible, the Bible as it was handed down to us by our fathers. The assaults of sceptics and the so-called higher criticism, fall alike harmless at our feet. Here in Illinois we are not seekers after new things and new theories, and a wisdom that has not stood the test of the centuries, but we delight in the old paths, in the old Book that has been our comfort and our joy. With reverent gratitude to the Author of it all, we pursue the even tenor of our way and humbly ask and expect the divine blessing on our work.

All of which is respectfully submitted.

*Committee.* { R. H. GRIFFITH.  
WM. A. HUNTER.  
GEO. P. PERRY.

D. D. SABIN moved the adoption of the report of the committee on executive committee's report, which was seconded.

MR. B. F. JACOBS: If the brethren of the convention and of the committee will pardon me, I wish to say a word. It is not of criticism, but I do not think you are willing, in connection with the name of our beloved Brother Hamill, to fail to mention the name of our faithful Brother Pearce in the institute and Loyal Army work. I think it must have been an omission. Brother Pearce, you notice, has also conducted institutes and also done great service for the Loyal Army. I am not forgetful of the other workers, I have them on my heart, but as Brother Pearce is the only one who conducted institutes, except Brother Hamill, it seems to me that this convention cannot allow his name to be omitted.

MR. R. H. GRIFFITH: I hope it will be added.

MR. B. F. JACOBS: I feel that this convention should reaffirm the pledge made at St. Louis of \$250 for putting into the field a colored man competent to organize the colored people and lead them in Sunday-school work; and at the same time to reaffirm the pledge of \$750 made towards the international work. I suppose that was intended to be covered. Last year you instructed your secretary to pledge the State for \$750 per annum for three years, which he did; and you instructed him to pledge \$250 per annum for three years for a colored man, which he did. I think it is a good thing for us each year to reaffirm the international pledge, for our money and our prayers have so much to do with the international work. If you will pardon me, Mr. Chairman and the committee, I will thank you if you will add that also.

W. S. REARICK: I move that the suggestions presented by Mr. Jacobs be incorporated in the report of the committee.

THE PRESIDENT: In that motion you take it for granted that these suggestions are all added to that report?

MR. R. H. GRIFFITH: Yes, sir.

Question on the adoption of the report with the understanding that said suggestions shall be added, was put and unanimously carried.

## THE HOME CLASS DEPARTMENT AND SYSTEMATIC VISITATION.

G. W. MILLER.

MR. CHAIRMAN AND DELEGATES: You have before you a very small man and a very large subject, a subject which I fear I shall prove unable to fix upon your minds in the few minutes given to me.

One of the most important features of the World's great Sunday-school convention was the address on the Home Department, by Dr. Duncan of New York. But I need not speak of the history of the work, for that we may read in the report of the World's convention.

I presume that Dr. Duncan realized that the welfare of the Sunday-school as an institution, like all other institutions, depends upon the home; and that he realized, as hundreds of teachers do, the need of greater co-operation from the home. He realized that we should be a blessing to the homes that furnish us materials for our work. With this short introduction I shall give you my method of presenting this work of the Home Department.

I want first to direct your attention to the fact that the home department is not a separate organization requiring president, secretary, etc., but a distinct part of the school. In our schools we have three departments all fixed, the primary, the intermediate and the senior.

Now I have here on this blackboard an outline to which I shall refer from time to time this morning.

### THE HOME CLASS DEPARTMENT.

WHO	{ Infirm, Hindered, Indifferent.
WHAT	{ Membership, Enrollment, Recognition.
HOW	{ Supervision, Visitation, Fellowship.
OBJECT	{ Bible study, Family religion, Enlargement.

The Home Class Department is for whom?

(1) The "Infirm." Should we not as Christian men and women be intensely interested in such a class as that. You should send to W. B. Jacobs for the pamphlet giving full description of the different divisions. There are many infirm who would be glad to be added to the Home Class Department. Grace Episcopal Church of this city reports



excellent results in that line. I have had the privilege of hearing of excellent results following their work in the city of Peoria. The county president tells me they added 123 to the Sunday-school in the little town of Princeville, through this work.

(2.) Who is it for? The Hindered. I want to say to you that many a man has stood upon this platform and been honored by us who is only the reflection of some noble mother at home, unable to be in the school; let her forever be a member of the Home Department of every school in the state of Illinois, and *recognize her*. (Applause.)

(3.) The Indifferent. Indifference exists not alone without, but within the school—content with what we are doing. Now the Home Department aims to conquer this, and it works through what I will now read to you: (1) Membership. (2) Enrollment, and (3) Recognition.

Don't let it be followed as it is here necessarily, but have the work done thoroughly whatever plan is followed. Make a careful enrollment of the membership, and give a very thorough recognition of it.

I visited one family in Paris, Illinois, (where 540 homes have been visited and 200 received into the Home Department) and found a girl who had not walked in fourteen years; she was glad to know of the Home Class Department.

Now let us look at the next item. "How? (1) Supervision. (2) Visitation, (3) Fellowship."

Some competent officer should have the supervision. The house to house visitation should be systematic. Once a quarter supply the members of the Home Class Department with the literature of the Sunday-school.

And lastly, the Object. (1) Bible study. (2) Family religion. (3) Enlargement.

In the home we should have more Bible study, and we need in the home more family religion, and the Home Class Department is successful in reference to both of these. And last of all we look for enlargement, enlargement of the students of God's Word in the home, and the arousing of a warm-hearted, active sympathy within the home for the school; and then we look for the enlargement of the parent school. (Applause.)

MR. B. F. JACOBS: I have heard Dr. Duncan in Europe and America on this great theme and I never was so much interested in the Home Department as this morning under the presentation of our brother. (Applause.)

## LEGION OF HONOR GRADUATING EXERCISES.

The convention took a recess of five minutes, during which time the front seats in the main body of the house were vacated to make room for the Normal graduates, who marched up the aisle led by the Class Marshal. Each class carried its banner, and each graduate was decorated with the Legion of Honor Badge. The officers of the class

of '94, together with the officers of the State Association, were seated on the platform.

Prof. H. M. Hamill introduced the class president, H. H. Crozier (Carmi) who announced the hymn "Stand up, stand up for Jesus."

The chaplain being absent, W. C. Pearce led in prayer.

## LEGION OF HONOR CLASS OF '94.

### CLASS RECORD.

MRS. W. E. GILLMORE, Secretary.

The "hard times" has not abated the zeal of our normal students. The "Legion of Honor" class of '94 numbers 300 graduates. The class of '93 had less than 200 members.

The local normal classes contributing their graduates to this occasion number 34, and represent all portions of the state, both city and country.

Chicago for the first time is represented in our list, furnishing graduates from two classes. The largest number of graduates in a body come from White County, under the splendid organizing and inspiring work of their county organizer, Mr. H. H. Crozier. Douglas county, under its normal organizer, G. F. Righter, adds greatly to its laurels of past years. It has been clearly shown that county or township normal supervision greatly promotes the growth of normal study and multiplies the graduates.

Ten ministers, true to the call of duty and opportunity, have furnished ten local classes of graduates. One of these was a class of boys, who made high marks in examination. Some of the class leaders of '93 are conspicuous in leadership and fruitful work in '94, notably Prof. J. R. Harker of Jacksonville and Miss Mary Cruik of Shelbyville. Dr. Harker organized a fine class of young ladies from his college as a part of the regular curriculum.

Quite three fourths of the 300 graduates of this year are ladies, illustrating anew the faithfulness of womanhood in all good works. The graduates range in age from the patriarch of ten score and more to the boy of ten years.

One notable incident of the class deserves special mention. It is of one totally blind, yet so determined upon a better knowledge of God's Book, that she mastered the "Legion of Honor" course by having it read over and over to her, and then dictated to an amanuensis examination papers much above the average. What a lesson to those who lament the lack of opportunity for study!

Most of the local classes from whom our 300 graduates of '94 came, celebrated the completion of their studies and the conferment of the state diplomas by interesting and beautiful public exercises.

Our sole regret in this glad hour is that our full company of 300 is not permitted to be with us and take joyous part in these exercises. May the blessing of God and the loving sympathy and prayers of those who are present go out to them in their homes and cheer them in their enforced absence. And may the good work so well begun by the class of '94 be patiently continued until the honors of earth shall be exchanged for the more glorious honors of Heaven.

## THE VALUE OF SYSTEMATIC BIBLE STUDY.

## ADDRESS TO GRADUATES.

W. B. JACOBS.

I never delivered but one "address," and this will not be one. I was in White county, we had a good convention, and I had talked several times, seemingly with profit; in the evening I was on for an address; the church was crowded, people standing out in the street, I think a thousand people in and about that church, which would not seat five hundred. I did my best. I went home with Brother R. C. Willis, now president of Cumberland county, and he came to my room and said, "I know you will take kindly anything I say!" "Yes I will." "Well," he said, "that address to-night was not half as good as some of those talks you gave us to-day." (laughter). So I shall not try to address you. I only promised Brother Hamill I would speak out of my heart experience as to the value of personal study of the Word of God. Graduates of this Normal department, and fellow workers of Illinois, I shall be thankful to-day, if out of my own experience I can say anything that will incite you to a better study of the Word of God, and a more faithful use of that which you acquire.

I will read to you a few verses from Isaiah, from the part which I think the dear old prophet wrote, though it is pretty near the last part of the book. (Laughter.) "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him," the marginal reading says "Put him to flight." "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with thee, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." These verses I read from the 59th chapter; now I read from the 55th chapter: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; *so shall my Word be* that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

God has not promised that the most eloquent sermon that ever was preached shall not return void. God has not promised that the most brilliant illustration that ever was used shall accomplish anything. But God *has* said "My Word shall not return unto me void; it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Fellow teachers, and young people who are to become teachers, bear in mind this truth, the Lord's messenger must have the Lord's message, or he runs in vain; his eloquence counts for nothing, his beautiful illustrations count for nothing; the question is, as put to me by the dying soldier on the battle field of Mission Ridge, when I tried to point him to the Lord Jesus Christ in the dying hour, "*Is that what God said, Sir?*" How grateful I was then that my beloved

brother, when a teacher of my Sunday-school class, had *hired me* to commit verses to memory by the thousand, and paid me for doing it. Some people do not believe in this, but I do with all my heart. I fear there is one thing in which we have missed the track, in substituting lesson helps, illustrations and man's talk *about* the Word, for the living Word of God itself, committed to memory and lodged in the heart. Thank God I could say to that dying soldier on that dark night of the 25th of November, 1863, with only a glimmer of fire too dim for me to read by, though I had God's Word in my hand, "Yes, this message I bear to you is not mine, it is the Word of the living God himself, who so loved you that he gave his only begotten Son that you might not perish but have everlasting life." I stood over him awhile as he seemed to grasp the truth, then I left him to minister to others. He was a southern soldier, and while our own wounded were occupying the attention of all our men, I was going from man to man among the southern troops, to carry water to them, and to speak the last word to them. When I came back he had gone. I know not what the result of my message is, but I have the sweet satisfaction of knowing that I left him no argument or theory or statement of mine, but I left the Word of the living God for him to fasten his dying faith upon.

The value of systematic Bible study! What is it to study? It is much more than simply to read. Webster says it is "to fix the mind closely upon a subject, so as to ascertain that which is not known." Another says, "Concentration of thought upon a subject for the purpose of discovering its true meaning." Dr. Edwards of our own state, says, "Bible study is so to use the processes of my thought as to discover—Bishop Vincent's thought about the Bible? Dr. Hurlbut's thought about the Bible? Anyone's thought about the Bible? No, but so to use the processes of my thought as to discover *the thought of God in His Word*. That is Bible study.

Do I need to study, is there something yet unknown that I may know? Ask yourselves that question. Do I need to discover the true meaning of the Scripture? Do I need to discover the thought of God in his Word? If so, I have need of Bible study.

What is *systematic* Bible study? Systematic study of any kind is such a forming of our plans and processes and following them out as will enable us to discover the relations of the different parts of the subject we are studying to each other, and to discover which are the important truths, and which are the subordinate ones. Have we any need of discovering the relation of the different parts of this Word of God to each other? Have we any need of discovering which are the subordinate truths? Are there not hours upon hours, ten thousand hours spent in the Sunday-school upon subordinate truths of the Bible, which should be given to the important ones? You, Normal students, and we, dearly beloved brethren of this convention, need so to study this Book that we shall discover the relation of the different parts to each other, that we shall know of each particular book, God's object in giving it to us, the central thought of it, the line of thought which runs through it. And so through the entire Book, link by link, step after step, systematic Bible study leads to the discovery of the relation of the old to the new.

Why does God tell us about Abraham, of his experience, his obedience and fidelity, and of his friendship with God? That we may know that such a great man once lived? O, no! but that we may know how it is possible for *any man* to live, in any age of the world. Why does God tell us of David's experience, hunted from pillar to post, through the wilderness and into the caves of the earth? That we may know there was a king by the name of David in Israel? No, no! but that when *we* are hunted and chased of men, if we shall hold fast to God, trust in him, set our hearts upon him and serve him, that God will bring us out of our troubles, and at last place us upon a kingly throne and put all enemies under our feet. Why do we have the story of Paul? That we may know that Paul once lived and preached, and that he was an eloquent man? O, no! but that we may know how it is possible for God to snatch a brand from the burning, rescue a soul on the downward course, teach and fit him for service, fill him with his Spirit, and writing upon his heart his Word, send him forth as a burning flame of fire to carry the torch of truth to the ends of the earth and send God's Word down the centuries that we may learn and profit by it. I was down in Central Illinois a few years ago and a young minister asked me to stop with him. I did not wish to stop with him; he had no wife, he had no children; I said "If I am to be entertained here I would like to get into a home where there are some children." He said "I want you." I went. By and by he told me why he wanted me. He said "I don't understand you; why, if I believed as you do, I could turn this whole county upside down." "What is the matter with your belief," said I? "How does it differ from mine?" He said "You believe that every promise God made to Abraham belongs to you; that every promise made to David belongs to you; that every promise made to Paul belongs to you. I look the Bible through and I say these promises are Abraham's, or David's, or Paul's; then I find a few general promises, and I say, perhaps I can claim these, but they are all I have." I asked "Why don't you claim them all?" He replied, "How can I?" I said, "I will tell you how I do it; I look up the promises made to Abraham and I say, that is what God did for a man in that place; if ever I get there, *they are mine*. I read what he said to David, and I say, that is what God did for a man in that condition; if ever I get there, *they are mine*. I read what He said to Paul and Peter, and I say, that is what God said to those men in their time of need; if ever I get there, *they are mine*. I read the Bible through, and I find that every phase of life is provided for, that over every condition of discouragement, every time of fear, every emergency in life, God has a great sign board, which says, "Here is rescue, here is deliverance, here is joy! There is no position I can be placed in, but what our gracious God has made a promise of deliverance, and He is right at that spot ready to help me if I will take Him at His Word." The preacher said, "I wish I could think that way." I answered, "You can, these promises belong to you, but the devil is trying to cheat you out of your inheritance; just take possession of every one of them in the name of God." The next year I went down to the same town, and there was a man waiting for me at the railroad station, his face was lighted, I saw a different man; his name was the same, but *he* was not the same; he reached his hand out and said,

"Brother Jacobs, God bless you, I have come down to meet you." I said, "I am glad to see you; how are things with you?" "All right," he said, "all right, I have got them all, I have got them all, I am richer than Abraham or David or Paul, for I have everything from God which they had; I am just as rich as you are."

The value of systematic Bible study is this, we learn of God's dealings with men in every nation and of every station in life, with high men and low men, wise men and ignorant men, with all classes of people, at all times and under all circumstances. It reveals to us the matchless grace of God bestowed upon every child of man according as his need shall be. More than that, systematic Bible study reveals to me *the character of my God*, as the study of no single passage can do. Why did God deal with that man so and with this man so? He dealt with all of them graciously according to their need, yet they were so different and the times so different and everything so different. I use the processes of my thought to discover why God is so kind to all, and I say, "It must be because of *what God is*, that He is always kind, loving, patient, helpful, and HE grows upon my vision and fills my heart and satisfies my soul and cheers my way and guides my steps, and I learn that I can always trust Him. Don't you see, dear friends, when you get into this place of acquaintance with God, that you become practically indifferent to the world's trials, vexations, criticisms, scoffs and everything else? What do I care for the world, when God is with me? What do I care for the fascinations and illusions of this life, be they ever so brilliant, when God fills my soul with the peace and joy of his own presence? Do you think anyone could tempt me to a fifteen cent restaurant when I may sit in my own home with all the dainties upon my table which my dear wife has prepared for me? (Applause.) Do you think the sounding of all the restaurant gongs on earth, or in its palaces of pleasure shall draw me from the table prepared for me by the hand of my God, where I may feast my soul on the dainties of heaven, where my soul is filled with fatness and rejoices in communion with God? No, no! And the reason why so many are turned away by worldly attractions and worldly pleasures is simply this: they know not our God, nor the blessed feast prepared for them. There are some who seem to think it a sort of commendable modesty not to eat what God has prepared; they say "I cannot accept such rich blessings; you are very highly favored, but I cannot hope to attain unto such glad things." Now brethren, it is not a question of attainment at all; it is a question of *obtainment*. (Applause.) Suppose I were invited to your house, you good people of Peoria, and you spread yourselves to give me a feast. You get the best things in the market, and prepare them to my taste, and then I sit down and say, "No thank you, I will take a piece of bread, that will be enough for me; I don't feel worthy of such a feast as this; I will eat a little piece of bread and that will do; I will get along with this until the next meal." You answer, "I prepared this for you, it is intended for you; there is plenty in the pantry to fill this table a dozen times a day, eat it all." But again I say, "No I am not worthy of anything like this, I will take only a bite!" How would you feel with such treatment? Would you feel very much pleased with me? No, you would say, "He either does not like me, or he does not like my provision; there is

something wrong with that man; he doesn't care for all that I have prepared for him." So our gracious God feels. He sets a feast upon the table of His Word, a feast of fat things which will satisfy the soul and make glad the heart; "they shall be abundantly satisfied" says the Psalmist, "with the fatness of thy house"; and we sit down and say, "I am not worthy of such provision as this. I will only take a little crumb, that is enough for me." It is insulting to your God to treat him thus, to turn away from his table laden with blessings and fullness and to say, "I will not touch these things." I say, brethren, it is not a matter of attainment, but of obtainment; and you can obtain as much as I, if only you will.

Systematic Bible study thus makes us acquainted with our God in the abundant provision of His Word for others as well as ourselves; in ministering to them we give away no part of what we need ourselves. It is a good deal like an old-fashioned Sunday-school picnic, where each one took a big basket of provisions and thirty or forty got together around a nicely spread lunch to eat all there was. I gave everything I had and others did the same, and each one had a portion of what all the others brought. I think of a story told of some Yankees who were put in prison; it was so dark they could not see and they could not sleep, and so they got up a trading match, they traded coats and gave boot, and the Yankee shrewdness came out in this, that in the morning every fellow had a better coat than he had the night before and ten dollars more in cash. (Laughter.) I am not positive that is true, but I am positive that if we bring our supplies received from God to the Sunday-school class, or to the teachers' meeting and set out all we have, when we get through we will take away all we brought and all every one else has brought, and there will be provision for any stragglers who may happen in.

The systematic study of the Word of God reveals, I say, God's dealings with His ancient people; it reveals the character of God and it reveals the character of man. O that terrible picture of the human heart which is presented from Genesis to Malachi! That story of divine love and human perverseness, bringing to our hearts the central truths of God's Word, that God is not only righteousness and justice, but mercy and love and grace; that man is not only disobedient, but is perverse, sinful and wilfully obstinate! The systematic study of the Old Testament reveals these important truths of the Word of God, shows us their relations to the remaining portions, and gently prepares our way for the revelation of Jesus Christ in the Gospels. Can we walk from Genesis to Malachi, through that awful history of human sin and degradation and need of divine mercy and love, and not be prepared for the revelation of Jesus Christ on the cross of Calvary, the atoning sacrifice for our sins, that God may be just and yet the justifier of the ungodly? Doesn't this take us by a natural process into the book of the Acts of the Apostles, where we find men who were thrilled and inspired with this divine love, who had laid hold of the truth in Jesus and who proclaimed it, feeling as St. Paul says, "Woe is me if I preach not the Gospel?" Doesn't it prepare us to follow Paul through those magnificent epistles, as he sets forth the grand doctrines of Bible truth? Doesn't it carry us legitimately forward to the final book, the Revelation of Jesus Christ, which reveals the

awful doom of the perseveringly wicked, and the glory of Jesus Christ and His redeemed church in that day when he shall come to claim His own, to take possession of His purchased kingdom and to reign as King of kings and Lord of lords? There is nothing like this systematic study of the Bible, this following it step by step, this studying of each part in its relation to the rest; fixing our minds clearly upon it to discover its true meaning; using the processes of our thought to discover the thought of God; then bringing us to the wonderful revelation of God in the gift of His Son, which so satisfies our own souls and fits us to be teachers of men. It helps us to understand the truth of God and prepares us for all the trials of life and brings us into sweet communion with Him. It was my privilege yesterday to speak to one of the ladies here who have been so busy for our comfort; she was weary, and I said something to her out of the Word. Then she said, "That pays me for all I have done, that gives me help." She said, "I remember the last word you spoke to me when I met you before, you gave me a word of cheer which has gone with me through all these years." Dear teachers and friends, it matters not what our position may be, we may be the humblest member of the church, but if we speak the word which God gave us to speak, we may bring the salvation of God to other hearts.

Pardon me if I say I fear that some of you may be making a mistake in this normal work; those who say, "We study the *Bible lessons only*, we don't care for the others." You are not asked to study the Bible unless you intend to *use* it. Some of the harshest critics, the hypercritical and hypocritical ones too, become acquainted with the *words* of God, they study them but do not intend to make use of them in their dealings with their fellow men, so their study profits them nothing. Now that you have taken the course, if you are off by yourselves and do not *use* this Word, you will miss the value of the whole study. It is a perilous thing to do. This normal department was established under the sanction and support of our State Sunday-school Association, with the one hope in view, namely, that it would fit people to become *efficient workers* for God in the Sunday-school, and any one who neglects to *teach* these lessons is missing the very thing that this normal work was established for, and for which this normal department is maintained by the Sunday-school Association of Illinois. No, no, brethren and friends, gather *that you may use*; study one week the lesson that tells you about the Word of God, and the next study the lesson that tells you *how to use the Word of God*, the mighty sword of the Spirit; use it continually and you will find that as you seek to help others, you yourselves will be helped of God. May God send you to your homes to incite others to better things, to gather other classes and teach them; and above all, use these lessons for the sake of better work in the Sunday-schools where you live. Don't think, "I am just fitting myself for the normal department;" that is a secondary thing altogether; say, "I am fitting myself for *better Sunday-school work*," then if you are called to be normal teachers you will be well fitted for that also.

Do we rightly value God's precious truth? Do we rightly value the privilege of teaching it to others? I don't know that Brother Bilhorn recollects it, but I recall one of the sweetest incidents of my life,



if not of his life. I was invited one Sunday afternoon to the Chicago Avenue church and Mr. Hitchcock, the superintendent, said, "We are going to present Brother Peter Bilhorn with a Bible; if he attempts to say anything in response he will make grammatical blunders and you must not expect much of him, but Peter is a good faithful boy and he loves the Lord and he loves His Word. Bro. Hitchcock seemed to be afraid I would expect too much of Peter, so he kept warning me, and I was prepared not to expect too much. Bro. Hitchcock and Peter and myself and some others were seated on the platform, when a brother came up and presented the Bible to Peter. He did it in a way that seemed to indicate that he was almost afraid to put it into Peter's hands for fear that when he spoke about it he would make some grammatical or ungrammatical blunder. (Laughter.) He gave it to him in a cold and formal sort of way which made me feel quite uncomfortable, but Peter did not notice it, he was just thinking of the Book. I well remember Peter's speech. He took the Book and said "My friends, I thank you for this precious Book; I love this Book; it tells me of Jesus; it tells of my peace; it tells of my way of salvation; it gives me rivers of joy; I never could do much in the work, I am too ignorant and blunder so much; it seems to me sometimes they try to hold me back when I speak in the prayer meetings, they come around and say, 'Peter, you better not speak next week, you put your foot in it.' I never could do much like that, brethren and friends, but they let me pass the dodgers at the door to the people going up the street, and many a time, dear people, when I takes those dodgers in my hand my tears fall on them while I say, "Dear Lord Jesus Christ, I thank thee I can do so much for thee." Do you wonder that Peter Bilhorn is what he is to-day? Do you wonder that this man has gone through our land stirring the hearts of thousands by his earnest songs? No, it is no wonder. He may not be classed among the great speakers, but a man who lives with God and loves the souls of men, becomes a mighty instrument to carry the sweet story of the cross to dying men.

May each of us say to-day, "Dear Lord Jesus, "I thank thee I can do so much for thee," and with the Word of God, which is the sword of the Spirit, we shall go forward conquering and to conquer in the name of Jesus Christ, until He, the true Conqueror, shall come and every enemy shall be under His feet. (Applause.)

## OFFICIAL RECOGNITION.

R. H. GRIFFITH.

It has been given me in behalf of this association and its executive committee, to present to you the diplomas which you have so richly earned. When I understood from Brother Hamill that there were to be three hundred of you, I confess that I felt alarmed, but you are the representatives of this royal army, and I feel it is a great privilege to occupy this position. But why should I congratulate myself? It is you, ladies and gentlemen, who are to be congratulated here to-day. You have been delving into the truths of the Bible, and if these truths have become fixed in your hearts they will be made a message

of life as long as you live. The foundation upon which you rest is the Word of Truth. You are loyal Sunday-school soldiers now, and while you are loyal to our King and loyal to the Book He has given us, you go forth loyal to that flag (pointing to the Stars and Stripes), the symbol of the liberties which we enjoy. Be true to the principles of the Legion of Honor. It is said of the soldiers of Napoleon, when their life blood was ebbing out, if they could only look upon the little badge which was pinned on their breast they died happy; and I ask you to-day, as I give you in behalf of this state association these diplomas, to be loyal to God, loyal to our Bible, be loyal to our Sunday-schools, be loyal to our country and its flag. With such an army going forth during the years to come, treason will raise its head in vain, freedom will ever reign throughout our land, and the brightest days of the republic will shine upon us. (Applause.)

Singing, "How firm a foundation."

President Augustine announced the following Committee on Resolutions: Hon. Thos. Ridgeway, of Gallatin Co.; C. T. Northrop, of Cook; E. A. Wilson, of Sangamon, and M. F. Ault, of Douglas.

Benediction by Rev. Dr. Smith.

### THIRD DAY—AFTERNOON SESSION.

Devotional exercises, led by Peter Bilhorn.

The convention unanimously ordered the following telegram sent:

W. J. SEMELROTH, St. Louis, Mo.

Your message received. "All the brethren greet you."

H. AUGUSTINE, State President.

### TEMPERANCE, HOW TO TEACH IT IN SUNDAY SCHOOLS.

MRS. E. G. HIBBEN.

"Where there is no vision, the people perish." Prov. 29:18. If the glorious sun which rose so beautifully this morning, flooding the earth with its blessed light, dispelling the darkness and the gloom, should forget to flash its glory upon us to-morrow morning and the radiant day be displaced by the blackness of night, and day after day the same dread darkness should envelope the world, how long would it remain a habitation for man? How long before the people would perish for lack of vision?

Light, awakening, quickening, revealing Light, God's crowning gift to man, without which every other gift would lose its power to bless; Light, thou great discoverer and discloser of all things, we praise God for thee to-day, for truly may we say, "Where there is no vision, the people perish." And this great truth is no less true in the realm of the moral and spiritual than in the world of nature about us. To fail to see things in their true relation to each other and to the

highest development of the human family, as sons and daughters of the Lord God Almighty; to live in this world surrounded by millions of our fellow beings, who should be to us our brothers and sisters, and yet be blind to their precious interests, to fail to catch the vision of the priceless value of an immortal soul as the Lord Christ estimated it when He said, "What shall it profit a man if he shall gain the whole world and lose his own soul;" this would be to be enveloped in spiritual blindness; to fail in vision where the interests at stake are as high as heaven, as deep as the agonies of a lost soul, and as enduring as eternity.

Might it not enlarge our vision of the forces at work in the world for the undoing of human lives, if we could catch a glimpse of what Christ would see if He walked the earth to-day as He did nearly 1900 years ago, if we could see things through His eyes, those eyes so tender and sympathetic, those eyes so keen and searching? The trappings of royalty, the display of the great and mighty attracted not His gaze, but the poorest, the humblest, the weakest, the most distressed, never failed to win from Him the quick and earnest glance, the outstretched, loving, helping hand. So to-day those penetrating eyes doubtless would be riveted upon the things most prominent, where "the prince of this world" reigns, and there would loom up the great American saloon in all its vast proportions, with its 250,000 stations, brilliant and enticing, each one a school of vice having in training its hundreds of pupils, many of whom it graduates into our penitentiaries, asylums and alms-houses, while the rest are left to prey upon society in the great army of tramps and vagrants. He would see as an adjunct of the saloon how the gambling table and the brothel flourish, and His pitying gaze would discern the deep degradation that comes to these slaves of the worst passions that ever took possession of human souls. He would see these institutions under the protection of the flag of our country, our national government taking charge of the manufacture of the fiery poison, and putting the lion's share of the profit in its treasury, while the law of the state protects the sale in the saloon, giving the keeper thereof license to carry on his work of human destruction. He would see the benumbing, enthralling power of this agency of Satan over the politics of the country, holding the great political parties in its grasp of iron; and its bewitching influence over the law-makers of our nation, who for their convenience have established a saloon in either end of our national Capitol. He would see the problem of our nation's life becoming more and more complicated, as the great tide of immigration flows in upon us from all the ends of the globe; the labor question with its strikes and the great army of the unemployed; all so deeply involved with the drink problem, as it absorbs yearly its \$1,200,000,000, the greater part of which is the hard-earned money of the wage-worker. His compassionate eye would discover the desolation of the homes wrecked by this insatiable monster, the crushed and despairing mothers and wives, the defrauded and starving children reaching out beseeching hands for succor and relief. He would see for every church whose spire points heavenward and whose sweet Gospel influences flow forth from its open door two or three times a week, an hour or two at a time, there are ten open doors of the saloon, holding carnival seven days in the week and eigh-

teen hours a day, sending forth the poisoned streams that carry death to their victims. He would see that of the 720,000 young men in the State of Illinois 500,000 never enter the door of the church, but most of them are receiving their education in the saloon. He would see that ninety per cent of the saloon patrons are *young men*, and that the average age of those who have already reached the goal of the prison is 24 years. Yes, all this sad and overwhelming picture would greet the eyes of the Son of God, if He walked the earth to-day. But alas, what else might His searching eye discover? Strange, passing strange would it seem to Him, that before so stupendous an evil, involving the life everlasting of millions of precious souls and the final destruction of America, like Babylon of old, should its ravages be unchecked, that His own people were looking on with apathy and indifference. The sad plaint of the ancient prophet might be His, "Israel doth not know, my people doth not consider." Who will consider if they do not? To whom can He look to stand for Him against the terrible tide of sin that is overflowing the land, if not to His own children to whom He has given the sacred trust of teaching the blessed Gospel to the on-coming generations?

If we have not hitherto fully awakened to the mighty import of the temperance question, let us offer the prayer that Elisha offered for his servant when he said, "Lord, I pray thee, open his eyes that he may see," and behold the blind eyes were opened to see the mountains about them were full of the horses and chariots of fire, sent for their protection. In answer to our prayer our dull eyes would discover that in meeting this foe of humanity, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (or wicked spirits) in high places," and realizing the malignant, awful power over human souls possessed by these terrible agencies from the pit of darkness, we would seek to turn on the light that shall penetrate into the depths of this great curse and reveal it in all its hideousness. Then surely we would learn *how* to teach this great subject (as our program assigns the topic) even with *enthusiasm* born of the clear vision from which nothing remains hidden or concealed.

Has not the temperance lesson as it is now provided for us in the international series four times a year (for which we bless God to-day), been considered by some tiresome and of little importance, and by others taught in a very, indifferent manner or wholly neglected? May God forgive us, if we have to meet some in the judgment who passed out from under our influence thinking very lightly of the sin of indulgence in strong drink, and have received the sentence, "No drunkard can enter into the kingdom of heaven."

Do not let us teach with greater earnestness the stories of Joseph and Moses, however helpful the lessons from these lives may be, than we instruct those committed to our care upon the great living issues of this day upon which the very perpetuity of our nation depends. To whom shall we look to be the saviors of our beloved land if not to the hosts of the Lord that are now receiving the impress of our thought, our teaching and our lives in the Sunday-school? And let us teach with *hope* and *courage* and *faith*, as well as with *enthusiasm*.

In this age of rapid growth and development of all things earthly,

in this age of electricity and steam and the amazing application of the heretofore hidden forces of nature, whereby man has subdued all things to his use, shall we, who represent Christ in the world, who came to conquer all things upon earth and raise the banner of the cross over every spiritual foe, shall we sit with folded hands and quiescent spirits before the deathly ravages of this fell destroyer of the human race, seeing 100,000 young men of our country each year make the swift descent to the drunkard's grave, and remain unmoved and indifferent? Shall we, enlightened from above and realizing the unlimited power of the conqueror, yield the day to Satan and call this "a necessary evil?" There can be no such thing as "a necessary evil" as long as God is on the throne. Satan still holds sway as the "prince of this world," because God's children are asleep, but nevertheless, "the Lord God omnipotent reigneth." May His awakening, quickening word, "Let there be light," flash into the minds and hearts of His own people His estimate of this giant curse, and may that vision stir our hearts with profound feeling and quicken our lives into unwearied, ceaseless activity. With hearts enkindled with *faith, hope, courage* and *enthusiasm*, we will need none to instruct us as to the methods of this work. Then shall the Church of Christ "arise and shine," "fair as the moon, clear as the sun, and terrible as an army with banners."

MR. B. F. JACOBS: In the fifteen minutes which remain we would like to have three persons who have made a success in the matter, tell, for the benefit of those who don't know, how to teach temperance in the Sunday-school.

MR. DYER (Springfield.) I probably had the first Sunday-school temperance organization in this State. I had printed pledge cards, including wine and cider. I pledged myself with the children, and although I liked wine and cider, I have not touched them for forty years. It is the example we set to the children which counts. I had no trouble at all in keeping the children in that organization. I would rather have a score of little boys and girls, than a score of men and women, and pledge them for temperance and God.

MRS. BEST: (Jacksonville.) The ladies here wish me to speak, not because I am a speaker, but because they know that I am the mother of boys, a lover of young people, and an intense lover of the Word of God. I wish to emphasize the thought of Mrs. Hibben, that if you are brim full of a subject, methods will suggest themselves. You can no more instruct a Sabbath-school teacher how to teach next Sunday's lesson, than you can tell us how to rear our children. The person who is full of God's Word will naturally teach us words of life. Let us first ourselves be temperance men and temperance women. Let us not only have the vision of the grand heritage we have in this land of Christian homes, but let us have the vision of the desolation wrought in our nation by strong drink. We are all bright enough to teach.

A woman who is bright enough to keep house, be an encyclopedia for every one in the home, be seamstress, dish-washer, surgeon and carpenter, entertain callers in the front parlor and look after a dozen things in the back kitchen at the same time, always meet her husband with a smile and have his slippers ready for him after supper, does not need to be taught methods. (Applause.)

Make the approach to the lesson pleasant, make it beautiful; make the children like temperance. Again, why not have one patriotic day, and have a review of the lesson under the stars and the stripes, If we women are anything in this wide world, we are patriotic. We have rocked our children to sleep while singing to them the songs of liberty, and in their heart of hearts we have inculcated a love for our Country. More than that, we have sent our boys out from home in the hour of the nation's need to defend the old flag with their lives. Let us have patriotism in our Sunday-schools, and teach our children that the flag demands manhood and womanhood in this broad domain, and he is the true citizen who opposes everything which is destructive of manhood and womanhood. In this way we can create an abhorrence of the saloon and all that goes with it. (Applause.)

MR. G. L. VANCE: Permit me a word on this important theme. I have had some experience along this line in connection with the Illinois State penitentiaries as to what brought the convicts there. Major McClaughry says that 75 % of the inmates of those institutions, were brought there through intemperance, and so far as my own experience goes I think it is 85%. This is a object lesson on the evils of intemperance, and a powerful one it seems to me to influence the children to avoid the dangers of the drink habit.

T. J. BOLGER: I think we have scarcely touched the topic before us this afternoon. I believe the love of the Lord Jesus Christ in the hearts of the children will solve this great question. I stand before you as one who was addicted to drink. I was called a moderate drinker. I believe the most dangerous citizen we have to-day is a moderate drinker. I teach the children in my Sunday-school that wine is a mocker and strong drink is raging and whosoever is deceived thereby is not wise; I teach them that righteousness exalteth a nation, and that sin is a reproach to any people.

I thank God that nine years ago I met some dear women from Peoria. I had made an engagement to go to the opera house, and after the opera, I was just going out to get something to drink, when dear sister Hibben and sister Kirkpatrick came along and one of them touched me on the shoulder and said, "Is this Brother Bolger?" "Yes," I replied, and I thank God for these ministering angels who came along and took me down to the W. C. T. U., where we had a

meeting that night, and a drunkard found peace and happiness in Jesus Christ. (Applause.)

But there is one passage I want to give you Christian workers to-day; it is in 1 Cor. 10:13. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it." My dear friends, that is what I believe, and that is where I go to gain this righteousness by which our nation may be exalted. The way to get rid of this evil is to put Jesus Christ into the hearts and minds of the people, including the boys and girls. When you do that you will never have to tell them how to cast their ballots, for they will cast them for God and home and native land. Let us get Jesus into our scholar's hearts and the question will be solved. (Applause.)

PROF. HAMILL. I don't agree with Brother Bolger. I have been converted from the theory that if you have the religion of the Lord Jesus Christ in the heart of a man that is a sufficient guarantee against intemperance. Only two weeks ago I was in one of the largest cities of the United States and I was told upon high authority that the Presbyterian ministers in that city quite generally had wine upon their tables. Temperance is a thing of education. I used to think that when a man was once converted that was sufficient, but we are constantly laboring under illusions. Men are influenced by their environment. The German Christian comes to our land, and he likes to have beer on his table, he has been reared that way. So I say it is a matter of education. Let us teach the truth of temperance constantly in our Sunday-school for thus working line upon line and precept upon precept we shall finally lift our people up from lower to higher levels of Christian living. (Applause.)

The president introduced Rev. Samuel I. Lindsey of St. Louis, who spoke as follows:

## THE INTERNATIONAL BIBLE READING ASSOCIATION.

REV. SAMUEL I. LINDSAY.

I feel somewhat awed standing in the presence of such a magnificent audience. This is the first time I have ever had the pleasure of attending a State Convention in Illinois. For a number of years I was identified with the work in Iowa; we had no such conventions as you have here.

You understand something of the International Bible Reading Association, from the daily readings you have in connection with the International lessons. These daily Bible readings are arranged by the International Bible Reading Association. This association is now in its thir-

teenth year; a short time ago it celebrated its twelfth anniversary. Its membership is 480,000, over 350,000 of whom are in England, Scotland and on the Continent; the remainder of the membership is found in the United States, in Canada, Australia and even in the islands of the sea. There was an increase last year of over 75,000 members. The membership in the United States is not nearly as large as it is in Australia. These statistics I have taken from a recent letter from Mr. Waters. One of the most difficult things in connection with the International system of lessons is to get the children to study them at home. I believe if we can get them to take up the I. B. R. A. daily readings it will help to clear away this trouble, the readings being so arranged as to shed light upon the lesson for the coming Sabbath. Our plan now is to organize branches throughout the United States. A branch may be organized in connection with any school on the basis of ten as a membership; you may have as many more in a class as you desire, and the membership fee is only three cents per annum. The member of a branch of this organization receives a card containing the name and address and the readings of the entire year classified according to the day of the week and the month. In addition to this each member receives in the form of leaflets, brief comments on the daily readings arranged by Mr. Waters. So all you need to do to form a class is to get ten persons who will agree to read the daily readings as furnished in connection with the International lessons and then to pay over a membership fee of three cents each, forward it to London and the supplies come direct from Mr. Waters. This organization is in perfect harmony with the great International system of lessons, and I shall be pleased to answer any questions, either here or by letter on my return to St. Louis.

Solo by Peter Bilhorn, entitled "The bird with a broken wing."

## REVIEWS. HOW CONDUCTED.

MISS ANNIE S. HARLOW.

My manner of review is so simple it is hardly worth while to tell it. Our primary class has some two hundred members in it. In the body of the church our pastor has a Bible class which has some two hundred members, and once each quarter we join forces: the primary class joins the Bible class, not exactly for competitive examination, but for review, and the children lead the review. Suppose we are now at review, that we are going back to the first quarter. I try to get at one thought running through it, and in this instance it would be that when God created the world, things were right; that when sin entered, God made the plan of redemption, and the lessons we are having now are simply working out that plan of redemption, the getting ready for the coming of the Christ. There is no reason why all the little three, four, five, six, seven, eight or nine year old children should not be so taught the Bible that they shall understand that there is one plan running straight through it from the beginning. This would be some what my manner of conducting a review if I had the pictures. In the beginning God created the heavens and the earth, and then He



made the most delightful spot called "the Garden of Eden." After going over what He did on the different days, we come to the creation of man in His own image. Use the golden texts, fix the Bible truths in Bible language. Now the man and wife are in the garden, and God tells them they may eat of all the trees of the garden except one, and then who came into the garden? Satan came into the garden. Then what happened? He tempted Eve and she ate of that tree and gave the fruit to Adam. And then what happened? God drove them out. Why didn't they turn and go back again? Because God put an angel at the gate with a flaming sword to keep them from going back and eating of the tree of life and living forever in sin. Before He drove them out what promise did he make to Eve? That He should send her a son who would be the Savior of the world. When her first boy came what did she call him? She called him Cain. Little children understand that she thought she had got a savior in her first boy. Then she found he was not the Savior. Then she had another boy; what did she call him? Abel, which means "a breath" or "nothing." Her sons grew up and they each brought an offering to the Lord. What offering did each bring? Which brought the better offering? Abel. "By faith Abel offered unto God a more excellent sacrifice than Cain." Then what happened? God had respect unto Abel's offering and did not have respect unto Cain's. And then what? Cain killed his brother. Cain was not the saviour and Abel was dead, then whom did God send? "Seth." Seth is the line through which the Savior is to come. (Then Miss Harlow set up some bricks in a row, and one tumbled down and then another and so on until came to one that stood, that brick she said was Noah.)

Then God told Noah to build what? An ark. How long was he in building it? Three hundred years. And during all that time what was he doing? Preaching to the people. And then what? Noah and his family went into the ark, and the wicked people were destroyed. Then further along, God called a man living away down in the land of Ur, Abram, to leave his country, (all the time impressing the idea that God was getting things ready for the Savior who was to come later.) The children follow the review just as easily as the big folks do, if you have the pictures. This is what my review is, it is something so simple it is hardly worth presenting to you. It is simply going over and over each truth and fixing it each time in Bible language. Our children should have as clear a view as we can give them of what God's plan was through all the Bible, from the call of Abram and the intervening lessons until we come to the Christ. (Applause.)

Mr. B. F. Jacobs very cordially introduced Mrs. Preuszner, President of the Cook County Sunday-school Association, who spoke on

## SUNDAY-SCHOOL NORMAL DRILLS.

MRS. R. B. PREUSZNER.

Mr. Jacobs says "Get the best man for superintendent you can, even if he is a woman," and that is just the place I occupy. (Laughter.) This is my third year as superintendent. I took it last year

with the understanding that I was to bring up a man to take my place, but he absolutely refuses to be "brung." (Laughter.) I have commenced on another one, and I hope he will be ready next year in order that I may return to my primary teaching. My experience has taught me that the superintendent of a Sunday-school ought to be a primary teacher for at least twelve years; I think then he would be fully competent to do the work in all parts of the school. We have to drill, drill and drill in the primary room, and so it is not hard when we come to conduct a drill in the main room. In my school the children are almost entirely of parents who are Norwegians, Danes, French, Germans, and so on. Some of the best clergymen in the country have come out of that field. These children are just as bright as needles. The teachers are almost all working women. Until this year we only had one man in the school to man it; (laughter) the rest of the teachers were all ladies, some of them laundresses. Some of the very best teachers are Holland born. One of these ladies is my primary teacher; we have over two hundred in that department; she does up those children as well as she does her clear starching, every time. (Laughter.) The teachers are all people who work early and late, but they are faithful and devoted and willing to be told and they do as I ask them. Consequently I do not have any difficulty in introducing anything I wish to have in the school. I aim to make the children respect the Sunday-school teachers just as much as they respect the day school teachers, and to feel that the teachers in the Sunday-school know more than they do. One of the very best things to accomplish this we have found to be Prof. Hamill's Normal Drills as published in the Trumpet Call. I have two assistant superintendents, and I make them do all the work they possibly can; one of them prepares the Sunday's drill which I have selected and puts it on common wrapping paper with some stove polish mixed up in water. (Laughter.) Don't smile at that if it is cheap. It is his business to prepare this drill and it is the business of my other assistant to give this drill. She is also a Hollander. I make it my business to know everything that needs to be done.

Last Sunday my assistant came to me and said, "I did not get the drill done; what are you going to do about it?" I said, "Well you can go and stand down by the door and I will give the drill." So I went at it. I asked the children questions like these and they gave the answers. What book in the Bible have we been studying? "Genesis." What does it mean? "The beginning." We are going to begin a new book to-day, tell me what it is. "Exodus." What book in the Bible is that? "The second." Which division does it belong to? "The first." To what division of the Old Testament? "The Pentateuch." Which book of the Pentateuch is it? "The second." What does Exodus mean? "Going out." Who were going out? "The Children of Israel." Where did they go out from? "Egypt." (That goes to the 14th chapter.) After they went out from Egypt they went into the wilderness and there they did what? "Wandered." (That goes from the 15th to the 40th chapter.) In the book of Exodus there are how many chapters? "Forty." The book of Exodus is divided into how many parts? "Two." (Israel in Egypt from the first to the 14th; and Israel in the wilderness from the 15th to the 40th.)

In the first part of the first chapter we are told of somebody whom we already know about, who was it? "Joseph." What is said about him? "He died." (He died in 1635.) Was this all before Christ came or after he came? "Before."

We have some difficulty in teaching the children to fix in mind the "A. D's," and the "B. C's." I make a spot like that (indicating on black-board) and as we get further from Christ the years get bigger and as we get nearer the years get smaller.

My main room is divided into two grades, junior and senior. The juniors do not have to learn this drill perfectly, but there are many of the classes which are so courageous they wish to be marked on these drills just the same as the seniors. The seniors must learn them. We mark the scholars on the lessons, attendance and contributions. We also have Bible and Normal classes connected with our school. I talked the matter over with Prof. Hamill and he said he would like it if I would try a Normal class in the Sunday-school; we have fourteen big girls in that class. These girls are preparing to teach in the Sunday-school when they are through with the normal course. They are just half through. At the end of the two year's course we will have efficient trained teachers for our school; we hope to get at least eight out of the fourteen. We are going to start a second class in October, and shall then have two normal classes. I have of course four drills for every month.

MR. G. W. MILLER: Where do you find these drills?

MRS. PREUSZNER: In the Trumpet Call.

MR. MILLER: Are they very expensive?

MRS. PREUSZNER: Very! Not over ten cents a year!

MR. MILLER: How much for ten copies for the entire year?

MRS. PREUSZNER: One dollar. (Applause.)

## THE USE OF THE BLACKBOARD.

REV. R. F. Y. PIERCE.

I have been requested to say a few words about the use of the black-board and I hope I shall not use an illustration which cannot be used by any Sunday-school teacher here. Many have the idea that to use the blackboard successfully one must be an artist, must be able to make a beautiful picture. Well, my experience is that the more beautiful the picture the less of truth you leave abiding in the minds of your pupils. The object of teaching is to *drive the truth home* to the heart. I don't care if they forget all about the picture if they will only remember the truth. If I want to say to a young lady "if you have a secret don't tell it to anybody else," I can make the result of her telling it plainer to her by an illustration. If you whisper that to some one else then two ones know it, and two ones are always eleven. (11.) And if she whispers it to another, three will know it and three ones make one hundred and eleven. (111.)

On the other hand if you learn God's precious truth and whisper it to another for Jesus' sake, then it is multiplied and so the truth goes

from one to eleven and to one hundred and eleven, and so on until all the world shall know the truth of the blessed Christ. (Applause.) Suppose I wish to illustrate our relationship to God. We are as nothing, (0), but God is something and if we are on the right side of the Divine One we amount to a great deal, (10.) Now see how many times you will multiply Him when two Christians stand side by side on the right hand of God. (100.)

What a tremendous power we thus become! (Great applause.) Use simple marks and the truth will abide long after the maker of the signs has been forgotten. Thus in relation to the crosses of life. Christ says to the Christian, "Do something." (I) If we don't wish to do it our will runs contrary to God's will; then there is a cross. (X.) But when our will runs in harmony with God's will there is no cross, thus (//.) Crosses come when God's will and my will run at right angles. There is no cross to the Christian when our will and God's will run parallel. Let us ever try to have our wills run side by side with His.

Some times we may get frightened, as I did yesterday when traveling in the train. I looked out and I saw an approaching train and I thought there would be a collision sure, but suddenly I looked and our train was going along all right. I found there was another track running side by side with ours. That is like our ways and God's ways. Let us try to have our life run parallel with God's life. Brother Jacobs said I could talk as long as I wanted to and I have over a thousand of these illustrations.

If I wanted to illustrate the necessity of making our lives harmonious with the teachings of God's Word I would place a tack there and there; then I would put a string from one to the other. The string represents somebody's life. Now if I attempt to draw my life by that other fellow's life the chances are I will go crooked.

There is only one way in all this beautiful world for us to live right, that is by taking God's precious word of truth; take the 12th chapter of Romans for the rule if you want to draw a straight line.

Tell the children about being lighted candles. (Produces a small and a large candle.) The little fellow will give just as pure a light as the big one. (Lights the candles.) I will place a number of candles on the board. If we could get more of these little children lighted for the Master I tell you they would shine for Jesus. Not long ago one of our little girls said to her papa who was lying on the lounge, "Papa, won't you sing for me just as they do at Sunday-school?" And the father said to his little five year old daughter, "Don't bother me, I cannot sing." "Papa, if you wont sing for me, I will sing for you just like they do at the Sunday-school," and she began to sing "Jesus loves me; this I know, for the Bible tells me so." When she got through she said, "Papa, wont you pray for me?" "O don't bother me, don't bother papa." "Well, if you wont pray for me, I will pray for you," and down she got and began to pray. "Dear Jesus, I thank you for the Sunday-school songs I learn; and now dear Jesus, bless papa and make papa go to Sunday-school for Jesus sake, Amen." That was Sunday afternoon. Tuesday evening it was storming hard. I heard a rap at my door, and I went and the father stood there, the tears rolling down his face. Said he, "Mr. Pierce, do you think it is possible for a man like me to be a Christian?" "Why," I said "Certainly, come in

and let us talk about it." He told me the story about his little girl, and we knelt down on the floor and told God all about it, and the dear man gave his heart to Christ and went out rejoicing. Two weeks after that he followed Christ in baptism and to-day he is an earnest hard-working member in the church, doing faithful work for God; and it is all due to his little child's song and prayer that Sunday afternoon.

Some people would like to teach about the tabernacle, and they say "O, if I only had a beautiful picture of the tabernacle!" Beloved, make one; you can make a better picture for teaching God's truth than was ever printed. See here! (The speaker drew a rough outline of the tabernacle with its court, showing position of the laver, the great altar, etc.) There is the tabernacle with the laver, and the ark of the covenant and the different appurtenances. Outside of it are the tents of the people. There is the altar on which the fire is kept continually burning. There is the golden candlestick. You can teach all the doctrines you want by a lesson on the tabernacle.

The blackboard may be made of great practical use in word exercises. See for illustration "Have faith in God." What is faith?

F—Faith is following God.

A—Faith is adoring God.

I—Faith brings the INDWELLING Spirit.

T—Faith is trusting God.

H—Faith is honoring God.

There is hardly a word of power in the English language which cannot be used in a way of beauty. Take the words hope, joy, home, life, love. O how many things the letters in these words suggest! You can spell them out on your fingers.

Take one other illustration: "Grace." Grace is a gift.

**G**REAT.

**R**OYAL.

**A**CEPTABLE.

**C**OMplete.

**E**Ternal.

If you only have an acrostic see what a blessed time you can have!

David prayed "Restore unto me the joy of thy salvation." What had David lost? "Joy." He had not lost salvation; no, he was God's child,—though he wandered to the ends of the earth he was God's child, and the Father loved him still. He had lost the joy of salvation; the song was shattered, the note of joy had dropped out of David's life. Sin had come and struck the joy out of the staff; but it is the Christian's privilege to have the joy restored, so the burden of his prayer was "Restore unto me the joy of thy salvation."

You can use the humorous if you wish and it may be well to do so, provided you keep in the foreground the precious truth of Jesus Christ, which you design to teach by the humorous illustration.

Mr. Pierce closed his most interesting address with a beautiful lesson on choosing the right path in life, illustrating the same with the use of a varied assortment of colored chalks, and ending with a fervent prayer for the divine blessing to rest upon the Sunday-school workers.

Mrs. Preuszner sang "Little Builders" and announced that a good book for the Primary department is Mrs. Kennedy's special song services for that department, published by Wilde & Co., Boston.

Mrs. Preuszner gave a hearty invitation to all primary teachers when in Chicago to attend the meetings of the Primary Teachers' Union at Room 309, Masonic Temple, every Friday at 2 P. M.

"Onward Christian Soldier" was sung by the convention.

Benediction pronounced by Rev. D. Sherrill.

### THIRD DAY—EVENING SESSION.

The devotional song service conducted by Peter Bilhorn at 7.30 was a meeting of peculiar power, and long before it commenced the great auditorium was thronged.

Mr. W. C. Pearce presented the following communication in regard to the potato which was exhibited to the convention on Wednesday, the gift of an interested agriculturist, to be planted and the yearly yield to be put into dollars and cents for the Sunday-school work.

*To the Gentlemen who propose planting the S. S. Potato, Greeting:*

The county officers of Putnam, with all faith in the future, desire to bid \$5 for the first bushel of potatoes raised from the Sunday-school potato exhibited here yesterday.

Putnam County being more productive of potatoes than Sunday-school workers, desires to consecrate her best to the cause.

GEO. N. HAYSLIP, Co. Sec.

### REPORT OF COMMITTEE ON RESOLUTIONS.

Your Committee on Resolutions beg leave to report the following, and recommend their adoption by a rising vote:

WHEREAS, The plans and details of the local committee have resulted in a broad and generous arrangement admirably suited for the purposes of the work of the Illinois State Association of Sunday-school workers, assembled in their 36th annual convention, and appreciating the generous hospitality and kindness accorded the Association by the citizens of Peoria,

*Resolved,* That our cordial thanks are due the pastor and officers of this much honored church for the use of their beautiful building.

*Resolved,* That our thanks are hereby extended to the splendid chorus for their presence and ably rendered selections, under the leadership of Prof. Plowe.

*Resolved,* That our thanks are tendered to Peter Bilhorn, whose

leadership is recognized on every hand as *par excellence*, and whose sweet solos are always an inspiration; and to Prof. Johnson, organist, who has rendered acceptable and arduous service throughout the entire convention.

*Resolved*, That our thanks are due the Press of this city for their kindness in so freely and fully reporting the proceedings of our meeting.

*Resolved*, That the thanks of the Sunday-school workers of this State are especially due and hereby tendered to the self-sacrificing, earnest, godly men and women who have followed the Scripture example "Given to hospitality, distributing to the necessity of the saints."

*Resolved*, That thanks are due to the Central National Bank of this city for kind favors rendered our treasurer.

WHEREAS, We are informed that all the railroads of Ohio issue to the Sunday-school workers in that State round trip tickets to their annual gatherings, at a uniform rate of *one fare for round trip*,

*Resolved*, That it is the sense of this convention that a committee be appointed to bring this matter before the railroads of this State, and if possible, endeavor to secure the same privilege from the Illinois railroads in the future as enjoyed by our brethren of the State of Ohio.

Last, though not least—

*Resolved*, That a spirit of thanksgiving ought to fill every heart for the divine benediction and presence, and that we accord to our God praise for His kindly dealings to His children in attendance upon the sessions of this convention, so fraught with blessings.

Committee, { THOS. S. RIDGWAY,  
EDWARD A. WILSON,  
A. G. COPELAND.

The report of the committee was unanimously adopted by a rising vote.

## ADDRESS TO THE PAGES.

B. F. JACOBS.

I do not know how to turn my face to the boys and turn my face to this splendid congregation. I am embarrassed at the thought of turning my back upon this audience, but I never yet turned my back upon a boy. (Applause.) How would it do if the boys walked to the other side? (The boys comply.) In behalf of this convention I wish to say that we greatly appreciate your kindness and the work you have done for us. I say in every convention that it is the greatest thing in the world to be a boy, unless it is to be a girl. There is nothing on earth that is equal to a boy, unless it is a girl. (Laughter.) A Sunday-school convention would not amount to anything if it were not for the boys.

I suppose it is possible that some of you boys attended the World's

Columbian Exposition. Of course every boy has been there in imagination and is probably clipping the coupons and getting the pictures. You understand that exposition was all for one great purpose. There was a variety of buildings, you know. In the first place there was the Administration Building, and that referred to the general management of the whole great enterprise; then there was the Manufacturer's Building, and that represented all that had been achieved in manufactures; and there was the Agricultural Building, and that represented all that had been produced from the earth; then there was the Mining Building, and that represented all the products of the mines; then there was the Electricity Building, you remember all about that, and the Art Palace. Those buildings were all put up for you boys, and all the people of all the earth that came to them came there for you boys. It was for the sake of the boys and girls that all was done, not for the old men and the old women, and it is because we expect the boys and the girls who are now living to be better than we are, and to know more than those of us who are older, that all that splendid work was done. When I was a boy they never thought of having a World's Fair for our benefit. (Laughter.) There never was a World's Fair in the little town where I used to live (laughter), but all this is done in America that American boys may know all that other boys know and do a great deal better than any other boys ever have done. Once there was a boy, not a very rich boy but he had a very rich mind, and with a great idea that he would grow up in the world. Do you know that about the first thing a boy does is to climb something. He wants to climb off his mother's lap as quick as he can; he wants to climb out doors and climb up stairs even if he runs the risk of falling down. Then he wants to climb the fence; then he wants to climb up on the barn. Then the time comes when he wants to climb hills and mountains; then he wants to get a telescope and climb to the stars; then he gets geographies and histories and climbs all over the earth in order that he may see what is going on in the world. This boy wanted to climb. He went to school and after a while he went to college. He went up to the president and asked if there was anything a boy could do to help himself through college. The president said, "Well, a boy could help sweep out the school house if he would like to." I suppose some boys would think that was not much to do to sweep out a school house. This boy swept it out, and he swept it out better than it was ever swept out before; and some one said, "Who has done this work?" And they said, "Jim." And after a while they got him to take charge of all the books in the school, and some one said, "Who is taking charge of these books?" And they said, "It is James." After a while they wanted a school in the town where he lived and they had him teach it; and after a while there was a war in this country and the country wanted a soldier, and he said, "I will go." And after a while they saw that soldier and the government wanted a general and they put a star on his shoulder. And I stood in the city of Chicago one day and more than ten thousand people were in one building and one hundred thousand people were outside listening, and presently the cannons roared and somebody said, "The boy Jim!" "That boy James!" "That man Garfield is nominated for President of the United States," and he is the one who swept out the



school house! (Cheers.) There is only one way to grow up in the world, you must go ahead first, send your thoughts along the line you want to travel first. Now boys, this convention is for you. That Bible is a Columbian Exposition. The Administration Building is in there, you see the great hand of God moving about the government of all the world. The Manufacturers Building is in there—you see what all the men of all the earth have done. The Electricity Building is in there—you learn all about the stars and who made them. The Art Palace is in there—you see pictures better than on the frescoed palaces of all the world, and you see the men and women God has put inside of it.

Of course every one of you boys will like to have a nice girl of your own after a while, and so you will be thinking about the girl who is to go along with you, for it is a great thing for a boy to have the girl that wants to go along and doesn't want to pull him back. There was a young woman at college, and they were going to have graduation exercises, and one young woman in the class turned to this one I am speaking of and said, "I can't graduate with the rest." And she said, "Why?" She answered, "I will tell you because you are my friend. You know my father is poor and just now he has lost some money, and it has been all he could do to keep me here until I could get through, and I can't buy a dress to graduate in." Her friend said, "Leave it to me and I will fix it; will you leave it all to me?" She said, "I will." She went and got all the other girls of the class around her—she was a general favorite—and said to them, "Girls, I want you to do me one great favor," and they all said, "We will do it." She said, "I wish the dress for our class should be the plainest white dress that we can wear, just the cheapest thing we can buy, which will look plain and neat; will you do it?" And the rich girls said, "We will do it," and the poor girls were glad. And after awhile the American people looked at her and the man by her side, and they put Mrs. Benjamin Harrison in the White House to preside over the whole land, and that is the sort of woman we want there. (Cheers.)

We want you to remember that we have come here because you boys have got to take our places. Mr. Reynolds, the honored superintendent of this school; Mr. Tyng, who was president of this convention thirty years ago; Mr. Griffith, a member of the executive committee; Mr. Morton, who has been president of one of our conventions; Mr. Augustine, who is president of this convention—some day we will not be here and you must take our places. One of you will be president, one of you chairman of the executive committee, one of you treasurer; others of you will be missionaries, teachers and superintendents. You will all have work to do for Christ, and you will be doing the work better than we have ever done it. Are you for Christ, boys? This is a personal matter; think about it. If you are not, then start to-night, now! I remember one night speaking in the city of Brooklyn. There was a great congregation like this and the seats were all filled. A nice looking boy sat on the steps and they had on the platform three big chairs like this (indicating) and they were not occupied, and I thought that boy had a poor seat. Said I, "Come up and take a chair, my boy, with me," and the little fellow jumped up and took a minister's seat. As he went up I put my hand on his

head and I said to him, "I don't know my boy whether God has ever called you to preach the Gospel or not; he may call you to-night, and if He does, I hope His blessing will rest upon you." A few years ago a minister came into my office in Chicago where I was doing business, and he said to me, "Mr. Jacobs, I have a message for you from the Rochester Theological Seminary. One of the young men that graduated in our class away up towards the head, has sent you a message. He said, 'See Mr. Jacobs and tell him that the boy who was on the stairs that night and took the chair beside him when he put his hand on his head, is preaching the Gospel and has just graduated from the theological seminary and is going to take charge of his first church. He would like to be remembered in your prayers.'" YOU START, BOYS. Put your foot down and say, "Whether any other boy in Peoria or in the world starts for heaven or not, I will go, Lord Jesus, I will go!" There is going to be another Exposition some day. Why the one we had was only a little thing! There is going to be another. It will come when the heavens are parted like a scroll and the milky way rolls up its white banner of the stars. Christ Himself is coming to be president of that World's Exposition. Then we are going to see the things that never before have been seen by the men on this earth, and then those who are for Christ are going to be with Him in His glory and to be in that splendid procession. We want every one of you, and we want every other boy in Peoria and in Illinois. That is what this Sunday-school convention is here for. We are after the boys throughout the whole length and breadth of the State. We want you to think, boys, that you are part of this army. There are twenty-two millions and a half of us now. When somebody turns up his nose and says, "I wouldn't go to Sunday-school, it is just for the women and children," you tell him some of the best men and women who have ever lived on this earth since the Lord Jesus Christ went home to glory belong to this army, and it is going after all the other boys in all the world, and do you go; and may God bless you each one personally in your lives and in your homes.

Once more I thank you, not only in behalf of the convention, but in behalf of all the Sunday-school workers of the State of Illinois for the splendid service you have rendered and the kindness you have shown to us. (Applause.)

### ADDRESS TO TEACHERS.

REV. CHAS. M. MORTON.

I desire to read some Scripture, the account of the meeting of Philip and the Eunuch. (Acts 8:26, etc.)

I don't suppose any one here has been so happy since yesterday afternoon in this state convention as I have been. I have not been permitted to be with you in a state convention during the last five years; I have been sick. When you were at Quincy, Mattoon and Centralia, especially did I feel that I must go and meet with the dear brethren once more. Now that I am permitted to meet with you, my heart is full of gratitude and I have enjoyed the fellowship with you more than I can tell. In 1866, in the summer, I had just come into

the Christian life, and I got acquainted with Brother Jacobs and Brother Moody and I went to live at Brother Moody's house, and indeed the happiest thing I found in his house was my wife, and I have her yet, thank God. (Applause.) He and Jacobs and Whittle and a number of others used to go out from Chicago and stir up an interest among the Sunday-school workers, and I went down to Ottawa to see how the thing was done. One day Moody came to me and said, "You have got to go down to Mercer County to-morrow night and help those friends in a county convention." I assure you I did not know anything more about a county convention than I did about going to China, but it was the spirit they wanted—it is the spirit we want now—and I finally made up my mind to go. I went down on the Burlington to Monmouth; got there early in the morning and took a stage over to Aledo in Mercer County. It was awful dusty and hot, just about as hot as it was this morning. When we got into Aledo we were so covered with dust that our best friends would hardly know us. I found out that the convention was in the Presbyterian Church and went in. I saw a little band of men and women gathered there evidently expecting something, I did not know what. A brother came to me and I told him I had been sent down from Chicago by Moody to help them in that convention, and he ran off and left me and got up on the platform and said he was happy to announce that the Rev. Chas. M. Morton of Chicago had arrived and would now address the convention. Bless my soul, I did not know one word to say to them, and I said, "You will have to let up on that, you will have to give me a chance to breathe and rest a little bit," and so he did and we got along first rate. I have always remembered that first convention. Do you know that the best medicine in this world, if it can ever be prepared, will be a preparation of encouragement, and every person needs a dose of encouragement from one to ten times a day. During the last two or three years I have not been as active as I used to be, on account of not being so strong, but I thank God that I realize better than I ever did in my life that Jesus Christ is enough for us. It doesn't make any difference how difficult the work may be, if we will trust the dear Son of God, He will bring us through more than conquerors. This is the reason I selected that beautiful story of Philip meeting the Eunuch.

In the first place, the Eunuch was a perfect stranger to Philip. Some how or other we feel that we are not able to do very much good to people who are strangers to us; we feel that perhaps after we get better acquainted with them we may be able to do them good. This man was far above Philip in station, and we seem to despair of doing very much good to those who are far above us in station. The President of the United States would require at least a D. D. to do anything for him. I went last week into one of the homes of my congregation. The owner is a good fellow, bright as can be, but when he gets out of patience he will swear. This is the worst thing that man has about him. A colored woman had been working for the family during the last month, a Christian woman. They told me that a day or two before my friend had come home out of patience and began to swear, and the colored woman had never heard him swear like that before. "Why Mr. Hibbert, how can you? Aint you afraid

God Almighty will strike you dead there in your tracks?" That is the way she spoke to him, right in his own house, and they told me they had not heard Hibbert swear since. Some minister might have argued with him about blasphemy for two or three weeks and not accomplished the result. Then she did not scold. If we will give our testimony in the right spirit there is no telling what God may do for us. In the third place the Eunuch knew absolutely nothing about the Word of God. The infant boys and girls in this church know more about the Bible than that great man did when he met Philip on his journey from Jerusalem. I have been a minister for nearly 26 or 27 years. I used to take it for granted that our congregation had to get a certain knowledge of the Word of God before we could expect them to be converted. It is not the amount of Scripture we get into the head, it is what finds its way into the heart. The Psalmist says, "Thy word have I hid in my heart that I may not sin against thee." I know quite a number of people who know chapter after chapter, some of them book after book, and yet some of them are not nearly as sweet as they ought to be. They have a little more in the head than in the heart.

Now I notice that Philip had walked in the path of obedience and was led by the Spirit of God. That makes up for all the disadvantages if God is only walking by our side. No matter how heavy the load, no matter how difficult the work, He understands it all, and if we will only obey, He will help us and will walk by our side. I remember one time seeing an old friend in the congregation, one whom I loved and love now. I thought he always had a testimony, so when I got through speaking I said, "Brother Brewster, I hope you will come up and say a word." I thought he would trot up and say something, but he sat there looking sour. He looked as though he was going to have a tooth pulled. (Laughter.) Well, when the meeting was over he came up and apologized to me. He said, "Charley, I will tell you why I could not come. Right over there in the congregation sat Mr. Bush, and there was a little difference between us a little while ago and I sued him and I got judgment against him, and I knew he would not enjoy hearing me speak to-night, and I did not feel very much like speaking." There was a man in the congregation who knew something about him and that shut his mouth, and that is shutting a great many mouths all over the land. The Eunuch did not know anything against Philip; no wonder he could run gladly to him and deliver the message.

His question was really a hearty, earnest asking in reference to where he would spend eternity. This congregation is divided into two parts, one part is engaged in earnest Christian work, and there are young people who have just learned the a, b, c's of religious work and who will look back to these days with joy. Then there are people in this congregation who would give the world if they could just come into the place where they could realize that their sins are forgiven. There are women in this congregation who would not tell their husbands how they feel; there are men in this congregation who would not tell their wives and children how often they think about the salvation of their souls. Every one of us has an aching heart a great deal of the time when we realize that our sins are not forgiven. Peo-

ple need help. When Philip reached the Eunuch he said to him, "Do you understand what you are reading?" He had no letter of introduction to him. The Eunuch answered, "How can I except some man will guide me. Won't you come up here and tell me what you know about this?" O it is beautiful. And there are people who are thinking just the same way now. If we knew how people long to have us speak to them sometimes, how glad we would be to speak to them. When the Eunuch met Philip he was an inquiring soul. He was trying to find help, and he had a willing mind. Dear teachers, when you meet the boys and girls next Sunday remember that the first thing that you want to find in them is *a willing mind* to come to Jesus. Paul writing to the Corinthians says, "If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." A willing mind is the first thing we need to bring to God. And the second is *an open Bible*. There is a slight difference of opinion between an open Bible and a closed Bible. During the last ten years I have visited more than twenty thousand families. When I come into a house I look around to see how much of a library they have got. I look first to see whether there is a Bible or not. I will tell you what is a fact, most always when I see a Bible there is a layer of dust on it. What we want to-day is to have our scholars bring a willing mind and an open Bible. McCain writes some beautiful verses about the Bible. I read them often. He says:

"Anoint mine eyes,  
O holy dove,  
That I may prize  
This Book of love.

Unstop mine ear,  
Made deaf by sin,  
That I may hear  
Thy voice within.

Break my hard heart,  
Jesus my Lord,  
In the inmost part  
Hide Thy sweet word."

The eye, ear and heart need special blessing from God when we come to study the Bible. When we say with the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law," we touch the great secret of obtaining blessings out of the Word.

Just one thing more the Eunuch needed, a loving Christian friend to help him find the way of truth. If we had the time to-night I would like to ask each one of the dear friends here individually how you found Jesus Christ. I believe nearly every one of you would say that you found Jesus Christ because some man or some woman, may be father or mother or the minister or Sunday-school teacher, took a deep interest in you and showed such a deep love for you that your heart was broken down and the love of God found its way into your soul. Eight years ago I went up to Lake Geneva to help lay away the body of the dear fellow who in the year 1865 took enough interest in my soul in a business office to take me by the hand and say, "Mr. Morton, are you a Christian?" And I had lived twenty-three years and gone through the war and met a great many different people

but I had never met a man or woman who had asked me that question as did Frank Rockwell. I said, "No, sir," and I tried to be indignant. "Well," he said, "Don't you think you ought to be?" I was not mean enough to say I did not think I ought to be. "Now," he said, "let me tell you what God has done for me," and while holding my hand in a few simple words he told me what God had done for him, and when he got through I saw tears rolling down his face. I had never met such a man before. I went home to my boarding house and Mrs. Willis said, "Why, Mr. Morton, you don't eat any supper; don't you like the food, Mr. Morton?" "Why," I said, "yes." "Isn't it cooked to suit you?" "It is all right." "Well, why don't you eat?" I did not know why I did not eat myself. I was a sad, broken-hearted fellow, and this was the voice that was crying in my soul, "O that I knew where I might find Him, that I might come even unto His seat." So one night about twelve o'clock I said I would not carry that load any longer, and I got down on the floor and said, "O Lord, take pity on me, forgive my sins; I will serve Thee as long as I live," and God answered my prayer that night. It is more than twenty-eight years since that happened to me.

I want to say in closing that I hope this year will be a happy, blessed year to all the Sunday-school workers of Illinois. I believe God is going to give us the best year we have ever seen, and I sincerely hope that we may be permitted to meet again. (Applause.)

### PARTING WORDS.

REV. DR. BROWN, Pastor Calvary Presbyterian Church, Peoria: I expected to labor in this convention in every way in my power, but I had not expected to say anything from this platform. It has been insisted that I should say something as the pastor of this church, and I rejoice for a great many reasons in the privilege which has been accorded me.

I rejoice that this convention came to Peoria, the central city of this great central State of Illinois, the center, I was about to say of the universe. I believe it anyway, and especially Calvary Church, which is the center of Peoria. (Laughter.)

I rejoice because of the relation which this church occupies and has occupied in the past to the great Sunday-school work. It has been, I cannot tell you how many years, about thirty-five perhaps, since Mr. William Reynolds started a little Sunday-school down here on Wilson Street. It grew to such dimensions that soon a church was organized, and so many were brought to Christ that there was not room for them, and they erected the magnificent structure in which this convention has been held. I rejoice that you have come here to see the outgrowth of Sunday-school work.

I rejoice in what we have learned of the work of the great Sunday-school army in Illinois, and that stress has been laid by it upon an open Bible first, second and all the time. In this I greatly rejoice, and I voice the sentiment of the Christian people of the city of Peoria, and especially of the ministers of the Gospel; for in this city, let it be known and let it be carried to the east, the west, the north and the

south of this our glorious State that we have no use for the higher criticism. (Applause.) We ministers of the Gospel believe in the inspiration of the Old and the New Testaments, and we believe they are the Word of God. The Bible is not only the rock of our salvation, but it is the rock of our civilization. 'Tis the open Bible that we need. Fellow workers, this Book does not need our defense: it is our defense and we may rest upon it.

I rejoice in this normal work which aims at a thorough study of the Word of God and an efficient application of the results of study.

I rejoice in what has come to us during the days of this convention, giving us promise of better and higher living, of purer and nobler living. I pray that the blessing of God may rest in rich measure upon the Sunday-school workers in this our beloved state. (Applause.)

REV. DR. McCURDY: I believe, judging from this convention, that the State of Illinois has more Sunday-school workers in it to the square mile than any other state of which I have any knowledge. I believe that you are capable of awakening as much enthusiasm as any body of men, with the women added, anywhere under any circumstances. When I listened to Miss Harlow to-day I was all fired up with the determination to take a primary class the first place I could find one. (Laughter.) When I listened to Brother Pierce give his talk on the blackboard I changed my mind as to the proper occupation, and concluded I would buy a box of chalk of varied colors and get a few boards and have them painted black and go from church to church, so filled with enthusiasm was I.

MR. B. F. JACOBS: You were chalk full. (Laughter.)

MR. McCURDY: Yes, chalk full. As I listened to one brother after another I said to myself, "I would like to be in his place," but now my conclusion is that I may just swallow the whole thing and apply it as best I can.

I am glad you came to Peoria; I am glad you staid long enough to look like Peorians; I am glad you have kept sober (laughter); I am glad moreover that as I am informed, as soon as the convention adjourns you will go hence (laughter), for it is by going that you will be enabled to spread the enthusiasm which has been created here. The Sunday-school is the workshop of the church, and may the little ones be gathered through its instrumentality into the fold. May God bless you all. (Applause.)

REV. J. W. FAIRLEY: Mr. President, brethren and sisters: Mr. McCurdy said that he was glad you were going home, and it may seem strange to you that another Peorian pastor should rise up and say the same thing, but I thought it before he spoke it. (Laughter.) These lines have been running in my mind. "Welcome the coming and speed the parting guest." I am glad you are going, because I believe you are going better than you came here. I am sure three days could not be spent in such a spiritual atmosphere without its having an enlarging effect upon the hearts of us all.

I have been to other conventions and as the last service would draw to a close and as the benediction would fall upon the ear, there always came a feeling of sadness because the happy days were at an end. The real test of value of such gatherings is their effect upon us as we

go into the remote counties and far distant townships of this State, and there quietly to work out with fear and trembling and in joy and confidence the salvation which has been brought to us. I know that we wish that it could be always with us as it is when we are at the great Sunday-school convention and are a part of the enthusiastic gathering. Then my thought goes back to the Lord Jesus Christ, and I think of the ways in which He worked and the disappointments which came to him that He might help us bear our trials, and so I pray that the great value of this convention may be in its after effect. But my thought has gone further than this, even to the eternal years to which we are hastening. It is altogether likely that many a house here in Peoria will never again meet the guest it has entertained. Certain it is that as a body we will never meet again just as we are to-night, and I am glad that we may meet in the unending time above, in the "sweet by and by." May God richly bless you all.

REV. R. F. Y. PIERCE: I had the privilege of talking this afternoon and did not expect this pleasure. I am reminded of the good colored Methodist brother south who wanted help in his church, and he wrote to some friends to send help. Said he, "First send a bishop. If you can't get a bishop then send a sliding elder. If you can't get a sliding elder then send a circus rider. If you can't get a circus rider send an exhauster;" so I am a kind of an exhauster. (Laughter.)

Beloved, I want to impress this thought upon your minds, when you go home don't be somebody else. Sitting here during this entire convention and drinking in these words of worth, if we will give them forth as God shall direct us, and not strive to be imitators, they will bring back a blessing to other people. I have a very nice dog at home; I think a great deal of him, he is a splendid fellow, got quite a reputation and deserves it too, for he saved two children from drowning. My boy Charley thinks the world of him, so the other day he made a harness and put it on Prince and hitched him to a wagon. Prince was a horse and I think he felt he was a horse. He went down the street just as steady as any horse, but just yonder a cat walked across the street and Prince stuck up his ears and forgot that he was a horse. A young man of my church happened along and he said "Sic 'em!" Well he did! Charley was sitting there holding the lines, but away went Prince after that cat and away went the wagon in a grand smash into the ditch. (Laughter.) A little later in came Charley with parts of the harness and of the wagon leading the dog. "Why," said I, "Charley, what is the matter?" Charley started to tell me, but when he got half way through he broke down and expressed it all in the sentence, "Prince was trying to be a horse but he was a dog all the time. (Laughter.) In this is a lesson: my friends, when you go home don't be somebody else, be yourself. Just take the Word of God and with the power of the Holy Spirit you will carry these messages to other hearts.

Don't be short circuited Christians. I used to telegraph some, had a telegraph instrument on my desk and it made splendid music when I worked it, but one day it clicked along and I got no answer from the other fellow. I could not understand why he did not answer. Finally I started an investigation, and I found the instrument



was short circuited. My friends, some of us are short circuited. We should look out and see to it that the current of energy in our lives shall go out to influence other lives. Hand to hand work is the need of the hour. Let us never rest until we have gone out after the lost and led them to Jesus one by one. (Applause.)

PRESIDENT AUGUSTINE: I believe I voice the sentiment of the delegates here when I say that these conventions are never quite complete unless Brother B. F. Jacobs has the closing word. I know he will not speak to you unless it is quite evident that you unanimously wish him. I suggest that we vote upon it. All in favor please remain seated and do not raise your hands. Brother Jacobs, it is unanimous. (Laughter and applause.)

### CLOSING WORDS.

B. F. JACOBS.

I would not comply with your invitation and occupy another moment of time were it not for one thing. I desire to ask you to go with me away from this convention, beyond the limits of our own country. I hold it to be a self-evident truth that a Christian must have a hearty desire and purpose to obey the Master. I cannot conceive it possible for a man to be a Christian and not have a desire to obey Christ. Now, Jesus Christ said, "Go ye into all the world and preach the Gospel to every creature." Let me ask, to whom did He say that? Did he say it to you? My answer is that He said it to you and He said it to me. Bishop Fowler, in speaking in the city of Worcester, once said, "The men of this generation must preach the Gospel to the men of this generation or they never will hear it." This is self evident, because our children will have another generation to preach the Gospel to. I believe therefore that each individual Christian must obey the command to go into all the world. Therefore I ask you for a moment to step outside the United States and go with me into France. When after the World's Convention in London in 1889 I crossed the channel and set foot in France for the first time, and for the first time in my life stood in the streets of Paris, and looked for the first time in my life up to that window where that wretched queen gave the signal that brought on the massacre of St. Bartholomew; when I breathed the air that the ancestors of my mother breathed before they left France for America; when I stood that day in Paris on the anniversary of the fall of the Bastile, and saw the celebration of the republic and two days later saw the unveiling of the statue of Admiral Coligny, the first one of those Protestant Christians who died under that persecution, I remembered that there were French Christians who came to our shores and settled all the way from Nova Scotia down to Florida, and some of the best blood that ever flowed through American veins, has come to us from the Huguenot ancestors. I looked at France, I looked at Paris and I saw the destitution and desolation there. I went into the McAll missions. I sat with old Dr. McAll. I looked out over the work and when I looked I lifted up my

cry to God, "O Lord, help us in America to help the Sunday-school workers in France to reach the children of France." Let us in this generation begin to pay a little of the interest on the debt that we owe to the men who helped us in the hour of our trouble. I promised to help them by sending them the Providence lithograph rolls, these pictures to hang up in their rooms. After I had spoken a few words they sang the hymn,

"There's a stranger at the door,  
Let him in!  
He has been there oft before,  
Let him in!"

and I said, "O God, help the Sunday-school workers in America to help the Sunday-school workers in France, until every little boy and every little girl is gathered in and we have a revival of the work that was once so blessed in France." The McAll missions, 134 of them, reach out their hands to you to-night and ask for help. I said, "If it is a possible thing I will get the American Sunday-schools to help the McAll missions in France, and get \$25 out of each school to support those missions, and if I cannot get a school to give \$25, I will get five to agree to put in five dollars apiece." Dear Mr. McAll has gone home to his reward. I want to put it upon your hearts to-night and ask you in the name of Jesus Christ to do something for France.

When we were at London we said, "It is time that we sent Sunday-school field workers into India," and we of America said that we would join our English brethren in sending a field missionary to India to organize the Sunday-school work there, and we sent Dr. Phillips. The work in India is something absolutely wonderful. I wish I had about 90 minutes to talk about that. The work has gone forward amazingly in all the great provinces of India, and they are going to hold an international convention in that part of the world in the city of Calcutta at the close of the next year. Think of the work one man is doing in India! You remember that at St. Louis we started a collection for Japan. Think of Japan, that mighty realm, whose gates were opened by the thunder of the guns of our own admiral only a few years ago, stretching out her hands to the United States for a Sunday-school field superintendent! Wouldn't you like to go? We want a Japan Sunday-school Union in the United States of men and women who will give one dollar each per annum until we secure \$3,000 for the work there. If you wish to join the Japan expedition, if you want to go into all the world, France and Japan, just put your name down and send us one dollar and be one of the founders of the Japan Sunday-school association, and God will give us the men to go.

May God's blessing rest upon the Sunday-school workers and inspire them to do their best to send the Gospel to all the world and speed the day when—

"From earth's wide bounds, from ocean's farthest coast,  
Through gates of pearl shall stream the countless host,  
Singing to Father, Son and Holy Ghost,  
Alleluia."

"God be with you till we meet again," was sung by the convention and after a touching prayer by the Rev. R. F. Y. Pierce, the convention stood adjourned.

## APPENDIX A.

## LEGION OF HONOR NORMAL CLASSES,

ENROLLED FROM MAY 1, 1893, TO MAY 1, 1894.

No.	PLACE.	LEADER.	No. STUDENTS.
1	Blaine.....	T. R. Satterfield.....	12
2	East Benton.....	C. W. Hudson.....	20
3	St. Mary's Church.....	W. W. Younger.....	12
4	Hanover.....	Rev. A. F. Clark.....	20
5	Donnellson.....	Rev. C. L. York.....	10
6	Bourbon.....	Miss Annie Chandler.....	5
7	Chapin.....	Rev. C. G. Snow.....	10
8	Milledgeville.....	Rev. J. O. Talley.....	16
9	Oquawka.....	Mrs. Florence Patterson.....	16
10	Champaign.....	Mrs. A. Conkling.....	14
11	Chicago.....	F. E. Smith.....	21
12	Mt. Sterling.....	James H. Fry.....	10
13	Shelbyville.....	Miss Mary Cruitt.....	7
14	Beardstown.....	Miss Lena Rausch.....	6
15	Bagdad.....	Miss Annie Chandler.....	6
16	Windsor.....	Mrs. J. A. Harrell.....	20
17	Sangamon.....	G. Markey.....	26
18	Brockton.....	E. E. Boyer.....	12
19	Peotone.....	Miss Mary Swihart.....	18
20	Stewardston.....	W. B. Stine.....	12
21	Batchtown.....	J. F. Tribble.....	10
22	Quincy.....	Miss Maud DeGroot.....	18
23	Westfield.....	A. N. Dare.....	9
24	Minonk.....	Rev. E. J. Cattermole.....	13
25	Shelbyville.....	Miss Mary Cruitt.....	3
26	Jacksonville.....	Dr. J. T. McFarland.....	20
27	Jacksonville.....	Dr. J. R. Harker.....	20
28	Normal.....	Herbert Bassett.....	9
29	Arthur.....	Mrs. James E. Morris.....	6
30	Stanford.....	Rev. J. Fred Jones.....	17
31	Mascoutah.....	J. S. Landers.....	16
32	Cobden.....	C. J. Smith.....	12
33	Chicago.....	F. Barnard.....	5
34	Bolivia.....	H. P. Hart.....	13
35	Wheaton.....	Mrs. Edith Burnham.....	12
36	Plymouth.....	J. T. Malcolm.....	20
37	Milbrook.....	Elizabeth Benthien.....	7
38	Sweetwater.....	Mrs. Mary F. Hurst.....	7
39	Bloomington.....	Miss Carrie Hall.....	13
40	Shelbyville.....	William Warthman.....	8
41	Garland.....	Mrs. Mattie Patrick.....	16
42	Chicago.....	Miss Minetta Fisher.....	15
43	Maroa.....	Rev. W. F. Gibson.....	8
44	Atwood.....	G. F. Righter.....	35
45	Atkinson.....	Paul D. Ransom.....	18
46	Irving Park.....	Miss M. Watson.....	22
47	Salem.....	Charles E. Hull.....	20
48	Perry.....	G. W. Flaggs.....	8
49	Murdock.....	Mrs. M. F. Ault.....	12

No.	PLACE.	LEADER.	No. STUDENTS.
50	Gays.....	M. Belva Smith.....	10
51	Elgin.....	Miss Eva Hanna.....	4
52	Valley Mills.....	Seth Mills.....	8
53	Chicago.....	Mrs. Calla S. Willard.....	35
54	Moweaqua.....	Lucien A. Ferre.....	7

*White County Classes, H. H. Crozier, Organizer:*

Brownsville.....	34
Enfield.....	7
Carmi.....	28
Sacramento....	4
Crossville.....	3
Epworth.....	3
Norris City.....	8

This list does not include the Individual Students of Illinois, the many classes organized in other States and reporting to the "Legion of Honor" office, or the many classes organized in Illinois but failing to enroll.

## GRADUATING CLASS OF 1894.

### CLASS OFFICERS.

*President, H. H. CROZIER, Carmi.*

*Secretary, MRS. W. F. GILLMORE, Shelbyville.*

*Treasurer, MISS ELIZA JONES, Mt. Sterling.*

*Chaplain, REV. F. G. SMITH, Neponset.*

### NAMES OF GRADUATES.

(Names of Class Leaders in Italics.)

#### NEPONSET.

	<i>Rev. F. G. Smith.</i>	
Mrs. F. G. Smith,	Miss Alma Markee,	Miss Grace Currier,
Mrs. Dolly Whaples,	Miss Bertha Currier,	Miss Addie Graves.

#### CHICAGO. (3RD PRESBYTERIAN SCHOOL.)

	<i>Dr. A. G. Beebe.</i>	
Miss F. I. Rice,	W. A. Alden,	Miss L. F. Krigger,
Miss E. P. Johnson,	Miss E. S. Walker,	Miss N. Ostrander,
Mrs. W. A. Alden,	Mrs. S. A. Godfrey,	Mrs. Cora V. Munro.
	Miss Harriet Austin,	

#### ROSSVILLE.

Miss Anna Gernand,	<i>Rev. J. W. Mann.</i>	Miss Lora Gernand.
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#### MORRISON.

	<i>Rev. D. Rogers.</i>	
Harry M. Phinney,	Carle H. Phinney,	Harrie Berry.

#### HOMER.

	<i>J. D. Salladay.</i>	
Miss Sarah Cranson,	Mrs. May Salladay,	Miss E. S. Salladay.

## REED.

Miss Ida Woods.

*Rev. J. A. Wiley.*

Miss Omah Woods.

## TUNNEL HILL.

*Miss Sara Whittenberg.*Rev. R. W. Laughlin,  
Miss May Laughlin,Miss Amy Galcener,  
Claude Galcener,

Mrs. India Galcener.

## MT. STERLING.

Miss C. Morrison,

*Miss Eliza Jones.*

Miss Anna Jones.

## ROODHOUSE.

*J. H. Allen.*Miss Myrtle Alred,  
Mrs. E. Cryder,  
Miss Bessie Cryder,Miss Nora Allen,  
H. N. Smead,  
Henry Sponsler,Miss Gertrude Alred,  
Miss Maud Cryder.

## CEDAR CHURCH.

*Rev. J. S. Walls.*C. M. Simcox,  
Miss Mary S. Welsh,

Miss Libbie A. Welsh,

Miss Daisy Munson.

## KISHWAUKEE.

*Rollin Mullenix.*Mrs. Anna Davis,  
Mrs. Mary Robinson,  
Miss Sarah Agnew,Mrs. Mary J. Davis,  
Ira E. Davis,  
Elmer F. Davis,Mrs. Mary Cochrane,  
Mrs. Armenta Morris.

## LA GRANGE.

*J. W. Troeger.*

James Craigmile,

Nelson E. Clark,

R. M. Lears.

## ASTORIA.

*Rev. F. B. Madden.*Mrs. Anna Spangler,  
Miss May Bonnell,  
Thomas McLaren,  
Mrs. Belle Farwell,Mrs. Lizzie Cruzan,  
Mrs. T. E. Toller,  
Mrs. Annie Farr,  
Mrs. Emma Jarris,  
Mrs. Josie Madden,Miss Alice Elliott,  
Miss Ida Tregellas,  
Mrs. M. E. DeFrain,  
Mrs. J. Carter.

## ONARGA.

*George B. Safford.*H. M. Wilcox,  
Mrs. L. D. Safford,Mrs. C. S. Brooks,  
Mrs. Anna Leef,Miss Janet Breyt,  
Miss Lockwood.

## MORRISON.

*M. F. Miller.*Rev. D. Rogers,  
Mrs. Julia Rogers,

D. B. Woods,

Mrs. D. B. Woods.

## SHELBYVILLE.

*Miss Mary E. Cruit.*Mrs. W. F. Gillmore,  
Mrs. Eliza Cruit,  
Miss Lena Klein,  
Mrs. J. A. Stout,  
Miss Mary Smith,Charles E. Krieg,  
Virgil B. Cruit,  
Miss Iola Crockett,  
Miss Lucy Duvall,  
Miss Nettie Crook,Miss Melissa Hurtt,  
Miss Ellen Page,  
Miss Cora B. Oman,  
Miss M. Williamson.

## JACKSONVILLE.

*Prof. J. R. Harker.*

Miss Leona Rawlings,  
Miss Olive Stowell,  
Miss B. Scandrett,  
Miss R. McCord,  
Miss Katy Schaad,

Miss F. Purviance,  
Miss Besse Wright,  
Miss E. Blackburn,  
Miss Etta Blackburn,  
Miss E. Trout,

Miss M. E. Dickson,  
Miss M. Blackburn,  
S. W. Beggs,  
J. W. Putnam,  
W. H. Stevenson.

## HANOVER.

*Rev. A. F. Clark.*

Miss M. Edgerton,

Miss B. Robinson,

Miss Stella Bennett.

## WESTFIELD.

E. L. McCabe,

*A. N. Dare.*

W. S. Dillon.

## ATWOOD.

*G. E. Righter.*

Miss Alma Soloman,  
E. F. Cramer,  
Miss Ella Stevenson,  
Miss Eva Heath,  
Miss Ellen Means,

Miss Sadie Huff,  
Miss L. Erhardt,  
Miss F. Burchfield,  
Lillis White,  
Mary E. Birchfield,

Miss J. Burchfield,  
Miss B. Compton,  
Miss Jennie Stone,  
Mrs. G. F. Righter.

## GARRETT.

*G. F. Righter.*

N. P. Blankenshy,

Miss Nettie Rose,

J. G. Rose.

## BOURBON.

*Miss A. B. Chandler.*

Miss Leota Mason.

## HARRISBURG.

*Prof. D. W. Gamble.*

Miss A. L. Ralston,  
Miss A. M. Ralston,

Mrs. J. R. Gamble,

D. N. Anderson.

## LINCOLN.

*Fred G. Hudson.*

Miss Myrtle Duff,  
Miss Kittie Houston,  
Miss M. McKensie,  
Miss M. Houston,

Miss Mabel Weymer,  
Miss Minnie Boren,  
Miss Emma Duff,  
Miss Jennie Forbes,

Miss M. B. Traner,  
Miss Meta Tinnon,  
Miss A. M. Lincoln.

## DONNELLSON.

G. R. Aydelott,

*C. L. York.*

B. R. Taylor.

## WHEATON.

*Mrs. E. Burnham.*

Miss E. M. Landou,  
Miss Cora B. Meade,  
A. E. Northrop,

Rev. R. C. Bryant,  
Mrs. R. C. Bryant,  
Mrs. E. J. K. Vernon,

C. A. Prout,  
Mrs. C. A. Prout.

## VILLA GROVE.

*Mrs. E. B. Sargeant.*

Joseph O'Neal,

W. G. Sutton,  
Miss Sadie Sutton,

Miss L. Sargent.

## MT. STERLING.

*James H. Fry.*

Mrs. Josie Coffman,  
Mrs. Mary Hiles,  
Mrs. Anna Fry,

Mrs. Abbie Fry,  
Miss Mary Gristy,  
Jefferson Fry,

Miss Nellie Fry,  
Miss Alta Hiles.

## ARTHUR.

*Mrs. James E. Morris.*

Mrs. E. J. Luke,  
Mrs. M. E. Edminston,

Miss J. Edminston,  
Miss Myra Warren,

Miss E. Eberhardt,  
Miss Ida Reed.

## BLAINE.

*Rev. J. Meek Cormack.*

Miss Anna Klumph,  
Mrs. A. Schellenger,

Miss Martha Head,  
Mrs. M. Hazlewood,

Mrs. Alice Little.

## STANFORD.

*Rev. J. Fred Jones.*

Miss Ethel Harrison,  
Miss Nellie Fincham,

Miss E. McConkey,

Miss Rachel Wright.

## CHICAGO.

Miss Mabel McElroy,

*Mr. F. Barnard.*

Mr. Hollands.

## WHITE COUNTY CLASS.

*H. H. Crozier, Organizer.*

Georgia Brown,  
Laura Field,  
Kate Pomeroy,  
Frances Shaw,  
Mrs. J. J. Adams.  
Sallie Brown,  
Lewis Bedford,  
Pearl Storey,  
Anna Brown,  
Miss Margaret Gott,  
Mrs. Nancy Anderson,  
Mrs. M. McNabb,  
Mrs. L. McCullough,  
Rev. G. O. Bachman,  
Harry Brockett,  
Crawford Mann,  
Ratie Boyd,  
Della Brockett,  
Andrew Brockett,  
C. B. Brockett,  
Luther Brockett,  
H. B. Crozier,  
Mary Boyd,

Mrs. W. H. Neeley,  
J. J. Adams,  
H. A. Taylor,  
Clara Adams  
Maggie Brown,  
Maude Brockett,  
Rufus Krieger,  
Mrs. A. E. Welch,  
J. W. Fullerton,  
Mrs. W. L. Rhein,  
Mary Reid,  
Mattie McNabb,  
Amy Holderby,  
Joe Pearce,  
Iva Land,  
Fred Stinnett,  
Joe Williams,  
Mrs. E. D. Martin,  
N. A. Varney,  
Flora Wilson,  
Prof. R. W. Himes,  
Jas. M. Jordan,

Miss Byrde Irwin,  
Miss Effie Pearce,  
A. R. Brown,  
Mrs. N. E. Bedford,  
Mrs. A. R. Brown,  
J. G. House,  
Mrs. J. G. House,  
Mrs. Ruth Mathis,  
W. C. Watkins,  
J. F. Bone,  
Geo. E. Carter,  
J. D. Martin, Jr.  
Lula Clark,  
Winnie Monroney,  
Annie Monroney,  
Laura Stinnett,  
Minnie Walker,  
Maude Hust,  
Rev. J. P. Barker,  
Mrs. S. Brockett,  
John King,  
Lucy D. Adams.

## INDIVIDUAL GRADUATES.

Robert B. Pinkerton, Berdan,  
Mr. Dougherty, Carbondale,  
Miss Maggie V. Fields, Versailles,  
Miss Kate Guthrie, Roodhouse,  
Mrs. T. G. Breaw, Compton,  
Rev. C. G. Snow, Chapin,

Arter Allen, Carrier Mills,  
John Jenkins, Carrier Mills,  
W. A. Hardinger, Westfield,  
Mrs. Ella B. Moore, Hopedale,  
Mrs. Lida Anderson, Palestine.

## APPENDIX B.

## GENERAL COMMITTEES

AT PEORIA.

W. A. BRUBAKER,	-	-	-	-	-	-	Chairman	Executive Committee.
MRS. A. G. TYNG,	-	-	-	-	-	-	"	Entertainment "
J. P. FRITZ,	-	-	-	-	-	-	"	Reception "
REV. A. C. BROWN,	-	-	-	-	-	-	"	Press "
J. T. ROGERS,	-	-	-	-	-	-	"	Finance "
FRED. BRACKEN,	-	-	-	-	-	-	"	Music "
L. F. HOUGHTON,	-	-	-	-	-	-	"	Ushers "
E. M. ANDERSON,	-	-	-	-	-	-	"	Pages "
M. KINGMAN,	-	-	-	-	-	-	"	Hotels & St. Rys.
J. A. WATERHOUSE,	-	-	-	-	-	-	"	Registration "
E. F. PARKER	-	-	-	-	-	-	"	Printing "
C. A. JAMISON,	-	-	-	-	-	-	"	Railroad "
MRS. S. A. KINSEY,	-	-	-	-	-	-	"	Decoration "
MRS. WM. REYNOLDS	-	-	-	-	-	-	"	Church "

## EXECUTIVE COMMITTEE.

W. A. BRUBAKER,  
A. C. ANGIER,

A. G. TYNG,  
I. R. FRITZE,

MRS. WM. REYNOLDS.

## PAGES.

Herbet Woolfall,  
Fred Koch,  
George Randall,  
August Schroder,  
Fred Simmons,  
William Hall,

Harry Shoals,  
Arthur Allen,  
Dean Proctor,  
George Woodruff,  
Carl Huelsebus,  
Thurlow Stiers,

Frank Erler,  
Emil Harbours,  
Lester Winn,  
Wylie Blood,  
Jamie Wonder,  
Wilbur Dunn.



## APPENDIX C.

## FIRST DISTRICT.

## COOK COUNTY.

Mrs. L. E. Runyan.....Barrington  
 Mrs. J. G. Woodman.....Central Park  
 Mrs. I. B. Ayres.....Chicago  
 Mrs. W. H. Ayres....."  
 J. W. Bell....."  
 Mrs. J. W. Bell....."  
 S. H. Bloom....."  
 Mrs. S. H. Bloom....."  
 T. J. Bolger....."  
 Mrs. Joseph Bond....."  
 Miss Ellen Bowman....."  
 Miss Mary I. Bragg....."  
 Mrs. John Bryan....."  
 Mrs. M. A. Carroll....."  
 Mrs. C. H. Chappell....."  
 W. W. Coe....."  
 Miss Anna Crawford....."  
 Miss Emma Davies....."  
 H. R. Dillon....."  
 Miss Minnie Dressell....."  
 Rev. J. S. Eberhart....."  
 Mrs. O. P. Gifford....."  
 Rev. G. A. Hagstrom....."  
 Miss Mabel Hall....."  
 R. W. Hare....."  
 Robert L. Hare....."  
 C. H. Harraden....."  
 Miss E. Horner....."  
 L. E. Humphrey....."  
 B. F. Jacobs....."  
 W. B. Jacobs....."  
 D. W. Johnson....."  
 I. S. Mabee....."  
 Mrs. D. McFadden....."  
 Rev. W. F. McMillan....."  
 J. A. Milne....."  
 Mrs. J. A. Milne....."  
 A. Nelson....."  
 A. M. Nelson....."  
 C. T. Northrop....."  
 Mrs. C. T. Northrop....."  
 Geo. N. Olson....."  
 Thos. Orton....."  
 Sam'l Parker....."  
 W. C. Pearce....."  
 Rev. C. Perren, D. D....."  
 Mrs. R. B. Preuszner....."  
 Rev. J. A. Thayer....."  
 S. Townsend....."  
 C. O. Tower....."

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 Jacob Wingert....."  
 F. A. Wells....."  
 John Whyte....."  
 Rev. J. C. Youker....."  
 Wm. A. Pease.....Irving Park  
 C. M. Hanson.....Moreland  
 Mrs. W. T. Mills.....Oak Park  
 C. M. Gray.....Ravenswood

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 W. B. Lloyd.....Glen Ellyn  
 J. B. Champlain.....Wheaton  
 Andrew Erickson....."

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 Geo. Unz....."  
 J. N. Woods....."  
 Rev. Dana Sherrill.....Mazon  
 Miss Anna Benson.....Minooka  
 Mrs. J. D. Nickel.....Morris  
 Miss Mary Ridgeway....."  
 Miss Clara Harford.....Verona

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 Mrs. Dr. Knight....."  
 C. W. Hudson.....Waukegan

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 Mrs. G. L. Vance....."

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 D. D. Sabin....."

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 M. D. Patten....."  
 Mrs. M. D. Patten....."  
 Mrs. J. M. Rodman....."  
 Mrs. Fred Allen.....Waterman.

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 Mrs. A. G. Copeland....."

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 Rev. A. L. Schute.....Elburn  
 Mrs. Eugene Heath.....Elgin  
 Miss E. I. Martin....."  
 W. S. Weld....."  
 Rev. G. H. Smith.....St. Charles

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 Chas. A. Chase....."  
 Miss Lizzie McCard....."  
 Mrs. T. G. Pierpont....."  
 Frank S. Regan....."  
 Maie Wallace....."  
 H. H. West....."

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 Mrs. H. S. Puterbaugh....."  
 F. A. Sword....."  
 H. J. Durstine.....Milledgeville  
 A. G. Zingerli.....Mt. Carroll

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 Ira W. Lewis.....Dixon

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 H. C. Hays.....Kings  
 M. J. West.....Leaf River  
 F. A. Geeting.....Polo  
 D. H. Hays.....Rochelle  
 Mrs. Emma White.... Stillman Valley

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 N. G. Angle....."

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 A. M. Batchellor.....Rock Falls  
 Luman Ramsey....."  
 Mrs. W. W. Haskell.....Sterling  
 E. K. Jenkins....."  
 J. P. Overholser....."  
 Geo. P. Perry....."  
 I. M. Philips....."

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 P. D. Ransom....."

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 Miss Flo Phillips....."  
 Geo. Drehmer.....Geneseo  
 I. M. Hartley....."  
 Henry R. Ott....."  
 Rev. Theiss....."  
 Rev. W. A. Shutte.....Hooppole  
 H. T. Lay.....Kewanee  
 Rev. Wm. Parsons....."  
 Mrs. Wm. Parsons....."  
 Miss Mary E. Taylor....."  
 Geo. Wideline.....Morristown  
 Rev. Clark.....Orion  
 F. M. Hammond....."  
 T. L. Rowe.....Sunny Hill

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 A. P. Babcock.....Galesburg  
 Lotta Cone....."  
 Dr. G. S. Chalmers....."  
 Mrs. H. W. Read....."  
 Miss Addie L. Stone....."  
 Rev. D. W. Wilson.....Knoxville  
 Mrs. A. Brokaw.....Rapatee  
 I. O. Anderson.....Wataga  
 Rev. O. C. Bedford....."  
 E. H. Goldsmith....."  
 Mrs. E. H. Goldsmith....."  
 Rev. J. H. Clark.....Yates City  
 Belle Beatty....."  
 Mrs. Mary Brimbnall....."  
 Lucy Cree....."  
 L. E. Mathews....."  
 Mrs. C. B. Milliken....."  
 Jennie Montgomery....."  
 Mr. Shoop....."

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 Clyde R. Campbell.....Alexis  
 T. R. Bolt.....Gilchrist  
 Mrs. Mary Anderson.....Keithsburg  
 Mrs. Maggie Wier....."

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 W. P. Ammerman.....Moline  
 Mrs. W. P. Ammerman....."  
 Mrs. M. J. Blackman....."  
 Mrs. E. Hunter....."  
 Nora Lindquist.....Rock Island  
 Mabel Hartwell....."

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 Frank Saunders....."  
 Rev. A. S. C. Clarke.....Elmira  
 Miss Bell Oliver....."  
 Dr. T. Bacmeister.....Toulon  
 Wm. Hulsizer....."  
 A. P. Miller....."  
 Miss Christina Peterson....."  
 John F. Rhodes....."

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 Jas. Parker....."  
 Annie Garsido....."  
 Mrs. D. W. C. Harrison....  
 Mrs. E. W. Hicks.....  
 Miss Lizzie McVay.....  
 May Thompson.....  
 Carl Stagg.....  
 Rachel Steer.....

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 J. W. Young.....Walnut

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 Mrs. Hattie Olmstead....."  
 T. A. Williams.....La Salle  
 C. T. Franks.....Mendota  
 Mrs. C. T. Franks....."  
 C. F. Farrell.....Ottawa  
 C. W. A. Lindemann.....  
 J. M. Machesney....."  
 Pauline Steinke....."  
 Miss Luddan.....Rutland  
 Mary Record....."  
 J. J. Marsh.....Seneca  
 August Girolt.....Sheridan

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 J. S. Thompson.....Lacon  
 Mrs. H. C. Wilmot.....La Prairie  
 O. I. Truitt.....Toluca  
 Mrs. Jennie Athay.....  
 Miss A. Marsh.....

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 Geo. N. Hayslip....."  
 Ella Bowman.....Hennepin  
 Rev. Geo. Harris....."  
 Archie Drysart.....  
 Theresa Fisher.....  
 Mrs. H. T. Gillespie.....  
 Florence Herrin.....  
 Mary Leech.....  
 David Moore.....  
 Carrie Noble.....  
 Frank Pinkingham.....  
 Miss Rettie Purvance.....  
 Jennie Towle.....

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 Rev. C. T. Truby.....Clarence  
 M. C. Conger.....Gibson City  
 W. C. Mottier....."  
 J. L. Saxton....."  
 C. Jennings.....Piper City

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 Rev. D. S. McCowan....."  
 Mrs. H. V. Brown.....Milford  
 Mrs. J. B. Harmon....."  
 Miss I. A. Taylor....."  
 A. S. Oleson.....Onarga  
 Rev. Lewis P. Cain.....Sheldon  
 W. B. Fleager....."  
 Rev. W. E. Stanley....."  
 Rev. Sam'l Light.....Watseka  
 Rev. W. W. Sniff....."  
 S. F. Swinford....."

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 J. Fetterley.....Herscher  
 Mrs. L. Betourney.....Kankakee  
 Richard Green....."  
 Miss Leoni Loring....."  
 Mrs. K. S. McKinney....."  
 J. W. Zink....."  
 Mrs. J. W. Zink....."  
 Mrs. F. Boswell.....Waldron  
 Miss Lucy Day....."

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 O. S. Bember.....Flanagan  
 A. W. Cornwell....."  
 P. A. St. John....."  
 Dr. J. J. Stites.....Pontiac  
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 C. F. Shinkle....."  
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 H. Augustine.....Normal  
 Dr. J. W. Crigler....."  
 Herbert Bassett....."  
 Rev. F. A. Miller....."  
 W. H. Riggs.....Saybrook  
 Miss Elnora Pierson.....Selma  
 Rev. P. C. Cooper.....  
 W. H. Haselton.....

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 J. B. C. Lutz....."

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 Wm. Chatterton....."  
 Mrs. Wm. Chatterton....."  
 Miss Jennie Kelley.....Bryant  
 Mrs. L. C. Heale.....Canton  
 J. W. Johnson....."  
 Donat Miller....."  
 Thos. Weigley.....Farmington  
 R. W. David.....Ipava  
 E. Eichelberger.....Lewiston

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 J. Blanchard.....Brimfield  
 L. L. Guyer....."  
 D. R. Strain....."  
 W. H. Erford.....Cramer  
 J. H. Parks.....Dunlap  
 R. L. Houghton.....Edelstein  
 J. C. Coe.....Elmwood  
 C. H. Nicholson.....Mossville  
 Miss Julia H. Johnston.....Peoria  
 Mrs. M. B. Reynolds....."  
 H. A. Thrush....."  
 A. G. Tyng....."  
 C. J. Cheesman.....Princeville  
 H. C. Houston....."  
 P. M. Nelson....."  
 W. A. Brooks.....Smithville

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 M. C. Morelock.....E. Peoria  
 Nellie Kipp.....Fremont  
 H. M. Smith.....Hopedale  
 Miss Aswaldworth.....Pekin  
 Miss Call....."  
 Miss Copes....."  
 Miss Eledia Eller....."  
 H. S. Mathews....."  
 Rev. C. G. Cantrell....."  
 Chas. H. May....."  
 Maud McKien....."  
 Mrs. R. J. Mitchell....."  
 J. S. Washington....."

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 N. W. Atkins.....Washburn  
 C. B. Johnson....."  
 E. F. Burkholder....."  
 Geo. P. Harnes....."  
 S. K. Hatfield....."  
 Laura McCulloch....."  
 A. E. Trainer....."

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 G. W. Thompson.....Ferris  
 R. E. Hall.....Hamilton  
 J. N. Hosford....."  
 A. L. Miller....."

Mrs. C. R. Arnold.....  
 Geo. W. Bailey.....  
 Nina McGee.....  
 Rev. J. H. Rose.....  
 Lizzie Waggoner.....

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 John Mekemson....."  
 Mrs. J. B. Lant.....Olena  
 Miss Anna Watson....."  
 Mrs. H. N. Patterson.....Oquawka  
 Miss Bertie Woodside....."  
 Mrs. Anna Smith.....Rozetta  
 Mrs. T. B. Sloan....."

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 Rev. H. C. Mullen.....Macomb  
 I. L. Pillsbury....."  
 C. Wetzel.....Walnut Grove

## WARREN COUNTY.

J. D. Arms.....Monmouth  
 Walter Cochrane....."

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## ADAMS COUNTY.

Geo. J. Risto.....Quincy  
 C. Ballard....."  
 J. A. Beckett....."  
 Chas. O. Crank....."

## BROWN COUNTY.

Thos. E. Davis.....Mound Station  
 Miss Mary Lucas....."  
 Ralph E. Reid.....Versailles

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 Mrs. W. S. Rearick....."  
 Miss Ada Harris.....Beardstown  
 Philip Kuhl....."  
 Mrs. Philip Kuhl....."  
 John L. Reiley....."  
 Mrs. Wm. Abbott.....Chandlerville  
 John H. Goodell....."  
 Ira Read....."  
 Rev. C. K. Westfall....."  
 J. J. Bergen.....Virginia  
 J. S. Martin....."  
 John H. Paschall....."  
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 Maria Elem.....

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 Miss Lizzie McAllister.....Griggsville  
 Miss Lizzie E. Stone....."  
 Miss Laura McFaddin.....Time

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C. L. Bissell.....	Brooklyn
R. H. Griffith.....	Rushville
Miss Laura Griffith.....	"
Rev. L. C. Littell.....	"
H. B. Roach.....	"
Mrs. H. B. Roach.....	"

## TENTH DISTRICT.

## CALHOUN COUNTY.

J. W. Becker.....	Hardin
Mrs. Maggie Becker.....	"
W. E. Tharp.....	Kampsville
Mrs. Jennie Carter.....	"
Mrs. Ruth Lammy.....	"
Mrs. Sarah Martin.....	"

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Rev. G. D. McCulloch.....	Carrollton
O. T. Purl.....	"
J. J. Dugan.....	Greenfield
Ida Johnsee.....	"
Miss Lulu Parks.....	"
Miss Effie Willhite.....	"
Rachel Irwin.....	Rockbridge
Miss Laura Scandrett.....	"
Edgar Smead.....	Roodhouse

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Geo. Gowling.....	"
P. M. Hamilton.....	"
Miss A. E. Keith.....	"
Russel Simmins.....	"
Mrs. Margaret Tibbets.....	"
Nelson Langley.....	Medora
Robt. Pritchett.....	"

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J. B. Joy.....	Concord
Mrs. Wm. Best.....	Jacksonville
Prof. H. M. Hamill.....	"
Mrs. H. M. Hamill.....	"
S. D. Masters.....	"
H. C. Tunison.....	"
Mrs. R. T. Cunningham.....	Woodson
W. P. Craig.....	"
J. E. Deihl.....	"
Rev. J. W. Miller.....	"
Arthur Swain.....	"
E. Tichnor.....	"

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W. S. Clark.....	Manchester
Rev. G. W. Read.....	"
Wm. Voorhees.....	Merriitt

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A. S. Chapman.....	Bolivia
Miss Abbie D. Dean.....	"

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Mrs. Mary Hart.....	"
W. M. Hart.....	"
Rev. J. C. Larkhart.....	Edinburg
Miss Nettie Cotton.....	Taylorville
Miss Mamie Hedrick.....	"
Miss Anna M. Waddell.....	"

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Mrs. Ed. Burton.....	Lincoln
Miss H. Musick.....	"
Prof. H. M. Steidley.....	"
W. P. Wakeman.....	"
C. B. Daveny.....	Mt. Pulaski
David Van Hise.....	"
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Albert Meyers.....	"
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S. Cross.....	Forest City
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E. Helon.....	"
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J. W. Smith.....	"
Warren Milby.....	San Jose

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Jerry Castael.....	Baker's Prairie
Chas. Deary.....	"
Miss Annie M. Foster.....	Greenview
D. Zeigler.....	"
Frank Terbune.....	Indian Creek
S. M. Smedley.....	Little Grove
Mrs. J. A. Moore.....	Oakford
Miss Mary Cardinal.....	Petersburg
Mrs. Joel Clark.....	"
C. T. Lewis.....	"
J. A. Smedley.....	"
E. S. Wetherby.....	Rock Creek
Mrs. M. F. Hurst.....	Sweetwater
Mrs. B. Wadsworth.....	Tallula

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H. H. Hutchings....."  
Delle Scherer....."

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Rev. R. S. Smith.....New Berlin  
Rev. L. M. Buckner.....Sherman  
W. M. Brewer.....Springfield  
Mrs. L. M. Castle....."  
Jas. S. Francis....."  
E. A. Wilson....."  
Mrs. E. A. Wilson....."  
Miss Annie Yaeny....."

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Miss Olive Day....."  
F. J. Fackrell....."  
Rev. W. A. Hunter....."  
Miss Lizzie Miller....."  
Mrs. F. Phares....."  
W. B. Rundle....."  
Miss Nellie Rundle....."  
Mrs. Sam'l Wade....."  
M. F. Kirkpatrick.....Farmer City  
Mrs. M. F. Kirkpatrick....."  
Miss Lulu Hall.....Hallsville  
Mrs. Laura Samuels....."  
Wm. Hasinger.....Lane  
T. J. Forbes.....Parnell  
A. J. Cross.....Weldon

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Rev. J. W. Crane.....Decatur  
J. R. Gorin....."  
P. P. Laughlin....."

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Ed. Myer.....Bethany  
W. T. Beadles.....Lake City  
Mrs. W. T. Beadles....."  
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L. R. Johnson.....Pearson

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Chas. Cruitt....."  
Miss Mary Cruitt....."  
Mrs. Edna Gillmore....."  
John D. Miller....."  
Mrs. H. M. Scarborough....."  
L. Cooley.....Yantisville

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Dr. C. A. Beverly.....Champaign  
W. H. Coffman....."  
Wylie Hawks....."  
Rev. S. R. Jones....."  
Rev. E. A. Stone....."  
Frank Wilcox....."  
Geo. Seesdorf.....Dewey  
J. P. Pollock.....Foosland  
Mrs. J. P. Pollock....."  
Rev. Chas. A. Mack.....Rantoul  
Chas. Seesdorf....."  
Mrs. I. S. Raymond.....Sidney

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Prof. W. R. Shervey.....

## COLES COUNTY.

C. R. Mitchell.....Ashmore

## CUMBERLAND COUNTY.

David Carr.....Greenup  
Rev. Joe Wilson....."

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Myra Warren.....Arthur  
Rev. Mr. Artz.....Atwood  
G. C. Jeffers.....Camargo  
Otto McKiney....."  
Henley Eversole.....Hindsboro  
Rev. M. F. Ault.....Murdock  
Oscar Williams.....Newman  
Mrs. Laura Young....."  
M. W. Gilbert.....Oakland  
Elder J. C. Ashley.....Tuscola  
G. M. Glasco....."  
Rev. Dubois....."  
W. Morrow....."

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Wm. Neal.....Chrisman  
Mrs. Mattie Patrick.....Garland  
O. K. Burton.....Isabel  
Miss Effa Arterburn.....Kansas  
Mrs. Jennie Arterburn....."  
W. C. Pinnell....."  
Z. T. Huffman.....Paris  
J. D. Hunter....."  
Mrs. L. O. Jenkins....."  
Geo. W. Miller....."  
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Miss Alice Nelson....."  
T. J. Reed....."  
Chas. Smith....."  
Mrs. Chas. Smith....."

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 Miss Olive Newlin.....Danville  
 J. M. Current.....Fairmount  
 C. G. Layton.....Potomac  
 Miss Lena Payne....."  
 Miss M. Fairchilds.....Snider  
 L. C. Messner....."

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 Miss Minnie Bolin.....Vandalia  
 Mrs. D. M. Clark....."

**SIXTEENTH DISTRICT.**

## BOND COUNTY.

J. S. Bradford.....Greenville

## CLINTON COUNTY.

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 Jackson Vaughn.....Alton Junction  
 J. G. Reynolds.....Wanda

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 Etta E. Glenn....."  
 Genevieve G. Jepson.....Lebanon  
 Della P. Whittaker....."  
 J. S. Landers.....Mascoutah  
 Rev. W. Schwind....."

Marion Lawrance.....Toledo, Ohio  
 Miss Annie S. Harlow.....Lowell, Mass  
 Rev. S. A. Lindsay.....St Louis, Mo

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## FRANKLIN COUNTY.

J. E. Reed.....Thompsonville

## JACKSON COUNTY.

E. E. Scott.....Carbondale

## PERRY COUNTY.

T. Blanchard.....Tamaroa  
 Mrs. J. C. West.....Tamaroa

**EIGHTEENTH DISTRICT.**

## EDWARDS COUNTY.

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 Newton Curtis.....Albion  
 Miss Agnes Wick....."  
 Mrs. Mary Wood....."  
 Rev. T. W. Shields.....West Salem

## WHITE COUNTY.

H. H. Crozier.....Carmi

**NINETEENTH DISTRICT.**

## GALLATIN COUNTY.

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 Rev. J. G. Tucker....."

**TWENTIETH DISTRICT.**

## MASSAC COUNTY.

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 Lena Neftzger....."

## UNION COUNTY.

J. B. B. Broadway.....Cobden

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**Statistical Record Book,** for County and Township Officers. (Each book is designed to last 25 years.) Size 1, for 50 Schools, \$1.00 each. Size 2, for 75 Schools, \$1.25. Size 3, for 100 Schools, \$1.50. Size 4, for 150 Schools \$2.00. Size 5, for 200 Schools, \$2.50. Size 6, for 250 Sch'ls, \$3.00

### Sunday School Leaflets and Blanks

- No. 1, The Church at S. S., 30c per 100.
- No. 2, Home S. S. Classes, 25c per 100.
- No. 3, Home Study of S. S. Les, 25c per 100.
- No. 4, How to make your County S. S. Convention a Success, 30c per 100.
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- No. 6, Constitution for County S. S. Association, 30c per 100.
- No. 7, The Township S. S. Ass'n, 25c per 100.
- Some Questions Answered, 50c per 100.
- Hand-Book for County and Township S. S. Workers (combining Leaflets Nos. 4 and 6 and Questions Answer'd) \$1 per 100.
- Hints to Christian Workers, 25c per 100.
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- Form 2, Blanks for Township Reports, 60c per 100.
- Form 3, Blanks for County Report, 60c per 100.
- Form X, Blanks for County Secretary's Report, 60c per 100.

### Missionary Leaflets.

- No. 1, A Mute Appeal for Foreign Missions, 30c per 100.
- Chart of above Diagram, lithographed in six colors, mounted and varnished, (28 x 42 inches) sent post-paid for 60 cts.
- No. 2, How we Spend our Money, 30c per 100.
- Chart of above Diagram, on cloth, unmounted, (28 x 42 inches) sent post-paid for 60 cents.
- No. 3, A Comparative View of Home and Foreign Missions, 30c per 100.
- No. 4, Facts on Foreign Missions, 2c each; 20c per dozen; \$1 per 100.
- No. 5, Medical Missions, 5 cents each; 50c per dozen; \$3 per 100.



PROCEEDINGS  
OF THE  
THIRTY-SEVENTH  
ILLINOIS  
STATE SUNDAY SCHOOL CONVENTION,  
HELD IN  
First Congregational Church,  
ELGIN, ILL.,  
TUESDAY, WEDNESDAY AND THURSDAY,  
*May 14th, 15th and 16th,*  
1895.

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REPORTED BY REV. J. C. YOUKER, OF CHICAGO.

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CHICAGO :  
W. B. JACOBS, PUBLISHER, 132 LA SALLE STREET.  
1895.

# Illinois State Sunday School Association.

1895-6

## President.

W. S. WELD, Elgin.

*General Secretary.*—W. B. JACOBS, 132 La Salle St., Chicago.

*Assistant Secretaries.* } MISS MARY I. BRAGG, 132 La Salle St., Chicago.

† MRS. EDITH BURNHAM, Wheaton.

*Treasurer*—R. W. HARE, 200 Market St., Chicago.

*Sup't Normal Work.*—PROF. H. M. HAMILL, Jacksonville.

*Field Workers.* } W. C. PEARCE, Chicago.

† G. W. MILLER, Paris.

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R. W. HARE, Chicago.

KNOX P. TAYLOR, Normal.

R. H. GRIFFITH, Rushville.

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FRANK WILCOX, Champaign.

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2. DR. C. C. MILLER, Marengo.
3. J. D. WHITE, Stillman Valley.
4. H. T. LAY, Kewanee.
5. J. S. THOMPSON, Lacon.
6. HENRY AUGUSTINE, Normal.
7. H. M. SMITH, Hopedale.
8. REV. J. A. RENWICK, Biggsville.
9. R. H. GRIFFITH, Rushville.
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11. DAVID ZEIGLER, Greenview.
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16. H. M. FERGUSON, Reno.
17. TOWNSEND BLANCHARD, Tamaroa.
18. DR. W. E. BUXTON, Samsville.
19. REV. J. G. TUCKER, Shawneetown.
20. W. P. BRUNER, Metropolis.

## ILLINOIS STATE S. S. CONVENTIONS.

No.	Where held	President	Year	No.	Where held	President	Year
1.	Dixon .....	Rev. W. W. Harsha ..	1859	19.	Peoria .....	E. C. Hewett .....	1877
2.	Bloomington.*	R. M. Guilford .....	1860	20.	Decatur .....	Rev. F. L. Thompson ..	1878
3.	Alton .....	*E. D. Wilder .....	1861	21.	Bloomington..	Rev. C. M. Morton .....	1879
4.	Chicago.....	*Rev. S. Lathrop.....	1862	22.	Galesburg....	Wm. Reynolds.....	1880
5.	Jacksonville.*	Isaac Scarritt.....	1863	23.	Centralia.....	J. R. Mason.....	1881
6.	Springfield....	A. G. Tyng .....	1864	24.	Champaign....	O. R. Brouse .....	1882
7.	Peoria .....	*Rev. W. G. Pierce ....	1865	25.	Streator.....	Rev. Wm. Tracy.....	1883
8.	Rockford.....	P. G. Gillett.....	1866	26.	Springfield....	T. P. Nisbett.....	1884
9.	Decatur.....	Wm. Reynolds.....	1867	27.	Alton .....	John Benham.....	1885
10.	Dn Quoin.....	B. F. Jacobs .....	1868	28.	Bloomington..	L. A. Trowbridge.....	1886
11.	Bloomington..	D. L. Moody .....	1869	29.	Decatur.....	J. R. Gorin.....	1887
12.	Quincy .....	P. G. Gillett.....	1870	30.	Rockford.....	H. T. Lay .....	1888
13.	Galesburg....	*J. McKee Peeples....	1871	31.	Mattoon.....	Frank Wilcox.....	1889
14.	Aurora.....	C. R. Blackall .....	1872	32.	Jacksonville..	R. W. Hare.....	1890
15.	Springfield....	J. F. Culver.....	1873	33.	Danville.....	W. C. Pearce .....	1891
16.	Champaign ..	D. W. Whittle .....	1874	34.	Centralia.....	Rev. H. C. Marshall ..	1892
17.	Alton .....	R. H. Griffith .....	1875	35.	Quincy.....	J. L. Hastings.....	1893
18.	Jacksonville..	D. L. Moody .....	1876	36.	Peoria.....	H. Augustine .....	1894
				37.	Elgin.....	W. S. Weld.....	1895

\*Deceased.

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# Thirty-Seventh Annual Convention.

## FIRST DAY, MORNING SESSION.

Tuesday morning, May 14, 1895, at 10 o'clock, Mr. Henry Augustine, president of the Illinois State Sunday-school Association, called the Convention to order, in the spacious and beautiful First Congregational Church of Elgin.

"All hail the power of Jesus Name" was the opening hymn, and it was followed with prayer offered by Rev. Mr. Hill.

Rev. Mr. Earngey read the 145 and the 134 psalms.

President Augustine earnestly entreated the delegates to look for the baptism of the Holy Spirit and asked Brother B. F. Jacobs to lead the convention in prayer for this special blessing.

Mr. Jacobs reminded the delegates of the fact that they need not invite the Lord Jesus to their gathering, that they had His promise to meet with them and the promise could not fail. He then offered a most fervent prayer.

President Augustine announced as the first order of business the

## REPORT OF DISTRICT PRESIDENTS.

*First District.*—T. J. BOLGER, President, reported as follows: After a year of consecrated toil, we the "vine-dressers" of King Jesus, meet again in common thanksgiving to our Heavenly Father, who has guided and abundantly blessed us, and for mutual counsel, that, guided by Divine wisdom, we may devise wise plans for a yet mightier conquest through the precious Gospel committed to us.

The First District consists of the five northeastern counties of the State, Cook, Du Page, Grundy, Lake and Will. Five county conventions have been held during the past year, one each in Cook, Du Page and Grundy; Lake county has held two conventions; Will County none (their convention last year being held before our state convention, and this year will not be held until Fall.) Fresh reports have been received from Cook, Du Page, Grundy and Lake, all of which show an increase in schools. The total number of schools is 1,184 an increase of 47, total membership 211,189, increase 16,134. Received into the church from Sunday-schools, 6,837. Missionary Contributions \$34,385.75. 69 Township conventions have been held. Du Page is a banner county.

*The Second District.*—D. D. SABIN, President—includes the counties of Boone, DeKalb, Kane, Kendall, McHenry and Winnebago; all of which have sent fresh reports. A county convention has been

held in each, six in all, which with 83 township conventions, makes a total of 89 conventions in the district during the year. 391 schools are reported, a gain of 51. Total membership 39,812, an increase of 2,996. Received into the church from Sunday-schools 1327. Missionary contributions \$5,307.02. Every county has contributed to the State S. S. Work. Boone, McHenry and Winnebago are banner counties.

*The Third District*—I. M. PHILIPS, President—includes the counties of Carroll, Jo Daviess, Lee, Ogle, Stephenson and Whiteside, all of which have sent fresh reports. A county convention has been held in each, six in all, which with 109 township conventions, makes a total of 115 conventions in the district during the year. 422 schools are reported, a gain of 11. Total membership, 35,100, an increase of 936. Received into the church from Sunday-schools 1,411. Missionary Contributions \$4,287.79. Every county has contributed to the state work. Carroll and Whiteside are banner counties.

Last year Whiteside county exhibited a "Sunday-school potato" to the convention at Peoria. That potato was consecrated to the Sunday-school work of the State of Illinois. Brother Ramsey, one of our good farmer Sunday-school men, discovered after a critical examination that the potato contained fourteen eyes. He dissected it and planted them in fourteen different hills, one eye to each hill, but it so happened that the section of country in which that potato was planted experienced a very dry season last year. Nevertheless we have this to report: 150 potatoes were obtained from that one Sunday-school potato, and these 150 potatoes are planted today for the Illinois State Sunday-school work. At the conclusion of this year when we get our crop we propose to divide it and call for volunteers among the farmers to take a portion of these potatoes and have Sunday-school potatoes raised all over Whiteside county. Last year some gentleman from the southern part of the state said he would give five dollars for the first bushel of potatoes from that potato, and we notify that brother now to be getting the five dollars ready, we shall be ready for him this Fall if the Lord is willing.

Whiteside county is pushing Normal work; a normal lesson has been taught in each township convention, and this year they are planning to have the Home Class department presented.

*The Fourth District*—DR. G. S. CHALMERS, President—includes the counties of Henry, Knox, Mercer, Rock Island and Stark, all of which send fresh reports. Rock Island county has held two conventions, the others one each, 71 township conventions have been held, making 77 conventions in the district during the year. 366 schools are reported, a gain of 12; total membership 33,077, increase 3,228. Received into church from Sunday schools 1,703. Missionary contributions \$4,355.04. Every county has contributed to state work. Knox and Mercer are banner counties.

Rock Island makes an excellent showing. Has an increase of two schools, and a decided increase in attendance. Stark county reports a prosperous year. Some of the townships had more than one convention though some did not have any.

The Mercer county Secretary gives a glowing description of the work there. They had a fine county convention, also a normal insti-

tute, and the secretary with some assistance held nine township institutes. The secretary of Henry county is a school teacher and can only give her spare time to the Sunday-school work, but that she has consecrated most faithfully. They have a devoted, successful and energetic missionary and his report shows splendid work done during the year. They have a greatly increased attendance and a great deal of genuine Christian interest. Much evangelistic work has been done, house to house visitation and gospel meetings in the school houses; some of these meetings being conducted by the young people with much mutual profit. Knox County has had a very active year and uniformly good work has been done. The township conventions have been unusually good. The spiritual life grows warmer and more general and the public outside of the regular work are more interested in it than ever before.

*The Fifth District*—J. S. THOMPSON, President—includes the counties of Bureau, La Salle, Marshall, Putnam. A county convention has been held in each, four in all, which with 43 township conventions, makes a total of 47 conventions held during the year in the district. 248 schools are reported, a gain of 1. Total membership 22,378, an increase of 392. Received into the church 617. Missionary contributions, \$1,527.53. Every county has contributed to the State Sunday-school work.

*The Sixth District*—G. D. SITHERWOOD, President—includes the counties of Ford, Iroquois, Kankakee, Livingston and McLean, all of which have sent fresh reports. A county convention has been held in each, five in all; 107 township conventions have also been held in the district, making a total of 112 conventions during the year. 440 schools are reported, a gain of 26. Total membership 39,383, an increase of 1,832. Received into the church from Sunday-schools 1,611. Missionary contributions, \$7,039.90. Every county has contributed to the state work. Kankakee and McLean are banner counties.

*The Seventh District*—H. M. SMITH, President—includes Fulton, Peoria, Tazewell and Woodford counties, all of which have sent fresh reports. A county convention has been held in each, four in all, which with 99 township conventions makes a total of 103 conventions held during the year in the district. 350 schools are reported, a gain of 10. Total membership 32,666, an increase of 749. Received into church from Sunday-schools 1,341. Benevolent contributions \$3,897.65. Every county has contributed to the state Sunday-school work. Peoria and Tazewell are banner counties.

Peoria, Tazewell and Woodford counties were each favored with a two-days Institute, conducted by Prof. Hamill. These meetings proved to be valuable in arousing increased interest in normal work.

A largely attended Workers' Conference in Peoria and Tazewell did much careful planning for future work.

It was the privilege of the district president to be present at all the above meetings, except the Woodford County Convention.

The county officers throughout the district are able and efficient. The chief hindrance being some unfaithful township vice-presidents, who should be replaced with better material.

Fulton leads in the number of schools. Peoria excels in home

class work, and Tazewell in normal work and the largest per cent. of efficient young workers.

Woodford is now forging to the front. Her new officers are faithful and next years report will doubtless show substantial gains.

For the success which has attended the work in the district we offer our grateful praise and thanksgiving to Him alone, without whose blessing and help we labor in vain.

*The Eighth District*—REV. J. A. RENWICK, President—includes the counties of Hancock, Henderson, McDonough and Warren, all of which sent fresh reports. A county convention has been held in each, which with 85 township conventions, makes 89 conventions held in the District during the year. 282 schools are reported, a gain of 38. Total membership 23,047, a gain of 2,620. Received into the church from Sunday-schools, 1,268. Missionary contributions, \$3,030.96. Every county has contributed to the state work. Henderson, McDonough and Warren are banner counties.

In rendering an account of my stewardship I am glad to report that the work in this district during the past year has been exceedingly encouraging. There has been an advance all along the line. Better organization, better county and township conventions, and if increased attendance, contributions and ingathering into the church from the Sabbath school are true indications, there has been better work done in all our schools.

I have personally attended every county convention and have given my help and encouragement in the advancement of the work. Last year there was but one banner county in this district; this year we are glad to report three, and lacking only a little of four, which we hope to be able to report by next year. Much of our success during the year is attributed to the faithfulness of our county and township officers.

We thank God for the blessing that has attended the work of His servants during the past year, and take courage, hoping and praying for still greater things in the year to come.

*The Ninth District*—R. H. GRIFFITH, President—includes the counties of Adams, Brown, Cass, Pike and Schuyler, all of which have sent fresh reports. A county convention has been held in each, which with the 146 township conventions held in the district, makes a total of 151 conventions during the year. 370 schools are reported, a decrease of 7. Total membership 33,071, a gain of 1,932. Received into church from Sunday-school 1,862. Benevolent contributions \$3,450.27. Every county has contributed to the state work. Brown and Cass are banner counties.

I attended all the conventions except those of Pike and Adams counties. One of the encouraging things I have to report in reference to the conventions in Cass, Schuyler and Brown counties, is the advance made in finance. It was especially marked in Cass county. Brother Pearce was there and the spirit of liberality swept through the convention. I carried the inspiration with me, back to my own county, Schuyler, and we received pledges far exceeding anything we ever had before; and the same was true in Brown county.

The home class department is proving a great success. A lady in Brown county took up the work of the home class department, or-



ganized a class and made a most excellent report. My daughter was with me at their convention. She has since organized a large home class department in our own church. I cite this simply to show what may be done by others. In our own school it has increased the attendance by at least fifty per cent.

GEO. W. MILLER: In regard to Pike county, I wish to say that it was my privilege to go with the county president, a plain man of God, into three townships last year where there were to be found but one Sunday-school and one preaching place. I spent the past week with him in these very townships. In one place there are now five Sunday-schools. Forty-three conversions are reported from one school that was organized last year by that county president. I spent last week in meetings in those river townships and I heard a report of 270 conversions. O, that God would raise up all over this state plain godly men and women, such as Pike county has today, to scatter the seed of the Gospel of Jesus Christ in the dark parts of our state.

*The Tenth District*—J. B. JOY, President—includes Calhoun, Greene, Jersey, Macoupin, Morgan and Scott counties, all have sent fresh reports. County conventions have been held in each, and 84 township conventions held in the district, making 90 conventions held during the year. 324 schools are reported, a gain of 17. Total membership 25,754, an increase of 1,429. Received into the church from Sunday-schools, 1,129. Missionary contributions \$2,437.29. Every county has contributed to the state Sunday-school work. Morgan is a banner county.

I took the responsibility of this work with the resolve to do all I could. It is a mighty big thing to do all we can. The Tenth district has been growing in grace and in the knowledge of the truth. I know they have been growing in grace because they have of their own accord paid the expenses of the district president. (Applause). We have the best county officers in the Tenth district we have ever had. We have a number of bright young men enlisted who have considerable push to them and I think that is the secret of our success. We have done considerable institute work in four counties, and I believe this is the reason we have grown in knowledge as well as in grace. The county conventions were the best I ever attended, and they were helpful in every particular.

It is said that in one of the foreign art galleries there is a painting of the sea with the rock bound coast on one side and waves on the other and out in the water among the large rocks stands that master of art "Ole Bull" with his bow drawn across his violin straining every nerve to catch the voice of the sea that he may tune his instrument to its melody. I believe our conventions have had some such inspiration as that, the workers straining every nerve to catch the voice of God in order that they might be better fitted for his service.

*The Eleventh District*—DAVID ZEIGLER, President—includes the counties of Christian, Logan, Mason, Menard, Montgomery, and Sangamon. County conventions have been held in each county, and 132 township conventions during the year. 439 schools are reported, a gain of 31. Total membership is 35,267, an increase of 992. Received into the church from Sunday-school 1,167. Missionary contributions \$2,516.17. Every county in the state has contributed toward

the state work. Christian, Mason, Menard and Sangamon are banner counties.

I have not been able to do the work I wished to do in my district, but having given myself and all that I have into the hands of the Lord, when He opened the way for me I went, and my excuse for not being with all the other counties will be accepted by my Lord and Master at the last great day, and I wish you would all pray for me that the way may open for me to do more for my Master. I am not permitted to be with you in person, but my prayers will ascend to the throne of grace for your success in this convention that more may be done for the cause than has ever been done before.

*The Twelfth District*—W. B. RUNDLE, President—includes De Witt, Macon, Moultrie, Piatt and Shelby counties, all of which have sent fresh reports. A county convention has been held in each, five in all, which with 99 township conventions, makes a total of 104 conventions held during the year in this district. 346 schools are reported, a gain of 18; total membership 29,286, a gain of 1,819. Received into church from Sunday-schools 1,530. Missionary contributions \$2,487.18. Every county has contributed to the state work. DeWitt, Macon, Moultrie and Shelby are banner counties.

It was my privilege to attend all the county conventions and they were well attended by the workers from various parts of the counties and the reports show an advance all along the line.

The normal work has received due attention, institutes having been held in Moultrie, Piatt and Shelby counties. If more could be held we should have better teaching in our Sunday-schools than we now have.

I find from reports received that there is a very great lack of teachers meetings. In my own county only one school is reported as holding a teachers meeting. Home class department and house to house visitation have not received the attention they should, and more normal classes are needed in our Sunday-schools. The normal work was presented in all of the township conventions in my own (De Witt) county, as was also the home class department, and we are looking for good results from them.

And now the greatest need of all is more consecrated trained workers in every department of our Sunday-school work; men and women who will study to show themselves approved of God, who will work for the Master and lead their scholars to Him.

*The Thirteenth District*—GEORGE R. RISSE, President—is composed of Champaign, Clark, Coles, Cumberland, Douglas, Edgar and Vermilion counties, all of which have sent fresh reports. A county convention has been held in each county, and 139 township conventions have been held in the district, making a total of 146 conventions during the year. 613 schools are reported, a gain of 13. Total membership 47,614, an increase of 838. Received into the church from the Sunday-schools 3,155. Missionary contributions \$4,133.17. Every county has contributed to the state Sunday-school work. Clark, Coles, Cumberland and Vermilion are banner counties. Four normal institutes have been held.

The demand for a better quality of work and workers is increasing in the district and better work is being done. The workers are more

fully awaking to the fact that the way to do good work for our blessed Master is simply to *do it*. These are no times for "play work," but for down right consecrated effort and sound business methods in Sunday-school management. Persons are too often chosen out of courtesy to fill the important offices of township president and secretary, who when elected do nothing but block the wheels of progress. These things ought not so to be and *must* be stopped to insure real and lasting success. I am glad to be able to report to this convention a splendid company of faithful consecrated workers in all of the counties, especially is this true of the officials without any exception. Let us take courage, and in the name of our Lord Jesus Christ go forward humbly and persistently to accomplish the work committed to our hands.

*The Fourteenth District*—M. N. BEEMAN, President—comprises the counties of Crawford, Effingham, Fayette and Jasper. A county convention has been held in each, which with the 55 township conventions, makes 59 conventions held during the year in the district. A complete report has been received from but one county, Crawford, which is a banner county.

*The Fifteenth District*—CHAS. E. HULL, President—includes the counties of Clay, Lawrence, Marion and Richland. Complete reports were received from Lawrence and Marion, and partial reports from Clay and Richland. Four county conventions have been held, and 47 township conventions, making a total of 51 conventions in the district. 267 schools are reported, a decrease of 2; total membership, 21,207; a gain of 1,683. Received into the church from the Sunday-school 591. Missionary contributions \$1,180.99. Every county has contributed to the state work.

Normal work has been given a forward movement. Place has been given on most programs for normal drills and lessons. Prof. Hamill has been three times into the district during the year. He attended the Marion County convention and held institutes at Flora and Centralia. At each of these meetings, under his efficient leadership, normal work was given the prominent place it deserves.

Personal hand to hand work, is now our greatest need. Bro. Miller has, by his visits, shown us this great need, and we believe that more such work will be done this year than ever before. Our next greatest need is money. Every where the Lord needs money and more consecrated devotion to His work.

We ask the prayers of this convention for God's blessing and guidance in the work in the Fifteenth district.

*The Sixteenth District*—E. E. EXTER, President—includes the counties of Bond, Clinton, Madison, Monroe, St. Clair and Washington. Conventions have been held in each, and 2 in Madison, with 48 township conventions held in the district, making a total of 55 conventions during the year. 307 schools are reported, a gain of 1; total membership 27,659, a gain of 681. Received into church from Sunday-schools 952; missionary contributions \$2,547.10.

The work the past year has been exceedingly pleasant to me, and while out in the district I have met many earnest workers.

Bro. Ferguson, of Bond, seems to be the model county president, having held a meeting in each township and attended each in person.

Miss Eliza McAuley, secretary of Washington, is an earnest, faithful worker, and is doing much towards bringing that county to the front. God bless her in her work. For deep spirituality little Monroe county convention ranks first, Clinton second. In these two conventions the Spirit of God was manifest.

In St. Clair the way seems opening for a great work.

May God pour out His richest blessings upon our Sunday-school workers.

*The Seventeenth District*—TOWNSEND BLANCHARD, President—includes the counties of Franklin, Jefferson, Jackson, Perry, Randolph and Williamson. A county convention has been held in each county except Williamson, five in all, which with 54 township conventions, makes a total of 59 conventions held during the year in this district. 403 schools are reported, a gain of 21; total membership 26,685, a gain of 1,601. 837 have been received into the church from the Sunday-schools, and \$1,685.97 contributed to missionary objects. Jackson, Jefferson and Perry are banner counties.

*The Eighteenth District*—H. H. CROZIER, President—includes the counties of Edwards, Hamilton, Wabash, Wayne and White. Conventions have been held in each county, and 35 township conventions make a total of 40 conventions in the district during the year. 293 schools are reported, a gain of 10; total membership 21,918, an increase of 607. Received into the church from Sunday-schools 629; missionary contributions \$760.17. Every county has contributed to the state Sunday-school work. Edwards is a banner county.

*The Nineteenth District*—REV. J. G. TUCKER, President—comprises an irregular portion of the state, 60 miles long by about 40 miles wide, divided into four counties, Gallatin, Saline, Hardin, Pope. Two of the counties only are traversed by railroads. The other two are very rough and hilly and most difficult of access. Sunday-school interests are not so prosperous as we would like to see them, yet there is much good being done. All the counties have sent fresh reports. County conventions have been held in each, which with 19 township conventions reported make a total of 23 conventions held in the district. 163 schools are reported, a gain of 12; total membership 17,149, an increase of 1,506. 628 have been received into the church from the Sunday-schools, and the missionary contributions amount to \$211.34.

I was present at only one county convention and at 8 township conventions. Conventions are nearly always held on Sunday, just the day I cannot leave my church to attend them. But our principle need is "more teachers and better teaching."

Secretary Rude, of Pope county, writes of plans for an educational campaign over the county, embracing institute and normal work.

Secretary Jenkins of Hardin, Jones of Saline, and Tucker of Gallatin, have similar plans. The work done by state workers Miller and Pearce on these lines is most acceptable and is yielding good fruit.

Ours is a difficult field to work, but with patience and faithfulness we will yet come out into the light.

Pray for us, and for the 19th district, and send the next convention nearer the middle of the state.

*The Twentieth District*—W. P. BRUNER, President—is composed of Alexander, Johnson, Massac, Pulaski, and Union counties. A convention has been held in each county, and 48 township conventions are reported, making a total of 51 conventions in the district during the year. 233 schools are reported, a gain of 14; total membership 17,149, a gain of 1,506. Received into church from Sunday-schools 628. Missionary contributions amount to \$285.13. Massac, Pulaski and Union are banner counties. Every county has contributed to the state work.

W. B. JACOBS: Bro. Bruner has served longer in our state Sunday-school work than any other man except my brother, and he has traveled four hundred miles to get here.

The honored gentleman was tendered an ovation of waving handkerchiefs and cheers.

MR. BRUNER: I feel thankful to God that through His kind dealings I am permitted to meet with you once more in a Sunday-school convention. During the past year death's shafts have been flying thick and fast, and many have fallen. Why it is that some who stood side by side with me have been taken, I do not know. When I left the convention last year I determined if God spared my life to do more this year than ever before. My district is composed of the counties of Alexander, Johnson, Massac, Pulaski and Union. I did not attend the convention in Alexander county; my business was such I could not leave it. I attended one precinct convention in Pulaski county and then made arrangements to attend the county convention, but they postponed it to another time and then I could not go. I attended the Johnson county convention and it was one of the best ever held in that county. Bro. Pearce was there and did good work. The one in Union, too, was one of the best ever held there. I told them they should make it a banner county and they did. I attended the convention in Massac county. It was not as largely attended as in former days, but good work was done. When I left the convention last year I looked over the reports and I saw that Massac lacked only 106 of having as many in the Sunday-school as are between the ages of six and twenty-one in the county, and I said to myself "If God spares my life I will have that 106 or I will fall by the way." (Applause.) I told it to the people in the conventions and schools, and they said, "We will help you," and they did, and we got, I believe, about one hundred more than the 106.

W. B. JACOBS: The school population is 4,255 and the membership of the Sunday-schools 4,130 in Massac county.

MR. BRUNER: I thank you for your attention, and I wish I could meet with you oftener. The best hours I have ever spent on earth have been spent in the Sabbath-school trying to teach little children to love, serve and obey God. (Applause.)

On motion of J. S. Landers, the following were appointed a nominating committee: C. C. Miller, Chairman, 2d district; H. B. Roach, 9th district; C. T. Franks, 5th district; C. W. Hudson, 1st district; J. W. Rowe, 13th district; Rev. M. M. McCreight.

E. H. Duff, of Cook county, was appointed to act as Railway Secretary.

B. F. JACOBS: I have been informed that it is the purpose of the friends here to raise a flag over this church immediately at the close of this session, the first one that has ever been raised over a church edifice in this city since the close of the war. We think it is a very proper thing, for if we are anything less than true patriots we lack something of being true Christians. (Applause.) In these days the study of politics from God's standpoint becomes an absolute necessity as well as a duty, and we cannot do a better thing for God and our country than to train our children in the way of righteousness. It is suggested that we pass out in front of this church just for a moment and see this sight and join in the flag raising.

The large audience filed out and stood in front of the church. As the flag was thrown to the wind cheer rent the air, and "America" was sung as it is seldom rendered. The delegates then repaired to their respective places of entertainment.

### *FIRST DAY, AFTERNOON SESSION.*

The convention resumed its sitting at 2 o'clock, President Augustine in the chair.

"His Loving Kindness, O How Free" was heartily sung, and Mr. John Rogers, of Gilman, Iroquois county, led in prayer. "More Love to Thee, O Christ," "How Firm a Foundation ye Saints of the Lord" and "Onward Christian Soldiers" were sung, being interspersed with prayers by W. C. Pearce, W. B. Rundle and G. W. Miller.

Dr. C. C. Miller, in behalf of the nominating committee, made the following partial report: "The committee take pleasure in placing before this convention as the nominee for President Mr. W. S. Weld, of Elgin, who for years has been the able and efficient superintendent of the Sunday-school which convenes in the building we now occupy." (Applause.)

W. B. Rundle moved that the convention adopt the recommendation of the committee and that Mr. Weld be elected president of the Association. The motion was seconded and unanimously carried.

President Augustine appointed W. C. Pearce and G. W. Miller a committee to escort the president elect to the chair.

These brethren soon appeared conducting the president elect, and when they reached the platform a gracious Chautauquan salute was waved.

PRESIDENT AUGUSTINE: My dear brother, I take great pleasure

in welcoming you to the Presidency of this Association. I regard it as an Association grander than almost any other that assembles in our state. It is truly an honor to be called to the presidency of this Convention, and you will find that these Christian men and women, from all parts of this grand state of ours, have come here for the express purpose of fitting themselves for bringing the youth of Illinois to Christ. You will find them ready to coöperate with you in any plans you may present.

Ladies and gentlemen, I take great pleasure in introducing to you Bro. Weld, our president for the ensuing year. (Great Applause.)

PRESIDENT WELD: Mr. President, and members of the nominating committee and delegates, I thank you for the honor thus conferred. I shrink from the acceptance of the responsibility. I have no address to make, and we will proceed to business.

\* Members of the State Executive Committee were given seats on the platform.

“What a Friend we have in Jesus” and “There is a Land of Pure Delight” were joyously sung.

B. F. JACOBS: Dr. Duncan is chairman of the executive committee of the New York State Sunday-school Association, general secretary of the Chautauqua Assembly, and field superintendent of the Congregational Sunday-school work in the United States. He will speak to you upon

## THE HOME CLASS DEPARTMENT.

W. A. DUNCAN, PH. D.

Somebody has said this home class work is “the walk and talk department” of the Sunday-school. There is a good deal of walk about it and a good deal of talk; I don’t know but it is a pretty good name for it. It has a purpose in view, and I will give you this definition: *It is that department of the Sunday-school, the purpose of which is to promote the study of the Bible in connection with the Sunday-school among those who from any reason whatever cannot attend the regular sessions of the school.* Now think! it is that department of the school the purpose of which is to promote the study of the Bible in connection with the Christian Endeavor? the B. Y. P. U.? the missionary society? No, its purpose is to promote the study of the Bible in connection with *the Sunday-school*. It is not designed to promote the study of the dictionary, nor of any other book but of the Bible in connection with the Sunday-school; not among the old only, not among the young, not among those who live far away, not among those who are near, not among those who are poor, not among those who are illiterate, but among all those who *for any reason whatever* cannot attend the regular sessions of the school. Is there a person here who objects to the object for which this organization was made?

I think not. Do you remember what the Lord said, "Go ye into all the world and preach the gospel—the Bible—to every creature." What did our Sunday-schools say up to fifteen years ago? "Come inside the four walls of our room or you cannot study in connection with us; whether you be aged or sick or lame or blind or halt or distant or poor or illiterate, it makes no difference, you cannot study the Bible in connection with our school unless you come inside of these four walls"—then the gospel message was "go and preach the gospel to everybody who will come inside these four walls." Now this is all changed; if you are old or sick, or a telegraph or telephone operator, a physician, a servant, a locomotive engineer, a fireman, brakeman, a soldier, or sailor, a man or woman who for any cause whatever cannot come to Sunday-school, but will study the Bible in connection with it, you may be a member then of the school. Thus is the "Great Commission" fulfilled, and the opportunity given to everyone to study the Word of God.

We have for a motto in the State of New York, "The Bible in the hands of the living teacher, carried to every man, woman and child in the state," and that would not be a true motto if we compelled everybody to come inside of the Sunday-school room before we gave them recognition or membership in our school or the privilege of fellowship in connection with the study of God's Word; so now in the State of New York we fulfill our motto, and we fulfill Christ's great commission.

This is not an organization by itself, it is a department of the school. It is not independent. There has been heretofore much vagrant study of the Bible. Men and women have studied it at home; but an organization to promote the study of the Bible in connection with a Sunday-school has never been accomplished until the starting of this Home Class work. The Home Class Department is doing for Sunday-school lines what the Chautauqua Literary and Scientific Circle is doing along literary lines. We organize and recognize vagrant study of the Bible, as Chautauqua does literary study. The teacher receives a report in due course, and records are kept. We have a curriculum and it is the study of the Bible as found in the International Sunday-school lessons.

Let me give you here the first essential in this work, its recognition as a department of the school itself. It is an organized department of the Sunday-school and as such must make its quarterly and annual reports to the Sunday-school, the same as all other departments, and be subject to all the rules and regulations of the Sunday-school with which it is connected. Its officers must work under and in co-operation with the officers of the Sunday-school. This is the fundamental part of this work. Bishop Vincent said to me, "We organized a study of this kind thirty years ago, but it failed." "Why?" Said he, "Because we failed to connect it with the church and Sunday-school; I failed to give it recognition in the church, hence it died." This is the fundamental thing about it, without which it will fail always: recognition by the Sunday-school proper, by the church and Sunday-school as one of its departments.

The next essential is enrollment and membership. It won't do to have recognition alone. The Home Class members must be enrolled



as members of the Sunday-school, not of the Home Department or Home Class Department, no more than the primary department; they are part of the Sunday-school; hence they must have enrollment and membership in the Sunday-school and be welcome to classes of like grade in which they are studying. Suppose a man fifty years old: he is enrolled as a member of the Home Class department in the main school; he comes into the Sunday-school next Sunday; he is recognized as a member of the school and he takes his place in some class in the school, and he is entitled to all the rights that any other member has in it. He is at home there; if he go but once a year, when he goes he has a place there. Said a minister to me the other day, "The only losing thing I have in my church is the Home Class department, all the time breaking up, keeps getting into the main school, and it keeps us at work all the time to keep our ranks full." That is evidence of a successful department. The more you can get them to go into the church and Sunday-school, the more successful your work is. So the enrollment and membership, with a constant invitation to attend the main school, is one of the great secrets of its success.

*Third, Social and religious fellowship:* Members are *enrolled* as members, then they become social and we have fellowship in the school. Now what does that mean? Why, that the member has all the religious privileges of the Sunday-school and church except communion, and looking towards that all the time. He is a member of your Sunday school organization and in times of trouble and of affliction he is entitled to the religious ministrations of the church and Sunday-school. He is made to feel that you are interested in him.

Social fellowship, what is that? There is a difference between religious and social fellowship. Social fellowship is the other side of the life. It is the pleasant and delightful. Home Class members are entitled to attend the picnics, entertainments, excursions, the Christmas trees, Easter Sunday and everything of the kind in connection with the main school. Every time the visitor calls, if only once in three months, she says, "You know you are a member and you are entitled to all social and religious rights of fellowship in our Sunday-school; we are going to have a Sunday-school entertainment, come over and get acquainted with the people." They are to take part in your religious and social life.

*Fourth, Visitation and Supervision.* These two things apply to Home Class members, the right to be visited and the right to have supervision in the study of their lessons.

One thing more and that is Duties; duties of the student. It is not all on one side. The student agrees to do three things. There is a little card which he signs agreeing faithfully to study for half an hour during the week the Sunday-school lesson and make a record of it and report it to the visitor. There is the pledge card (indicating). They need not be required to sign the pledge. In our own state and in Connecticut a great many people never sign the pledge. They say "I will do it, but I don't care to sign the pledge." We simply say, "All we want is the work, that is all." It is the study of the Bible we want. So we take their word for it. When they have done that, we give them this record card, and they put their names down on it.

Very many study the lesson at the same hour as the Sunday-school is studying it. Often scholars away from home in colleges or seminaries, during the hour when their home school is studying, sit down in their rooms and spend half an hour studying the lesson. The Home Class members may also make an offering. They are not pledged to this, but they are offered the privilege of contributing toward the benevolent work of the school, and a large number of our departments are much more than self supporting. Said Dr. Newman in Washington to me week before last,—who has a Home Class department with between 250 and 300 members and it is not quite two years old,—“It is one of our most valuable departments; my superintendent did not want them to take up any collections, but I said, ‘It won’t do to have Christian people in connection with our church and refuse them the privilege of taking up a collection.’ So every Sunday they have the privilege of contributing, ‘and now,’” he says, “we are getting from this department about \$200 toward the missionary work of our schools.” At the Brick Church, Rochester, New York, Dr. Shaw, forty years pastor, there is one of the finest departments in the United States, between 200 and 300 members, taking up \$160 per year for their benevolent collections. Probably 75% of all our departments are self-supporting.

Now how many know more about this department than they did a few minutes ago? (A great many hands up.) How many like it better than they did twenty minutes ago? (Hands up all over house.)

Now I have not time to say anything about the superintendent, except that he should be a man full of consecration. You cannot have a man superintendent of a Home Class department unless he is consecrated man. He should understand his field and make a map of the work to be done. It is his duty to select and nominate visitors and instruct them in their work. Then he should have a meeting for the members of the Home Class where its members could come in and meet with him and the visitor and the pastor. There should be a rally day, and let the pastor preach, for instance, on the study of the Bible in the home, all of the members of the department to be invited. Class libraries are very useful. A ten dollar library can be made to serve a very useful purpose. When it has been read by one class, it can be passed on to another, so it makes the circuit around the township.

The work of the visitor: A visitor should be a person of high Christian character, one that is a Christian seven days in the week—there are such, God be thanked!—men and women whom these people can look up to as they are visited and say, “Here goes Christ in the flesh, here goes a man or woman I believe in. They are honest, they are kind, they are patient, they are self-sacrificing; I believe what they say.” O, a visitor like that, what a power she is! What is there in this world higher or nobler than to be a messenger of peace and of love and of hope in the homes not only of the poor but of the rich in such a work as this! Don’t select children to make visitors of; select the best material you have in your church. The first thing they should do is to organize home classes. The visitor is to see that the members are provided with library books and lesson helps. The visitor should also help in the study of the lesson. So many peo-

ple don't know just how to study the lesson. The visitor can run in and say, "Did you look ahead at next Sunday's lesson? I thought may be this would be of some service to you, and so I dropped in to tell you about it." Possibly write them a letter about it and tell them to look in such a place and they will find something of interest; perhaps send them a little slip of paper. The visitor should hold home class meetings, gatherings of the members of the class, either in her own home or in the home of some of her students. May be she has a dozen members; suppose once a quarter she holds a quarterly meeting or gathering of the members of her class beginning in her own house. They have a social time, a word of prayer, then a little study of the lesson. She can invite them to church and Sunday-school. A visitor should say a word if possible about the church and Sunday-school. "You know you are welcome; you know we would like to have you come there; that is just what we want; come and sit in my pew; come and sit in my class; come to the picnic; come to the services of the church and Sunday-school." And then a word about personal religion. This is the work of the visitor, to interest them in the church and Sunday-school and win them to Christ. "O," said a pastor, "there is Mary over yonder, she used to belong to our Sunday-school; she was married a couple of years ago, and she has not been here since. I guess her husband does not care very much for religion. She has a little babe. You go over and tell her that we want her in the Sunday-school once more, and you say to her that you will go every Sunday and take care of her baby while she goes to Sunday-school."

That is practical work, don't you see! One thing this little gathering will do, it develops the class spirit, and that is a very great great thing. The class spirit is everything in organized work. Look at the C. L. S. C. Circles. See how the class spirit is developed, the class of '82, the class of '85, the class of '90. Look at our schools and their classes, and consider how much the class spirit has to do with the success of a Sunday-school. Mr. Jones and his class. Miss Brown and her class.

Now I want to present the home class itself. How organized? First, in individual classes; second, in neighborhood classes; third, in family classes; fourth, in correspondence classes. I know one lady who had one hundred students in her department. It was in New Hampshire and she visited them every three months. She was obliged to organize them into classes and to put a dozen ladies in as visitors to help her do her work; she could not do the whole of it. Then she had them come together and meet with her in the church parlors once in three months.

The objects of the Home Department are two: *First*, to systematize our work; *second*, to increase personal Christian activity. It develops Christian activity and it systematizes the work. The minister looks over his Sunday-school and it is all classes: twenty classes in the home department, twenty in the primary and twenty in the main. The organization is thorough from beginning to end, and the whole parish is part of the Sunday-school. Here is a Sunday-school inside, there is a Sunday-school outside, teachers here and visitors there. The visitors have the same rights as the teachers. They

attend the teachers' meeting, and are invited into all the organizations of the Sunday-school, just as the teachers. An individual class is formed of one or more persons reporting to the Sunday-school through the same visitor. The members of a class may never meet together for lesson study, they may belong to different grades. There may be old gentlemen, middle-aged ladies and young persons in a class, and others of various ages, yet because they are under the care of one permanent visitor they constitute a class.

Now in reference to the size of a class. A class should seldom number more than twelve, but much depends upon the ability of the visitor to do faithful visitation and supervision. You may have six, eight or ten; the average, I think, is under ten in the classes throughout the country. Very few can give faithful attention to more than that. The visitor should not do routine work alone—that is, visit once in three months. The regular day for visitation is the first week after the last Sunday in the quarter. She has to gather the records, give new lesson helps and record books and record cards, envelopes and everything of that kind. You don't charge them for these, any more than you do any other part of your school. You give them to them, and you see that they have their library books, through a library messenger, or in some other way. See that they get them at the beginning of the quarter. A visitor called on an old lady and she said, "Why, I have studied my quarter book all up two months ago. Why didn't you come around before?" And the visitor said, "Those were for three months." "O," she said, "I didn't know that. I was in hopes may be you come around once a month."

A neighborhood class can be started in this way: You say, "I can start a little class in my home," or "in in the school house." You start it, you are the teacher of it, and you report to the home department superintendent. It has recognition, enrollment, membership. That is a neighborhood class. I know many a township where the whole township is covered with them.

The *family* class: that is where the visitor goes to the home, and the mother says, "I would like to study with my children." O the blessed hour of childhood! I linger near that hallowed spot! How many remember that spot and hour when the children gathered, the Bible was opened and mother's sweet voice read its beautiful stories. Well, the mother and the children, and perhaps the husband, are enrolled in a family class, and the record is given just as though it was a neighborhood class or an individual class. In the Brick Church of Rochester, the wife of the pastor, Dr. Taylor, has a family class of just one—her husband's dear mother, her own mother-in-law. We hear a good deal about the mother-in-law, but they are about the most sainted people in the world, and I never like to hear anybody say anything against them. Well, she can't go out, she is an invalid, and Mrs. Taylor sits down with her mother-in-law and they study the lesson together.

Correspondence classes. The members live so far away they cannot be visited, so they are provided for through the medium of these classes. I know many very large classes. Some of the members are in Europe and others in Dakota. They are communicated with once in three months and the work carried on in that way.

Are there any questions which you would like to ask?

A DELEGATE: Do you employ one visitor for the same class permanently?

DR. DUNCAN: Certainly. That is the great point, as I have explained?

A DELEGATE: Are the collections taken for a special purpose?

DR. DUNCAN: No. That brings up a point. We get them interested in our missionary work. Suppose I had a class, and I have been visiting them during the quarter, looking after the record and collecting the envelopes, and so on. At the close of the quarter, if I can get them to come to my house for an evening, I would say to them, "What would you like to have this money go to? Wouldn't you like to help the missionary cause? Wouldn't you like to help the international work? Wouldn't you like to help W. B. Jacobs in his work? Wouldn't you like to send five dollars to help the colored work? What would you like to do? You can work up an enthusiasm and interest them in the work. There is to be a book out soon called, "The Boynton Neighborhood," containing three or four hundred pages. You should have it in your library. It illustrates the value of the home class work. The scope of usefulness of this department is unlimited.

A DELEGATE: When do your visitors get time for all that work?

DR. DUNCAN: They take it. When you come to think it over, there is plenty of time to do it. How many here are so busy they could not find an hour for something else? Very few men are busier than Mr. Jacobs, yet he never saw the time he was so busy he could not give a little time to somebody else. I don't think Mr. Jacobs ever saw a day when he was so crammed full of business he could not help another soul.

The aims of the home class movement are, (1) to promote Bible study; (2) to promote individual activity; (3) to bring students into the main school; (4) to bring students into the church; (5) to save souls; (6) to bring members into the church; (7) to aid in the collections. A Sunday-school in the city of Binghamton, numbering 800, adopted the home class department three years ago. After a thorough canvass they report 275 members, a year after 230 members, six months later 212. I feared the members were neglected, and wrote and found 131 names had been transferred from the home class to the main school. A little church in the village of Franklin, Delaware County, adopted the plan some time ago, and report more than twenty transferred to the main Sunday-school.

In a Sunday-school where I am acquainted fifty were brought to be church attendants in less than two years. I personally know of hundreds led to Christ through the home department. One Sunday-school received \$130 from the home department during one year. Another wrote me they would have about forty dollars for the year.

W. H. Hall, State Secretary of Connecticut, reports they are having good success securing new organizations, intend to make a specialty of it and secure a department in every school before the next state convention, which will be held in the fall of 1896. Each member of the executive committee in Connecticut proposes to make a spe-

cialty of this line of work. *W. H. Irwin*, General Superintendent of the Manitoba Sunday-school Association, is holding institutes in connection with the other field work in all parts of the territory, and has issued a helpful leaflet on the home class, thousands of which are being circulated. Thus far the work has been brought before every institute in the province. It has been his custom to prepare a paper and ask the audience to ask questions and invite discussion, and nearly all ask for samples of the literature. *C. D. Meigs*, the enthusiastic Superintendent of the Sunday-school Association for the State of Indiana, is making vigorous efforts to organize departments in connection with the schools of his state. More than three-fourths of the counties of the state have voted to organize and carry on this work. In "The Awakener," the official organ of the Sunday-school Association of Indiana, one of the brightest and best of all the Sunday-school papers on our table, Mr. Meigs alludes to the home class work as "the walk and talk club."

Mr. St. John, the editor of this department in New York, proposes at their next state convention to devote an hour to home class work, in which they intend to organize before the convention a department, appoint visitors, receive reports from actual workers in the state, and thus give a personal illustration of how to organize and carry on a department. Grace Griswold, Field Superintendent of the Home Class Work of the Sixth District of the New York State Association, reported a great development in the home class department at the last Madison County Convention. Her report says that the pastors and superintendents realize the importance of the home work, and her efforts are put forth along two lines, namely, (1) Forming new departments; (2) Developing those already begun. A barber incidentally asked a congregational minister if he knew about the home class department, and he said, "No." "You ought to; I was sick and I was visited, and my wife and I are now Methodists."

Rev. E. S. Eddy was asked to visit an old lady living about three miles from the church. She was already a member of the home class department in a Baptist church, but she wanted to join another on the ground that she would get two visits by belonging to two. Mrs. Merrick, the Superintendent of the Danforth Congregational Home Class Department, Syracuse, New York, has a good department. She says she finds it discouraging work, because her members all go into the main school and she has to hunt for more. Her department is more than self-supporting. The contributions of the home class department to the old brick church, Rochester, are about \$160 per year. One church made a contribution of fifty dollars for literature among families reached by the home class department. The M. E. Church of Bethel, Connecticut, has 75 members. The novel feature of their department is that the visitors constitute a class in the main school, taught by the superintendent of the home class department. In another church they have a large box with an aperture in the cover, and they invite members of the church to bring with them on Sunday their religious papers. These papers are put into the box and are afterward taken out by the home class visitor and distributed where they will be welcome.

In Madison County there were ten departments at the beginning

of the year, and six entire towns were canvassed and parts of others, with a union canvass, and twenty-two departments organized with a total membership of one thousand. This was the result of a year's work in 1894 under Miss Fuller, the efficient woman's aid secretary of the Madison County movement.

This work is a good deal like the philosopher's garden. His friends had heard him tell so much about its beauty that one day they visited him, and he took them out into the back yard and showed them a little bit of a garden. "How small it is," they said. "O yes, but it is wondrous high, it reaches to heaven," was his reply. So, beloved, this may be a very small work, but it is wonderfully high, it reaches to heaven. (Applause.)

"Christ for the world we sing," was sung.

### EXECUTIVE COMMITTEE'S REPORT.

'DEAR BRETHREN:—We have come for our Thirty-seventh Convention to the good city of Elgin. It is the north-eastern point reached in our convention journeys. Thirty-three years ago we camped on the shore of Lake Michigan at Chicago, then a comparatively small city and twenty-three years ago we visited Elgin's twin sister city, Aurora. We meet here to renew our fellowship, to strengthen each other by counsel and experience, to perfect our plans and improve our work.

If here we cannot sing

"I've reached the land of corn and wine,"

we may truly say that we have come to "a land flowing with milk and honey," "a land where we may eat bread without scarceness; we shall not lack anything in it." Here is a great watch factory, to teach the value of time, and to remind us that our movements may need regulating. Here one of our State Institutions for the suffering is located; and here, also, we find the great Sunday-school Publishing House of our good friend and brother, Mr. D. C. Cook. These may illustrate the abundance of our crops and herds, the wealth of our manufacturers, the suffering and sorrow that is near us, even in our midst, and the ministry of religion, so indispensable. This convention will be memorable. Drawn by the Holy Spirit's power, we gather on God's ground, around Jesus Christ, our only center, with the Bible, God's inspired Word, as our text-book, our authority, our comfort and our strength. Many are here who for years have known and loved each other, some are here who will be absent at our next meeting—if the Lord shall tarry, and many may be here whose forms we do not see, who are a part of the innumerable "cloud of witnesses," with whom we are indissolubly united, for "he who now preaches or teaches the Gospel with any true understanding of its contents and any eagerness of desire to lift men by it to heaven, stands in an illustrious line which began with the ascension and which never for long has been interrupted." And we are here in the presence of God. It is the Holy Spirit's presence that gives deep solemnity to these proceedings, and the love of Christ that impels us forward. If from this place, near to our great

city, we look backward two centuries, we shall find the footprints of the first missionaries who came to Illinois with the Gospel message, and if we look forward, we know not for how long, we may see the triumph of the King we serve, and be filled with fresh power. And we need this, for "a mind occupied with external desires will not glow with the fire of Divine love. Nothing which does not burn itself can kindle flame in anything else." We do well to come with a song of thanksgiving and a prayer for help. We have advanced our lives, we occupy a higher point of view, and we should solemnly consecrate these hours to this work.

#### THE YEAR 1894-5.

The past year has been marked by great events. The war between Japan and China has been brought to a close, and as a result it seems probable that much of China hitherto closed will be open to the commerce of the world, and both China and Japan will be more easily reached with the gospel. It will be remembered that when the city of Rome was opened to Victor Emmanuel, in 1870, along with the army of occupation marched a colporteur, with a dog cart loaded with copies of the New Testament. Let us pray that Prince Immanuel's soldiers will scatter the Bible widely in China and Japan.

In the United States great reforms have been inaugurated in our two largest cities, reforms needful for the political and moral life and health of the nation. The beginning of this great work was in the heart of a Christian minister, and the cause is worthy of the support of all Christian men.

In some of the western states there has been a failure of the crops, and much suffering has called for relief, and as a result of the continued financial disturbance nearly all our missionary and benevolent societies have been crippled in their work, and now ask for special efforts, and increased devotion.

Some well known Christian leaders have fallen asleep and new men are called to the places made vacant. We are deeply interested in all this. It is our work to teach and train the children and youth, to prepare them to meet the great demands soon to be made upon them. The Christian of the twentieth century must be deeply concerned in every good work, in close touch with every cry for help, and filled with holy zeal to carry the gospel to every creature. He must have, a passion for truth, a passion for Christ, and a passion for souls.

#### THE WORK IN ILLINOIS.

Your Committee has held but two meetings. The members of the Committee are widely separated, and it was thought best to avoid expense, but we believe more frequent meetings are needed. In this connection we remind you that some members of your Committee have served for many years, and such changes should be made as the work demands, and some younger men should be permitted to give fresh power to the Committee and suggest new features for our work. The plans approved at Peoria have been carried out under the direction of the General Secretary and his assistants, and the Normal Institutes under direction of Rev. H. M. Hamill, Superintendent of Normal Work.



MR. W. B. JACOBS, the General Secretary, with the Assistant Secretaries, Miss Mary I. Bragg, and Mrs. Edith Burnham, has conducted the correspondence, the publication of the "*Trumpet Call*," the Normal lesson books, papers, etc., and the work of the Loyal Sunday-school Army. He has attended 14 county conventions.

PROF. HAMILL has conducted 37 Normal institutes in 27 counties. In each of these counties one institute has been held in a central place, the sessions continuing for two or more days, (in one case for six days) and attended by workers from different parts of the county. The others have been in a measure supplemental to the central institutes. He has prepared the Normal lessons, and with the assistance of his good wife conducted the Normal correspondence. He has attended 32 county conventions, and a number of Christian Endeavor, Epworth League and ministerial meetings, to speak upon Sunday-school Normal work. He has also attended state conventions in Minnesota, Georgia and Mississippi. His expenses in attending these conventions was paid by them, his time was a part of our contribution to the general work.

MR. W. C. PEARCE has attended 31 county conventions, 14 township conventions and conducted 22 institutes. These have been held in 6 counties and at places where it was best to have but one day meetings. He has visited several counties and addressed a number of meetings.

MR. G. W. MILLER has attended 24 county conventions, conducted 3 county and 21 township institutes, and held 155 special meetings.

PROF. H. M. STEIDLEY has attended 3 conventions.

MRS. R. B. PREUSZNER has attended 2 county conventions.

MR. ROBERT E. HALL has attended 8 county conventions, 17 township conventions, 39 institutes and held 58 special meetings and 38 conferences. He has worked in 101 townships and organized 1 new school.

The report of the Normal department will be presented by Prof. Hamill, the Normal Superintendent, but a brief resume is given here to show the growth of the work. This is the fifth year of the organization. The total number of Normal classes is 85, with 1300 students, graduates this year 256, total number of scholars graduated to date, 1,020; number of states that have adopted this plan, 14. In addition to the central institutes conducted by Prof. Hamill, many smaller places have requested one day institute sessions, and of these have 56 been held. In this connection we again call attention to the "*Trumpet Call*," our State Sunday-school paper, containing the weekly Normal drills, and the monthly report of our State Sunday-school work. Efforts should be made to place copies of this paper in the hands of all our workers.

The report of the General Secretary will show that the advance for the past year has been greater than in any previous year since 1880 in all departments of the work. It is seen in 104 county and 1570 township conventions and 27 central and 56 local institutes, and 256 Normal graduates. In 38 banner counties, in 7,694 schools (an increase of 325), in a total membership of 748,568, (a gain of 42,510), in an average attendance of 501,213, (a gain of 35,000.) In 29,578 additions to the church from the Sunday-school, (a gain of about 5,600 over last year), in the growth of the home class department, in an increase in

benevolent contributions, in the reports that show a gain in the number of schools in 18 of the 20 districts, and a gain in membership in every one of the 20 districts, in the gratifying statement of our Treasurer that in this year of financial distress and business depression 98 per cent. of the amount pledged to the work has been paid, and in the deep love for the work that is manifest in the letters received from every part of the State. We were almost "afraid as we entered into the cloud," that seemed to overshadow the past year, but as it has lifted we have seen the presence of Jesus Himself with us in every department of our work. We are persuaded that "the noblest opportunity God gives to men is that of testifying with lips which He Himself has touched, to the glory of His character, to the majestic grace of His plans, to the work which men of a consecrated spirit may do for Him in the world." Not that we are sufficient of ourselves, but our sufficiency is from God. (2 Cor. 3:5.)

The following table gives the comparison with former years:

REPORT OF	1890.	1891.	1892.	1893.	1894.	1895.
No. Schools.....	6,980	7,037	7,191	7,255	7,369	7,694
Officers and Teachers.....	78,151	79,312	81,755	83,757	86,186	89,344
Scholars.....	590,334	594,200	603,639	600,845	619,872	659,224
Total.....	668,484	673,512	685,694	694,602	706,058	748,568
Public School Enrollment.....	1,118,472	1,163,440	1,163,440	1,221,832	1,221,832	1,316,888
Received into Church.....	21,508	20,606	25,223	21,336	23,934	29,578
Conventions Reported.....	1,089	1,267	1,247	1,188	1,436	1,674
Institutes Reported.....		13	19	35	30	93
Normal Classes Organized.....			74	88	104	85
Given to State Work.....	\$7,066.52	\$8,121.59	\$8,490.22	\$8,713.91	\$9,102.01	\$9,290.12

The report of the Treasurer, Mr. R. W. Hare, will show that the receipts from 95 counties and a number of individuals, and the profit on publications, amount to \$9,290.12. The amount remaining unpaid is about \$250. While we regret the failure of some to pay, we believe all the pledges were made in good faith, and have not been paid for reasons beyond control. Your Committee tried to plan our expenditures so as to avoid a deficit, and has made an earnest effort to keep within our income. But the demands of the work have increased and in a year when every effort put forth was abundantly rewarded we did not know where to curtail our work. It has been well said that "God's giants have not always great heads, but they always have great hearts," and while your Committee are not giants, they confess to a heart weakness when the call for help is heard. We must take you all into our confidence and tell you a secret. The Committee reluctantly decided that we could not, with the resources at our command, re-engage our beloved brother, Mr. R. E. Hall. But early in September the demand for help in the southern counties was so great that our Secretary took the responsibility of sending Mr. Hall into that part of our field. From the report it appears that he was engaged for 5½ months and attended 8 county conventions, 17 township conventions, 39 institutes, 38 conferences and 58 special meetings. In two counties, (Cook and Adams) his time and expenses were paid for by the counties. Other counties gave a part leaving a balance of \$247.39 due him.† Of

†Of this balance, over \$100 was paid by contribution at the Convention, and the balance ordered paid from the amounts yet to be raised from Counties.

this \$5.00 was given him by a friend, \$8.39 contributed by Vermillion County and the balance of \$234 was paid by the General Secretary, who says "I did not intend to go contrary to the instructions of the Executive Committee, but I could not rest with the call for help unheeded." If the men who give but little to this work could set for a few hours and look over the field, and hear "the cry of the children" our treasury would overflow. We again urge the plan of sustaining memberships at \$5.00 each, and believe that many hundred names may be secured, and that regular contributors paying from \$10 to \$100 each can be obtained. Perhaps a Financial Secretary is necessary, but if we can secure the money without such help it is best.

In view of the great blessings freely bestowed upon us during the past year we recommend that ten thousand dollars be raised for the coming year. To do this we will need an advance of at least ten per cent from the counties, and an increase in personal subscriptions. Let us remember that all things are ours, that it is God who giveth us richly all things to enjoy, and that having nothing we yet possess all things. (I Cor. 3:21; I Tim. 6:17; 2 Cor. 6:10.) Your committee also recommend that the plans for the coming year include an advance in every department, and that statistics be gathered as to the numbers in the Home Class department. We believe it is possible to report a Sunday-school membership of 800,000 to the International Convention of 1896.

#### SOME POINTS EMPHASIZED.

We must continue to improve our county and township convention work. This is the place to begin to remedy difficulties. 1st. By patient effort to secure the attendance at conventions of the representative Sunday-school workers from all parts of the field, and from all departments of the school. To induce business men to give one day to a study of the field, to learn, Who live in our county or town? Where do they live? How do they live? What can we do for them? These questions affect the church and the State, they concern salvation and taxation. It is a question of better lives in better homes, a better state and a heavenly inheritance. 2d. We must also have better teaching by better teachers, therefore the need of Normal lessons taught at the convention, definite instruction in method and manner, as well as concerning the matter of the lesson. It is a hopeful sign and promises much for the future of our work, to know that one thousand Normal Graduates are now reported by our Normal superintendent, and that more than four thousand teachers have attended the sessions of the Normal Institutes, and more than ten thousand pupils are in the Loyal Sunday School Army in Illinois. Special help should be given to primary class teachers, and a part of the time of every convention devoted to this department. Select from among the best primary class teachers those who can and will give a little time to aid others. Let the instruction given at the convention include methods of teaching, illustration, kindergarten principles, singing, home work and grading. Where desirable primary teachers' unions may be formed, as is done in Massachusetts. If our Sunday-school work is to be elevated and advanced, we must begin at the beginning, and see that the foundation is right, and the primary

class is first, and the first grade of the primary class is the point of contact. If our scholars are to be advanced we must advance our teaching and if our teaching is to be advanced we must advance our teachers. It is with this in view that a prominent place in this convention is given to primary class work. The advance must also be made in all departments of the school, and the convention topics may include graded schools, reviews and examinations, supplemental and Normal lessons, training classes for teachers and teachers' meetings, the improvement of the library, including special efforts to direct the reading of teachers and scholars and may also include reading circles and occasional illustrated addresses. Better giving is needed, and more offerings will be made when those who contribute are better informed as to the objects presented and the distribution of the money. Better spiritual results are to be secured by making this the first work of the school to which all other work is secondary.

3d. The home class department will reach many who cannot regularly attend the school, and the success of this plan in our own State fully justifies the good words spoken elsewhere in favor of this plan. A home class department connected with every Sunday-school in this State, will add more than one hundred thousand to our membership.

4th. This home class work will assist the work of house visitation, but it is not a substitute for it. We may say there is no substitute for it. The results attained in some townships and counties prove the value and necessity for this work. The number of persons not connected with any Sunday-school is large, and faithful visitation shows that many have been neglected. In one city a little girl was found who did not attend Sunday-school, and yet she was living within five hundred feet of four Sunday-schools and gladly accepted the invitation when asked to go. We shrink from the effort because it involves work. We make excuses for the condition of our school, or our county work, saying we have "a difficult field." Do we wish an easy one, or ask that our task may be lightened? The field we have and the difficult task are necessary to our own growth and wonderful illustrations of this truth may be found on every hand. One school district, or township, systematically visited, and patiently worked would soon become an object lesson to all. Not the least of the benefits derived from the home class department and faithful visitation, will be the enlisting of a larger number of Christians in personal work. We believe that faithful house visitation will add another one hundred thousand to our Sunday-school membership.

5th. We may improve our financial condition by increasing the number of contributors. The amount given for our work is insufficient. Many schools have a wrong basis and ask for one cent, or two cents per member. If the work is fairly presented, and the facts made known, there are persons in every school who will give more each year than is now contributed by some schools. Some counties now give the same amount per annum that they gave years ago, and in some cases there are persons who, if asked, would give more than the whole amount paid by a county. The excuse usually made is that the population of a county has not increased, but it is not true that the ability to give has not increased in particular cases. The principal reasons for failure are a lack of effort and a lack of knowledge.

But few persons, even in our churches and Sunday-schools know what is being accomplished through interdenominational Sunday-school work. If the facts are placed before them they will support it. One of our best known writers in a leading magazine, urges the restoration of the Bible to a place in our Public schools, because of the excellency of the book, considered as literature. He declares that a knowledge of the Bible is essential from this standpoint. But what shall we say of the value of the Bible as a text book on morality. When we consider the fact that eleven millions of our people, about one sixth of the whole population of the United States, are in our Protestant Sunday schools, that these are mostly children and youth, taken at the most impressible age, that they are taught by nearly a million and a half of teachers whose services are given to this work, and that many of these teachers are giving time and money to qualify themselves for the responsible place they occupy, and when we remember that the one book here studied and taught is the Bible, the book that has two great thoughts, namely sin and salvation, but also teaches the highest morality, the purest ethics, the right relation of capital and labor, that exalts and protects the family relation and sanctifies the home, teaching parents to love and care for their children, and children to honor and obey their parents, the book that counsels and warns the rich and guards and comforts the poor, what must be, what is the value of this work that seeks to lay as the foundation of society the principles taught in this book. "Oh wonderful Book! No miracles seem to have guarded thy strange and checkered history. No angel saved thee from the fagot's flame or the persecutor's rage! Often burned, the ashes flung to the winds of heaven, hated, reviled, misrepresented, misinterpreted, yet still here, still the world's peerless Book! The compass of innumerable mariners steering in the darkness o'er the troubled sea of life. The beacon light of the ages casting thy blessed rays far out over all the waste of waters. How many have found thee their inspiration in prosperity, their unfailing source of comfort in sorrow and in pain. With faith in thy promises the martyr has gone triumphantly to the stake or borne in patience the dungeons gloom. O wonderful Book! Be thou in life a lamp unto my feet, a light to my path, and in death, a pillow beneath my head." To teach this Book to the children and youth of America, this great company of teachers offer their best efforts, and to maintain, extend and improve this Sunday-school work we ask all who love God, all who love their children, all who love their country, to help us and contribute of their means. Shall we, can we, make this appeal in vain? Your committee answer NO.

#### WORK IN THE INTERNATIONAL FIELD.

During the year good progress has been made in nearly all the states, territories and provinces. The International Executive Committee met at Chautauqua in August, and in connection with this meeting a conference of Field Workers was held. Reports, made by Mr. Reynolds, the Field superintendant, and by many representatives of state and provincial organizations, showed an encouraging increase, and at the same time intensified the demand for greater efforts, and an increase in the number of qualified workers. It is certain that

there are no worn out fields. The Field is the world, and although change is constantly taking place, it is the same world upon which Jesus looked, and it remains true that the seed is the word of God. Jesus Christ, himself, is the greatest force that ever came into this world. The pierced hands which "lifted the gates of empires off their hinges," are yet charged with power, and men who will go in His name, to do His work, may be assured of His presence. "Nothing is more impressive in history, than the utter unreserve of power with which men have been moved, in different lands, and in separate centuries, by an impulse from above, to strive as for their life for the supreme cause of righteousness and truth." The greatest power in the world today is Christianity, and no better method has been found to extend Christianity, than to increase and improve our Sunday-schools. The need of the International field calls for more workers. The Southern and Western states are needy, and especially the Northwestern states and provinces ask for our help, and the crop failures in Dakota and in Nebraska, have rendered them unable to do the work alone. A District Field Agent in the Northwest, and perhaps in other parts of the field is needed.

Mr. Reynolds has been constantly at work, and is now in the south, having been absent from home for five months. When our convention met last year he was on the Pacific coast, having visited all the southwestern states and territories, then to the northwest, including Oregon and Washington, returning home after a four months' trip. Since then he has been in the northeast, as far as Prince Edward Island, and through New England, in the cities of New York and Philadelphia, in New Jersey, Pennsylvania, Ohio, Kansas, Michigan, Minnesota, Kentucky, North and South Carolina, Florida, Alabama, Louisiana and Texas. In the past eighteen months, he has made the greatest Sunday-school trip ever known in the world. This hasty view of the field reveals the impossibility of doing the work without more workers. Many states have been but touched, not worked, and some have not been visited. Mr. Hamill has been to three states, Minnesota, Georgia and Mississippi, and will soon go to Montana, Mr. Jacobs has been to Minnesota, Wisconsin, Indiana, Tennessee, Pennsylvania, New Jersey, New York, Rhode Island, Massachusetts, Vermont, New Hampshire, and Ontario. In view of the International Convention to be held in Boston, in June 1896, it was decided to hold a series of meetings in connection with the State Conventions in New England and in New Brunswick. Arrangements were made by the Executive Committees of the various states, and about fifty cities visited. The result of these meetings led to a similar visitation of about forty cities in Pennsylvania, and nearly as many more in North and South Carolina, where the work was much needed. The re-organization of the work in Pennsylvania gives promise of great results. In Delaware the membership of the Protestant Sunday-schools is 30 per cent. of the population of the state, and a corresponding percentage in Illinois would give a Sunday-school membership of 1,250,000. The adoption of new methods, and thorough organization in New Jersey, has increased the percentage to 23.3, a gain of nearly 2 per cent., or an increase of 25,000, in one year. The splendid work now being done in Ohio and Indiana excites admiration and commands respect.

They have advanced to the front line, and stand with Connecticut, New York, New Jersey, Kentucky, Illinois, Missouri, Kansas, Michigan, Ontario, and New Brunswick.

The Conference at Chautauqua decided that an effort must be made to increase the funds at the disposal of the Executive Committee, to \$12,000 per annum. In reply to this request, several states have increased their pledges, the most notable example being set by New Jersey, the increase for 1895-96, being from \$220, from state and personal pledges to \$500. Illinois has for many years been first, in the amount of contributions to this work, and stands pledged for \$750, per annum for the general work, and \$250 per annum additional if a colored worker is employed. We hope this year to pay \$1000.

The next meeting of the executive committee will be held at Chautauqua Aug. 16th to 19th. A conference of field workers, state officers and state executive committees will be held in connection with that meeting, and Illinois should be well represented.

It is important to know that we are deeply impressing others. A Roman Catholic Sunday-school magazine now published in Massachusetts, declares that Catholic Sunday-school children should study the Bible and informs them if they do not know where Bibles can be obtained, they will mail them from the office of the Magazine, post-paid, for 28 cents. The magazine urges study, preparation of the lesson, etc. During the meetings at Chautauqua last year, a member of the International Lesson Committee was interviewed by a leading Jewish Rabbi, concerning the course of lessons, who said "I see no reason why, in our Jewish schools, we may not adopt the list of Old Testament lessons as selected by your committee." A little later, a Jewish layman called on the same member of the committee, on the same subject, and after conversation said that he thought the Jewish schools could use the list of New Testament lessons also, because while they did not look upon Jesus as we do, his character was worthy of study, and his teachings of great value. These illustrations are in contrast with the strange words recently uttered by a Salvation Army leader, opposing Sunday-schools because they feared sectarian teaching. But all these utterances show the place and power of the Sunday-school work.

#### WORKERS TRAINED AND COMMUNICATION ESTABLISHED.

The demand for field workers includes a demand that they shall possess the needed natural gifts, and that they shall acquire the needed training. To the statement of a thoughtless worker that "God has no need of our wisdom," the thoughtful reply was, "He has even less need of our ignorance, or foolishness." Saddle bags and stage coaches do not usually carry our mails, and the sickle and cradle have been superseded by the reaper. We are commanded to use all diligence on our part to add to our faith virtue, knowledge, etc. As a foundation a special course of training is valuable. Mr. Moody, himself a great example, has organized at Chicago a training school for Christian workers, especially for home and foreign missions. This school is a decided success and is worthy of our hearty support. At Springfield, Mass., a training school has been established for Sunday-school and Y. M. C. A. workers. The progress made and the present condi-

tion of this school gives promise of its becoming a great help to our work. Some field workers have discontinued their work for a time to take the course provided at this school for special instruction. Our co-workers of the Y. M. C. A. have summer schools for field workers, and last year a summer school for primary Sunday-school workers was conducted under the direction of Mr. Fergusson, the General Secretary of the New Jersey Association. The summer assemblies at Chautauqua and many other places invite those who wish to prepare, and we do well to second all these efforts.

One of the barriers to the progress of international Sunday-school work, was the lack of communication between the various parts of the field. We have for years had the best Sunday-school paper the world has ever known, *THE SUNDAY-SCHOOL TIMES*, of Philadelphia, but its wealth of lesson helps has occupied so much of the paper as to leave but little space for a workshop. This barrier has been removed in part by the introduction and exchange of state and provincial S. S. papers and magazines, but principally by the establishment of the *INTERNATIONAL S. S. EVANGEL*, published at St. Louis. It has become a valuable help to international and state work, and is well worthy of support. Through this medium we look out upon the Sunday-school world. A work of art is said to be judged by this, "the longer you look the more you see, and the more you see the longer you look." According to this standard Sunday-school work is high art, and in the heavenly galleries many pictures of surpassing worth and beauty will be found, and the names of God's artists, now perhaps unknown, will shine with great lustre when the light of Jesus' approving smile falls upon them from the throne of God.

#### THE INTERNATIONAL LESSONS.

At the Boston Convention, a new Lesson Committee will be chosen. The recent death of Rev. John A. Broadus, D. D., a member of this committee, distinguished by his ability and scholarship, and beloved for his own sake, has left a vacancy in the committee, and some other members of the present committee desire to retire. It is probable that changes will occur, but it seems almost certain that the plan will be continued. The agitation of the question, and opposition to the plan has failed to remove it from the place it has long occupied in the minds and hearts of Sunday-school workers. Even the urgent demand on the part of a few for a separate course for the Primary Department, has less support now than it had a year ago. The Lesson Committee appointed a special committee from its own members, to prepare such a list of lessons. They gave much time to the work, and talked and corresponded with leading Primary Class teachers in America and with the London members of the Lesson Committee. Twelve series of lessons were submitted, and an optional primary course was finally selected and has been sent to London for their consideration, but it seems probable that but few, if any, will adopt the separate lessons. The result of the conferences and correspondence has been to improve and strengthen the work of the Lesson Committee, and to assure the continued study of both the Old Testament and the New Testament. If better selection of lessons can be made, we desire them. If better translations will produce better versions, we



welcome them. If excavations and discoveries can aid us more clearly to understand the Book, continue them. But let us have the Book. Let us advance and train our teachers, let us explain and illustrate our teaching, but let us remember that it is the Word of God that we are to teach. "The energy which lies in this Word, in the hands of a true teacher, having behind it splendor of character and a Divine impulse, is like the energy from which the light sprung." The Lesson Committee have tried, in every way known to them, to learn the mind of the Sunday-school world on this subject, and to do the thing that is best. And after twenty-three years of trial and success they devoutly believe that the lesson plan was from God, and that His approving blessing has accompanied their work.

#### WORLD WIDE SUNDAY-SCHOOL WORK.

The bells of the twentieth century are beginning to ring. It has been decided to hold the World's Third Sunday-school Convention in London, in 1897. It is not too early to begin preparations for that meeting and to consider the questions that will come before that gathering for their deliberation. Those who attended the London convention of '89, or the St. Louis convention of '93, need not to be assured that the question of world wide Sunday-school work will be uppermost, and some plan will be proposed to extend the work in all lands. It will concern America and England, but not these countries alone. The great success achieved by us may be taken as a command to go forward. We must know more about the work in France and Belgium, of the success that has attended the Bible wagons, that have followed the fairs and out-door exhibitions, of the boats on the canals that are floating Bethels, and much more about the great work done by the McAll missions. They will ask us why our contributions have ceased, and if we are so poor that we cannot continue to send them the Providence Lithograph Pictures, and they may ask us once more if we have done all our duty to France. Switzerland will have a good story to tell us, and a warm hand to offer us. The children of Italy, whose cry Mrs. Browning heard, and the children of Spain, Portugal and Austria, whose cry no one seems to hear, will lift up their voices and ask for our help. Our Scandinavian and German brethren will tell of the struggle with ritualism, and if the Russian children are afraid to cry, they will stretch out their hands to us. The Armenian children, dumb as the result of Turkish cruelty, will mutely appeal to us, while the frightened children of Turkey and Persia will look and wonder. India will report the organization of seven great Provinces, with conventions in Calcutta and other cities. They will tell us of the India Sunday-school Union and of the great help they have received from Mr. J. L. Phillips, the first foreign Sunday-school missionary sent out by the workers of Great Britain after the London Convention in '89. Then Japan will remind us of the promise made at St. Louis in '93, and ask why the worker promised from America has not been sent to Japan, and when we answer that we proposed to raise the money in annual contributions of one dollar each from three thousand workers, and that we have nearly four hundred names and dollars, and are only waiting for twenty-six hundred other names and dollars, they may ask again, are there only four hundred of the eleven

millions of Sunday-school workers in America, who are interested in us? What do the one hundred thousand officers and teachers in Illinois think of the plan? Then China will join with Japan in telling us that the new treaty opens great rivers yet untraveled, and cities hoary with antiquity, where millions of children live who never saw a primary class and never heard the story of Bethlehem. The stones in China's great wall would cry out, if they were not crumbling with the ages of our delay. Both China and Japan join in the story of the modern English writer, and tell us that in its western march the star of Dominion is crossing the Pacific, soon to dawn upon the sons of the old world. The children of Africa will tell us that "the sunny fountains" have reached golden sand in such quantities that the former things are forgotten, and her very stones are diamonds. And then, with a great sigh, they will remind us of the slave traffic, and the rum traffic, and spreading out a great map, they will show us the proposed division of the dark continent among the nations of Europe, and ask if any part of that great field is ours to cultivate, and if, among the multitude that no man can number, who will swell the song of praise to the Lamb that was slain, there will be any dark faces made light by the transforming glory of Christ. And when the continent of Australasia has reported, and the Australian Sunday-school Union tells of the work now well under way, we will hear from our brethren in South and Central America, saying, do not wait until the ship canal is finished that will connect the two oceans, or until the North and South American railway is completed from Alaska to Terre-del-Fuego, but come now and teach us how to gain and train our children for Him who said "Go ye into all the world and preach the gospel to every creature." Yes, there is work to be done, and "every man has his own work to do in his own time, a work proportioned to his powers, matching his opportunity, and opening to him the real privilege of intelligent existence. To retreat from such work is to exchange duty for pleasure, obedience to conscience for alluring trifles."

In this great work God has given us a place and a share. We have been put in the fore-front of the battle, we have been multiplied and trained, and we are now allowed to determine our share. If the world is to be divided in order that it may the sooner be evangelized, there must be A PLAN TO REACH ALL, and such a plan should be adopted at the London Convention in 1897. If there is to be a plan, let the Sunday-schools of America be ordered to the front, and let the workers from Illinois be placed where there is hard work to be done and real trials to be endured. We would not hinder others, or delay for one hour the sailing of the ship that is to bear on her deck the first Sunday-school worker from America to the far east. But if it pleases God that he shall go from Illinois, we will greatly rejoice. "No other errand on earth surpasses his who through the supreme message of God, uttered from the lips, and reinforced by the life, is able to send the human spirit trembling and triumphing, conscious of sin, but exulting in faith, to enter with a song that shall never cease, the Gates of Life." And this is the work God has given us to do.

For the Executive Committee,

B. F. JACOBS, Chairman.

W. B. Rundle moved that the Report of the Executive Committee be referred to a special committee for report to the convention.

This motion was seconded and unanimously carried.

"Onward Christian Soldiers" was heartily sung, and Rev. R. F. Y. Pierce pronounced the benediction.

### *FIRST DAY—EVENING SESSION.*

Prof. Excell made his appearance at this time to the great satisfaction of the convention. His favorite book, "Triumphant Songs," was placed in each pew, and under the inspiration of his magic baton, the people sang with all their might: particularly enjoyable were the selections "More about Jesus would I know," and "There's sunshine in my soul to-day."

At 7 P. M. an open air meeting was held under the direction of W. S. Jacoby and C. F. Barrett, and despite the chilliness of the evening was largely attended.

At 7.45 a children's meeting was held in the First M. E. Church. Rev. R. F. Y. Pierce, of Rockford, gave an illustrated address to the intense delight of his little auditors.

Pres. Weld called the convention to order at 8 P. M., and after singing "Where He leads me I will follow," Prof. Hamill offered prayer.

### ADDRESS OF WELCOME.

REV. J. H. SELDEN, ELGIN.

Mr. President, Ladies and Gentlemen, and Members of the Illinois State Sunday-school Convention: I am sure I should be strangely wanting in the hospitable instinct if my heart were unmoved at this moment as I essay the task that has been entrusted to me to speak a word of welcome in behalf of the churches and citizens of Elgin. It is both a delight and an honor.

I do not know in what precise terms the invitation reached you but certainly the word sent out from the executive committee at Chicago fell below the level of the kindly intent of our people, if the secretary failed to assure each and every one of a most cordial reception. It is our wish that you should be at home here in our midst, to our delight and to your profit. It is a task of no meager proportions to entertain such a housefull as this. I have to assure you that the matter has received our diligent attention, and our committees for days, and weeks for that matter, have been engaged in their preparations, in order, so far as their resources permit, to provide for your every need. And now, it is for me in their name, to say that the best in our churches and in our homes is for your use.

I might claim an honored precedent if I should take a few mo-

ments to say a word in regard to the city where you are to tarry for these three days, for the story of Elgin, when worthily recited, is not wanting in interest. I wish you might know something of the character of the men and women by whom this community was founded, for they were men and women of strong simplicity and earnestness of character; and as I know the history of the town it has often impressed me that the character of our city during these sixty long years was determined by the character of the men and women who founded it thrice a score of years ago. In spite of the beauty and fertility of this valley where they found their homes, they were called upon to face in quite full measure the perils and privations of frontier life, and there were hours, when face to face with uncertainty and peril, their hearts almost failed them. On one occasion, in a little log house, only a square away from where this church is built, there was gathered together a little company that constituted our city, and a passion of home sickness came upon them as they thought of their friends far away in New York State, from whom no word had come; and the one who was recognized as their leader said, "Well, some day there will be a post office in Elgin and we will hear the horn of the stage driver." "No," they said, "not in our day! not in our day!" In spite of the perplexities and disappointments one thing was true of those of whom I speak, they never lost their hold on God. The very first Sabbath there was an orderly service of public worship, nor has the Lord's day come and gone since that hour when there has not been due recognition of Him as the One from whom all life comes. Doubtless you have observed the way our churches are clustered together here in the heart of our city. If you stand at the square yonder, where the public meeting was held a little while ago, it is not a difficult matter to count the spires of no less than twelve churches. They stand side by side here. Men and women of various faiths, trained to various habits of thought, out of their love for the one common Redeemer, have sat side by side at the same table and delighted to set their hands to the same task. It seems to me the great prosperity that has come to our city, and especially in these recent years, is due in no small degree to the character of those men and women whose memory I recall to your minds at this time.

It is not needful that I should speak to you of the various industries that center here in our midst, agriculturally and mechanically, prosecuted with so much energy and thrift that the products of Elgin have even a continental reputation, and wherever they go the name itself is a guaranty of their worth.

I forbear to tell much regarding this city, for after all your interest in it is only passing; you tarry here for a little time, and while you are here you will be engrossed in the work of the convention, and surely that is fitting, for, as has been often said, where can there be found a work that commands in such degree affection, interest, industry and energy as the work of the Sunday-school? I am sure only they who really know the extent of the effort can fully appreciate its meaning and significance. I have been greatly interested in the report of the French commission—you may be better informed than I—sent over by the French government in 1876 for the explicit purpose of studying our methods of instruction. The report is contained in

a bulky volume, and in reference to the work of our public schools, those accomplished authorities say so far as they were able to discern, that there is nothing in the system of instruction obtaining here in America that is so momentous in its significance and value as is the Sunday-school, and these men after looking over the field, sent home the word that in America the Sunday-school is not a mere accessory, but is an integral factor in the system of education. I think that even more significant is the testimony that comes from Prof. Emile Louis Victor de Laveleye, the great Belgian economist, whose work on education is standard. He declares that the Sunday-school is one of the foundation institutions on which rests the American system.

What an army the Sunday-school has enlisted! I don't remember the numbers—

B. F. JACOBS: Eleven millions in the United States.

DR. SELDEN: Eleven millions in the United States already gathered under the banner of the Sunday-school! You remember about Robert Raikes; it was his idea that in order to secure teachers he would guarantee to them a shilling a day. Pay *our* Sunday-school teachers a shilling a day! Where would we find the money? But their work is one of love and they enter into it with joy, satisfaction and deep devotion.

Yet it always seems to me, as I study the life of the Sunday-school, that the end is not yet. We have hardly done more than to achieve a hint of the great things which are yet to be accomplished. It is to this end I suppose that we come together, not solely to rehearse statistics which tell what has already been accomplished, but to awaken ourselves, that by greater diligence, more complete consecration and more thorough methods, the work of the Sunday-school may reach and touch more widely every community where it is placed. That is our business in this convention, so let me say to you that while we give you all a most cordial welcome here, and out of our hearts we tell you that your reception will be as the measure of our resources, our prayers are that the Spirit of God may be here to direct and to inspire. (Applause.)

“Blest be the tie that binds” was sung by the immense audience, after which the President introduced Dr. Henson of Chicago.

## THE ONE BOOK.

REV. P. S. HENSON, D. D.

Mr. President, Brethren and Sisters: I esteem it a great privilege to join with you in this service, to share with you in the inspiration that such an occasion is adapted to awaken, for this occasion is profoundly significant. There are those who think that our religion is the work of a former age, effete, absolutely outgrown, that we have gotten beyond it, and they are looking for something to come that will better meet the needs of our humanity.

Advanced thought is the fad of our time. Advanced thought, indeed! I have sometimes said that humanity is like a crab; every now

and then a crab gets too big for his clothes, then he stretches himself and bursts out of his clothes; and do you know what a crab is when he has burst out of his clothes? He is a soft crab and he crawls backward, and that is advanced thought! You have heard of the Irishman who was put in charge of the tiller while the captain went below to sleep, and he received directions to steer toward a certain star; and Pat steered for awhile and slept for awhile, and when he looked about to get his bearings he called to the captain below and said, "Captain won't you come on deck and pick me out another star for I have sailed clear past that one. (Great laughter.) There are men who have sailed past the Star of Bethlehem, but they have only had their heads a little turned and they are sailing backward instead of forward.

When I was a boy I used to be afraid that things would give out. I saw the water drying up and I said to myself, "We'll have nothing to drink by and by." I saw the forests falling before the woodman's ringing ax and I said, "By and by we'll have nothing to burn." And then I learned a horrible secret: I found out that every fire that burned was consuming the oxygen of the air, and that every pair of lungs was doing just the same, and I began to think how many fires were burning and how many lungs were breathing and how fast the air was going, and I began to be asphyxiated! and I pitied myself that I lived so late in the world's history when there was so little good air to be had. By and by I found that the water did not dry up at all, that it only ascended in invisible vapor and came back in the pearly dew-drops when the low hung clouds drop their garnered fullness upon the tired and thirsty earth, so that there is not a drop less to-day than when Adam first had an opportunity to drink of the crystal fluid. And I learned about the coal lying hidden away since before the days of Adam, hundreds of thousands of tons, enough to last the world thousands upon thousands of years, if the world should stand so long, and I was comforted on the matter of fuel. Then I found out about carbonic acid gas, that on the underside of leaves of plants were multitudes of mouths that drink in the carbonic acid, retaining the carbon and giving back the oxygen, so that there was just as much oxygen in the air as there was when Adam first filled his lungs; and I took a long breath and thanked the Lord, and I began to suspect that when the Lord made the world he knew what He was about and provisioned it with everything that man would need in his long march from the creation to the judgment.

Now about the Book. I used to be afraid that I would exhaust it myself (laughter), that I would preach it out, and that I would have to pitch my moving tent in some other field of literature and begin again—that I would exhaust it! The trouble is now that life is all too short, and I suspect that eternity will be none too long for an exploration of its unsearchable riches. There are men who think they have gotten beyond it, that they have outgrown it, but I suspect that if the world should last for a hundred thousand years, and there should arise men as much taller than Huxley, Tyndall, Darwin, Spencer and Drummond as Mont Blanc is taller than the foot hills, it would still be found that the Old Book was way ahead, "for as the heavens are higher than the earth," so, O God, are Thy thoughts

above my thoughts. The longer I live the more profoundly I believe Sir Walter Scott was right when he said to his daughter on his death bed, when she asked him out of what book she should read to him, "There is but one!"

Let me speak to you, brethren, of the importance of this Book. It is an old theme, a dry theme, one would think, but it is inexhaustible in its fullness, and it is fresh no matter how often you discourse about it; new wonders are discoverable every time you look at it. We are *gathered about the Book* in this convention, for that we are here. The Bible has not lost its charm, it is not yet stale, it is the newest thing out. It is the freshest book that has come from the press in the last thirty days. It is a live wire and every man who touches it feels the thrill of divine electricity, and the philosophers, the sceptics, the free thinkers, the liberalists, the agnostics, and the atheists can't let it alone. You cannot write a novel that is going to have a run that does not deal with this Book. Newspapers, reviews, magazines, platform lecturers, politicians and statesmen, all classes of men that deal with the public, are obliged to touch it. I am glad of it. I am not distressed when they set themselves against it; at least I am not in despair about it, I am not an Eli sitting trembling in the gate. Poor old Eli, how little he knew! There are men like Eli now, who sit trembling in the gate when there is some fresh outbreak of hostility, when in high places, when from conspicuous pulpits or great institutions of so called Christian learning there is a fresh foray, a fusillade that seems to be leveled at the old Book; many like Eli who are trembling for the Ark of God! How unsophisticated was Eli! How little he knew about things! That happened indeed which he feared, the Ark of God was captured. They carried it to Philistia in triumph, and all the devils from hell howled and joined with the Philistines in shouts of derision, but after they carried it off they were not happy about it. They took it into the temple of their idol and old Dagon fell down before it and broke his old neck (laughter and applause), and they were glad to let it go back to the place where it belonged. The old Book is like a magnificent craft whose architect is the Great World Builder, launched away up yonder on the head waters of human history, steaming down the stream of time, now through placid and pellucid waters, now where the waters are turbid with filth and mud, now beneath frowning bluffs whence belch Beelzebub's batteries, firing broadside after broadside into it, and such a cloud of smoke covers all the river that scarcely the angels can see what has become of it. By and by the smoke clears away and it is seen steaming on, not a bolt started, not a timber shivered, its flag flying at the mast head, and to-day among all the fleet of boats—for books are boats and the river is full of them—the Bible is the flagship of the world.

Let me speak to you, brethren, of the place of the Book in God's scheme of redemption. We cannot too frequently, too prayerfully and thoroughly consider the place of this Book in the great work of the world's salvation. I fear that we sometimes are disposed in these latter days to get away from it, and there are sociological systems—I have no sort of objection to sociology if it does not get conceited, if it does not forget its Master, if it does not get off its base, and there is sound philosophy in that saying, for "its base"

is the Book—but do you know there are sociological systems and endeavors that leave the Book out, and propose to save humanity, not on the basis of the Book, but by putting jack screws under the masses, somehow, and hoisting them upon humanitarian principles with the soteriological element left out and the Bible eliminated. They are going to save men by “culchaw” (laughter), the gospel according to Cain instead of according to Abel. Cain was a believer in culture, he was a believer in religion, and I think if he had lived within the last few years he would have figured conspicuously in the World’s Parliament of Religions (laughter and applause); he would have been lionized. He was a religious man, he had many things in common with his brother. He believed in God. He was not a fool of an agnostic. (Laughter.) He believed in God, he believed in worship, he had an altar; he believed in sacrifice and he brought the fairest flowers of the field and the richest fruit that had ripened on the sunny slope and laid them on the altar, and I doubt not that altar was a gem of artistic beauty. I think it likely that Abel’s altar could not equal it by comparison; that in point of architectural and aesthetic beauty Cain’s was a marvel. He was a religious man, don’t misunderstand me, and he believed in culture—if he were living now he would be a school director or president of a college. He believed not in the blood, but he believed in culture, in salvation on humanitarian principles and by intellectual processes, and there is that tendency to-day. And yet, let me say to you, brethren; if this world is ever to be saved, it is to be saved by the blood on the basis of this Book, and any other scheme is a delusion and a lie and the devil is the father of it. This world is in ruins, man is in ruins. Mr. Drummond does not think so, he does not think there has been a fall but a rise right along. He does not believe in the descent of man but in the ascent, beginning with protoplasm, monad, monkey, up to man; and the highest style of man is a philosopher, and the highest kind of a philosopher is an evolutionist, and there he stands on a pinnacle with everything below him and nothing above him except his own possibilities of still further evolution. How proud that makes him feel! If that theory be true we are not at the end yet, the evolutionary process is to go on through the ages, and there will be evolved by and by a creature as much superior to Mr. Drummond as Mr. Drummond is superior to a monkey, and if Mr. Drummond is around in that coming time, that superior creature will catch him and cage him and prod him with sticks and feed him on chestnuts. But if I know anything of the Book, it teaches that the first man that was ever made was the most magnificent man that ever trod the earth, until the second Adam came. Adam was the projection of God’s ideal of humanity, and Eve was the ideal woman. She was the embodiment of all that was magnificent in woman, and Adam of all that was magnificent in man. But Adam fell and dragged the race down. Humanity is one. God made Adam free and in the exercise of his freedom he fell. Endowed originally with body, soul and spirit, these three, a trinity in humanity, God said, “In the day that thou eatest thereof thou shalt die,” and he died that day; not a thousand years afterwards but *that day*. The spirit went out of him, there was nothing left but body and soul. Don’t misunderstand me as teach-



ing the doctrine of annihilation, the Lord can make a human body without either soul or spirit exist for ever if it pleases Him, he can make the soul and body exist forever without the spirit if it pleases him, and he hath declared they will, but there is nothing left of man in his fallen state but body and soul, therefore our Scriptures say, "Fear him who after he hath killed hath power to cast both soul and body"—all that is left—"into hell." Humanity originally was a three-storied structure. In the lower dwelt the animal life, in the second the intellectual, in the third the spirit dwelt—that was the observatory where God, conscience and union with heaven were. The spirit went out and the third story became a death chamber. Man originally was like a balloon, the body like the car, of coarse, heavy material, the soul like the silken envelope, the spirit ethereal, something that dwelt within that lifted the whole mass heavenward. Sin, like a sword, pierced through the soul and let the spirit out, so there was a collapse, a fall, and man became sensual and devilish. There was nothing left to lift him up, so human nature became depraved by being deprived, deprivation resulted in depravation, and man begot a son in his own likeness. God never made a thing like Cain! We are children of Adam and not children of God by nature, and this doctrine of the universal fatherhood of God is the devil's lie. "Ye are of your father the devil," that is what our Saviour said, "and the works of your father ye will do." "He came unto His own and His own received Him not, but as many as received Him to them gave He power to become the sons of God." They were not sons before, else how could they become sons. "Beloved *now* are we the sons of God"—we were not always. *Now* partakers of the divine nature, not only adopted but regenerated, and by the impartation of the Holy Spirit we are born from above and come to be members of the family, and sons of God. Some years ago I was making a speech to one of our mission Sunday-schools, and I was deprecating the sort of talk that is only too common in our Sunday-school assemblies, in which children are represented as "Jesus' little lambs," all of them "Jesus little lambs," and nothing to do but to go on so and grow up so and be more and more so, and all be shepherded in the heavenly folds by and by. I tried to show that was not true at all. I believe now, and I said, that Jesus' death and atoning sacrifice did in such sense cover the race that any child dying in infancy went to heaven, and no child was condemned for Adam's sin, though the taint of Adam was on it; but if the child goes to heaven it is not on the ground of its innocence, for it was "conceived in sin and shapen in iniquity." It is saved, not by virtue of its innocence but by virtue of Christ's atoning death. It is saved as its parents are, by the blood of Christ, and when it gets home to heaven the children do not make a children's choir off by themselves, or sing another song, but they join with us in the same song of Moses and the Lamb, "to Him that hath loved us and washed us in His blood!" I tried to show how that a change was necessary and how they needed to be regenerated, how this distinction between saints and sinners ran through the Bible and clear up to the judgment, where our Master represents Himself as seated on a throne and before Him are gathered all the nations of the world, and He separates them as a shepherd divides his flocks, the sheep from the goats,

the goats on the left hand and the sheep on the right; and then I said, "Now, do you all believe that you are Jesus' little lambs?" "No," said one. "Well, then, what are you?" "Kids!" "Right you are, my son," said I. Do you know, brethren, it had never occurred to me before that there was so sound a theological basis for that bit of slang! Why, that boy hit it just right. (Laughter.)

I say human nature is essentially depraved, human nature is in ruin and God's purpose is reconstruction. This is what the Lord is at, reconstruction. This world is in ruins, human nature is in ruins, and the Lord would rebuild it, reconstruct it, and how is He going to do it? The basis is the Book. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." The Lord in this work of reconstruction of humanity, in this rehabilitation of ruined human nature, uses the Book as His great instrument. It is profitable for *doctrine*. The first thing we need is light, for we are all in the dark and need light. The first thing God ever said, so far as His Word has revealed was, "Let there be light." We need light and the Book gives us light. Not about everything, the Book is not a geological treatise nor an astronomical treatise. We must study out geology and astronomy for ourselves, it will do us good. The Lord does not want to help us into helplessness. But there are things we can't find out, we are practically at the end of our tether. When I stand by the cradle and ask, "What is life?" the babe sobs in his sleep, that is all the answer I get. When I stand by the bedside of the man who is dying and ask, "What is death?" the only answer that comes to me is a gurgle in his throat. I ask, "If a man die shall he live again?" and all the answer is the thud of the clods on the coffin. "What am I? whence and whither bound? what is my duty, my destiny, my danger? what must I do to be saved? nobody can tell me. What I want is doctrine, *doctrine!* and the Book gives us that, it sheds light upon these dark problems, and without it we vainly grapple with them and are baffled for evermore.

But that is not all. Not only does the intellect need to be enlightened, but conscience needs to be quickened. It is "profitable for *reproof*." Brethren, before a man can be thoroughly made over he must realize that he is thoroughly undone. I believe in conviction. We don't hear much about it now, it seems to be out of date. We don't hear much preaching of the law; ministers and Sunday-school teachers have come to think that the doctrine is unpopular, and the less said about the severe side of Scripture the better. I believe in preaching the law. Perhaps aforetime they did not do it as they ought. I think a man never ought to preach about hell except with tears in his eyes and in his heart, but he ought to preach it. It would be a great satisfaction to see old fashioned John Bunyan's experience prevalent. He said he had to preach the law for by the law is the knowledge of sin. By the law he had seen the plague in his own heart. There is a great deal of shallow religion now-days, there is no depth of earth, and the reason is there is very little sub-soil plowing. I believe in driving the ploughshare of the Lord deep down and breaking up the fallow ground. The law is our schoolmaster. Elijah

must come before Elisha, John the Baptist must come before Jesus, the law must come before the gospel. This Scripture is profitable not only for doctrine but for reproof, and that means conviction of sin.

Not only that but for *correction*, and that means reconstruction; it means setting up that which is fallen, the straightening of that which is crooked, the making over of that which has been unmade. There are various ways in which this wonderful change we call "new birth" is represented. I want you to notice what the Scriptures have to do with it. It is sometimes represented agriculturally; we receive into the soil of the soul, what? the good seed of the Word. Sometimes it is represented horticulturally, "receive with meekness the engrafted Word." Sometimes it is represented photographically, "God who commanded light to shine out of darkness has shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Where is His face? You don't see it by looking up there nor by looking in here. "Beholding as in a mirror the glory of the Lord as it shines in the face of Jesus Christ." Where is the mirror? *the old Book*. Here is a telescope with convex lens and a concave mirror in the bottom; here is an eye glass; the light of the heavenly body shining down into that concave mirror is brought to a focus upon that mirror, and through the eye glass you look down into that telescope and you see the image of that heavenly body through the eye glass. Brethren, the old Book is the mirror, and all the rays of light reflected by that mirror are focused in the face of Jesus Christ, who is the brightness of the Father's glory and the express image of His person, and through the eye glass of faith you look into that concave mirror, the blessed Book, and there you see His face. The apostle says we are changed (by divine photography) into the same image, from glory to glory, even as by the spirit of the Lord. The lost image is restored in righteousness and true holiness, and man begins to be rehabilitated.

But that is not all. Man is not all finished, he is not all finished when you have the foundation. The foundation is to build on, and you build with the Book. It is profitable not only for doctrine, reproof, correction, but for *instruction in righteousness*. That means incorporation into human character of the living elements of God's truth. That is the way he is built up, by transferring the elements of truth in the Book into human nature. Sometimes the new nature is represented as a babe, "as new born babes desire the sincere (pure) milk of the Word." Milk is the best thing that ever was invented for the babe. God Himself gave the prescription of milk. There is everything in milk a babe needs to make hair and bones and nerves and every part of him. There are those who think the time will come when by improved dietetics we can develop any kind of a man the world may happen to be short of, orators, statesmen, warriors, preachers, Sunday-school superintendents, and all that sort of thing, by a proper system of dieting. I don't believe it. This new nature cannot live on anything below the stars, and when God gives the new nature He gives something for it to live on. He let down a can of condensed milk out of heaven big enough to last and just what is needed to build up that new nature; and I honestly believe if Christian folks instead of filling themselves with chaff, and all that sort of thing,

would get back to the Bible and live on that, we would have more magnificent types of manhood and more beautiful types of womanhood than ever the world saw before. Brethren, let us believe in the Book, let us live on the Book; let us drop the Sunday papers and a good many week day papers, and let us get back to bottom facts, let us get back to bed rock, to God's Book. I thank the Lord that in the home of my childhood there were few books. There were a lot of compilations as dry as the bones in Ezekiel's valley of vision, and just because I could not stand them I turned to the old Book as being the juiciest thing in the house, so I filled up on it when I was a boy. Solomon said, "of the making of many books there is no end;" what would he say if he were living now! We are deluged with books, most of them bilge water. They have a little faint homeopathic flavor of religion in the closing chapter, by way of pointing a moral, to save the tale from the ban of the censor and make it proper Sunday reading. Let us drop the nonsensical stuff with which we fill ourselves and get back to the old Book, and so shall we grow in grace and the knowledge of the truth and rejoice as a strong man to run a race.

It was moved by D. T. Robertson, and duly seconded and unanimously carried that a telegram of greeting be sent to the Texas State Sunday-school Convention, now in session at Corsicana.

John W. Hart, J. B. Joy and R. H. Griffith were designated as a committee on the Executive Committee's Report.

"I want to be more like Jesus" was sung and the benediction pronounced by Dr. Corwin.

## SECOND DAY—MORNING SESSION.

The early morning meeting from 6 to 6:45 A. M. was conducted by Brother W. B. Rundle. It was an inspiring meeting.

At 8 o'clock there was held a "Conference of County workers," presided over by W. C. Pearce. A brief session was spent in quoting Scripture texts bearing upon our work, which was followed by singing and prayer, after which the leader spoke upon the assigned topic as follows:

### HOW TO IMPROVE OUR COUNTY WORK.

W. C. PEARCE.

The past year has been one of blessed victory to the army of the Lord, but there still remain many fortresses of the enemy to be taken. Our progress has been great and we are encouraged on every hand, but our work is not done. Indeed because we are occupying higher ground than one year ago, we can the more readily discover the needy places, and more clearly see the need for better work. We are here

from all portions of the state, and I trust with one accord; seeking to know how we may make our work more efficient. May our gracious God by the abiding presence of His Holy Spirit teach us during this hour of conference, that we may go forth to do mightier things in His name.

Sometimes to improve our work only means to do more work. It is possible for us to err in looking for a perpetual motion Sunday-school machine. It can not be found. Nothing can ever take the place of the living personality of the Christian worker. And the candle that gives light must burn itself. However, we may well take time for learning how to work more wisely. If all the efforts that are now being made in Sunday-school work in our state could be wisely directed, no one could measure the larger results that would necessarily follow. With a willingness to do more work and an ambition to do better work, our progress is sure. Without them we can do but little.

*Organization.* Let us first consider the need of better organization. At best an organization is but a machine or instrumentality, a means to an end, but a machine many times is necessary and must be kept in good running order. Often an end cannot be obtained without the means. Many county associations are failing to accomplish what they so much desire because of their imperfect township organization. The county officers spend many weary hours in thought and labor and become almost discouraged, because so little results follow, when the difficulty is they haven't the means to the end—efficient township organization. To keep on trying to do the work without instead of through an organization is as useless as it would be for a telegrapher to sit down at his instrument and try to send a message before the wires were stretched; or in case the wires were up to continue sending messages without having competent, faithful men at the other stations to receive and deliver them. For instance, a county officer goes home from a state convention enthused with the home class department idea. He is anxious to help his own county and begins at once to introduce the work throughout the county. He tries to arrange township meetings at which this work may be presented. One half the townships in his county are not organized. Accordingly no meetings are arranged in them and one half of his county does not hear of the home department. The other half of the townships have a nominal or imperfect organization. Poorly planned meetings are held in them. The county officer arrives with a heart full of love and an intense desire to help all the schools in that part of the county. What is his feeling of disappointment to find only a local meeting, perhaps two out of ten schools represented. Thus an effort which should have reached every school in the county, has reached one-tenth of the schools, and nine out of ten schools know nothing of the home department. What is the difficulty? In one half the county the wires are not up and in the other half incompetent and unfaithful or uninterested men are at the stations. This is only a faint illustration of the folly we manifest when we endeavor to evangelize our counties without utilizing the most economic instrumentality, township organization. Let us go forth from this conference with renewed determination to put up the wires of township

organization everywhere; and let us endeavor to find and *interest* the most competent and faithful workers and have them elected as township officers. This needs to be emphasized. Many township organizations lose the co-operation of the workers and largely their usefulness by electing some one who does nothing in his home church as township president. "So much work to do at home" is an excuse frequently offered for not accepting this position. Thus we sometimes find our committees on organization seeking for those who have nothing to do at home. They are quite easily found, but very little account to do anything away from home when you have found them. Wide awake Sunday-school workers do not care to follow them as leaders, and they are thus absolutely unable to lead the Sunday-school hosts into progressive Sunday-school work. Always choose the best Sunday-school workers for township officers. Do not be turned aside from this purpose. Much, very much, depends upon it. Give much thought and pray often that God may direct you in this matter. Do not depend upon your own wisdom, but when you have been directed to the right one do not take no for an answer. Speak with him until in your appeal he can hear the voice of God calling him into the work.

*Co-operation.* Where we have township organization we need a more hearty co-operation between county and township officers. To secure this I would suggest a closer personal acquaintance. In some counties the officers do not have the names of the township officers, much less know them personally. Our association enjoys no ecclesiastical authority. Our only bond of unity is love for the work and for one another. No tie is stronger. But we can not love him whom we do not know. Personal friendship is no small factor in securing co-operation and producing efficient county work. Therefore it becomes highly important that we should seek a close personal acquaintance with our township officers, entering so far as possible into their experiences; sympathizing with them in their difficulties, and aiding them in their labor at every opportunity. In this way you will surely in the end secure their willingness to co-operate with you in any good work.

2. Some township officers are already *willing* to co-operate, but are not directed. They are called to this office without any knowledge of the duties attending it, and no one defines them. Too much is often taken for granted in this respect. Because a man is a first class Sunday-school teacher or superintendent, it is not necessarily a proof that he understands the duties of township officers work. It is only proof that he will make a good officer if some one interests and directs him. Let us study our various fields, map out the work for each section and see that each officer knows definitely what he is expected to do.

3. Correspond freely with them. Do not permit many weeks to go by without writing a letter to each township officer. Do not always wait until you *need* to write to them, but occasionally write a kind letter full of Christian sympathy and helpful suggestion. One such letter will do more to convince them of your personal interest in their work than many letters asking them to do something. But few of us appreciate the power for good in letter writing. Spoken

words are often soon forgotten, but the written words are many times read again and again with added power each time.

4. Utilize the special gifts of each officer, even outside his own township. If you discover that some one is specially apt in interesting people to give to the work, invite him to accompany you to townships where the people do not understand and do not give. If another is qualified to teach normal lessons secure his assistance where that kind of work is needed. We all love to do that which we can do even fairly well, and the more we do the more interest we will take in the work. Therefore "he who puts ten men to work is greater than he who does ten men's work."

*County Conventions:*

1. Begin now to arrange for your county conventions.
2. See that a township convention is held in each township before the county convention, and that some county officer attends each one.
3. At these note any change of superintendents, and aid the county secretary to get reports from all schools. Also speak of the county convention and urge each school to send delegates.
4. Send out a circular letter at least six weeks before convention.
5. Have complete program printed at least two weeks before convention and send it broadcast.
6. Make the convention a delegated body.
7. Write personal letters and set others doing the same thing.
8. Advertise.
9. Place reports before the eye.
10. Keep one eye on finance.
11. Seek best material for program.
12. Don't crowd nor hurry it, but keep it moving.
13. Have good music.
14. Have reports of treasurer and executive committee, or other officials written and read. Do everything in a business-like way.
15. Don't neglect to appoint some one to report the convention.

*Institutes.* The Sunday-school teacher is the center of power in all our Sunday-school work. If you have good teachers you will have a good school, but if you have inefficient teachers you can not. You may adopt all the improved methods, but if the teachers are poorly equipped you can not greatly elevate the standard of your work. The teachers are the dynamos, and if they are not in order the whole machinery of the school will be practically useless. These teachers are called from every vocation and almost every condition of life. They come from behind the counter and out of the shop. The farm, factory, counting room and bank, furnish their quota of volunteers. Sunday after Sunday they stand before our boys and girls breaking to them the Bread of Life. With willing hands and loving hearts they constitute the most magnificent body of men and women on earth; nearly one hundred thousand strong in our own beloved state. But they are a volunteer army. Very few of them are West Point cadets. They recognize their own inefficiency and cry to us for help. Many of them do not know how to study their Bibles. They plod along doing the best they can in the study of God's Word as a matter of duty, but do not revel in it. This is largely because

they do not grasp a knowledge of the whole text, or the text as a whole; they do not feel the thrill that comes from taking a view of the whole book, a whole line of prophecy or doctrine, or a whole character; they do not enjoy the satisfaction that comes from mastering even a small portion of truth in its connection with other truths. They need to be directed in a line of better Bible study.

Not only do they need a knowledge of what they are to teach, but they also need to know how to teach it. If we were mere sponges always taking in and never giving off, to know would be sufficient; but we are not. The final commission of our risen Lord makes of us messengers. Not only must a messenger have a message, but he also needs to be able to impart it to others. To teach others the way of life is the greatest work on earth. It is practically the only thing God asks us to help him do. The worlds are held in space and the myriads of stars are guided in their courses without our aid. We are not asked to aid in the tinting of sky or rainbow; the forests are painted in glowing colors in the Autumn and crested with new life in the Spring without our help. But we are called to aid our Heavenly Father in guiding that which is more enduring than the stars and planets. We are asked to aid in the tinting of that which is more beautiful than the sky, rainbow, forests, or all combined. We are asked to help teach the human heart, to break the Bread of Life to the human soul, to aid in the moulding of human character. How delicate the task, how blessed the work, how great the need of qualifications both of heart and mind. To be careless in this work is to neglect the most sacred calling on earth.

The Sunday-school Institute idea inaugurated in our state under the leadership of our beloved brother Hamill, is doing much to qualify our teachers. Institutes at least do two things:

1. They instruct. No teacher can sit for one or two days under the teaching of an experienced Sunday-school worker without learning much that will be useful. The concentration of the thought of the workers along progressive lines of Sunday-school work is sure to be very helpful.

2. They inspire and direct. The amount of knowledge that can be acquired in so short a time is necessarily limited. But who can estimate the value of an inspiration in the human heart! Many a teacher has caught in the atmosphere of a Sunday-school Institute a breath of better things that has brought to his heart a tingle of new joy, and it is bearing him along now with ever increasing power and efficiency. The brief testimony of the guide post at the cross roads is a small thing. But when we remember that whole journeys of many pilgrims have depended upon this direction, it does not seem so small. Many workers have, in the brief sessions of one Sunday-school Institute, caught a new ray of light. This has revealed to them a better plan of Bible study and a higher grade of Sunday-school work. Thus the whole tenor of a life has been changed.

More Institutes will greatly improve our work. Many counties have already adopted the Institute idea in some way and have done considerable Institute work. But in many places it has been seriously neglected, and too little appreciated. Many counties have during the past year held county Institutes, others have adopted the plan of one



day Institutes in four different points in the county. The county Institutes have been conducted by Prof. Hamill of which he will no doubt speak.

I believe the time is coming when we will have in the State of Illinois, once a year in each county, and midway between the two conventions, a county Normal Institute, and following that institute work we will have institutes in every township in each county. May God hasten the day when we can report not only sixteen or seventeen hundred township conventions, but right alongside of this report sixteen or seventeen hundred township normal institutes.

I shall now ask Bro. Miller to tell you the way they conduct their township organizations in Edgar county.

G. W. MILLER. Brother Pearce says, "When you go from this convention arrange for your county convention." Ours in Edgar county is arranged already for next October. In this little book (exhibiting) I keep a record of what is to be done this coming year. Instead of appointing the township officers at our county convention we have an election of such officers at each township convention. We thus get efficient men at the head of our work. You can plan this work if you wish to do it. Pick out the best men for nominees, have them there and tell them what you want of them, get their consent to act before they are even nominated. In April or March we had a conference of our township officers. At that conference we assigned the place and time for each of the township conventions during the year 1895. That place and time I record in this little book. In addition to the place and time of each convention, we assign the subjects that shall be discussed throughout the county. First of all we want the home class department presented at every township in the county. We want normal drills at each of the schools in our county, therefore these topics are designated for our programs this year. Our county secretary keeps in touch with the township officers through correspondence, and sees that the programs are arranged three or four weeks ahead of each convention. Each of the township officers instead of getting my single letter, gets from four to five or six letters on the single subject of their township convention.

A DELEGATE. Do you ever have trouble in getting good officers?

MR. MILLER. No sir. We have thorough organization. We don't get loafers for God's business. We were privileged to have W. B. Jacobs in our county convention at Chrisman last year; had each of the fifteen township presidents and 310 delegates, and the power of the Spirit of our God rested on that convention as never before in the state of Illinois. Let there be careful choice of township presidents and constant correspondence between township and county officers, and let there be thorough planning, then see what God will do.

MR. YEHLENG (Perry county.) I think our work is on the right line. We divided the work up into districts last year. At Duquoin we had an institute, and we were greatly blessed. I took great pains to advertise the meeting, and advertised it in the papers three or four weeks ahead. Also had it announced from the pulpits, and we had a good attendance and good institutes, and closed up with a grand meeting on Sunday night. Bro. Pearce spoke on the home class department, and stirred us up. We hold our county convention on the 4th

and 5th of June at Tamaroa. W. B. Jacobs will be with us, and we are expecting a grand time.

Mr. Pearce emphasized the importance of correspondence, and called upon Miss Stone.

MISS LIZZIE STONE (Pike county.) I cannot make a speech, but I will say that I know the name of every township officer. We have twenty-four townships in Pike county, and I write to them and tell them what I want them to do, and I don't always get an answer. After I have written six times I write the seventh and send a stamp and ask them to please reply. If I don't hear, I write again, and they finally answer me. Some one says they answer to get rid of me. The township officers are doing good work. We have the Illinois flats on one side and the Mississippi bottom on the other, and many of our townships are hard to get at or do anything with, but those townships are coming up grandly. In one township on the Mississippi bottom where we hadn't much of anything, we now have five schools. A great deal of this is not of my doing, only we wrote to people down there, and Mr. Peters, our county president, and Bro. Miller have worked there.

MR. K. A. BURNELL (Kane county.) Twenty years ago we made a thorough canvass of our county with good results. Two years ago it was revived. I hold in my hand a book (exhibiting.) It runs like this: "Children in the Sunday-school." Have they Bibles? Number of boys converted. Number of girls converted. Does mother attend Sunday-school? Is mother a Christian? Does father attend Sunday-school? Is father a Christian? Is there a family altar? What church attended? What church preferred?" Our good friend, David C. Cook, printed this splendid book, and we use it. House to house work is the secret of power. A little girl said to me the other day, "There was a man came to our house the other day and asked mother if she was a Christian, and mother said no, she guessed not, and the man talked and prayed," and the little girl said, "I want to be a Christian," and the tears were rolling down her cheeks. I could tell many incidents which have occurred, and the experience has been the most blessed of my life.

MISS D. P. CUMMINS (Mercer county.) Last Fall we arranged to conduct institutes in every township in our county, but our president was called away and we only conducted nine institutes. I would advise all the county officers here to arrange for these institutes and to arrange a program that will suit all the townships and to see that the work is carried forward. What we lack in our county is thorough township organization.

MR. PEARCE. Who conducted those institutes? You did yourself? MISS CUMMINS. Yes, most of them.

MR. PEARCE. Some of you imagine that you must have some specially qualified institute teacher to hold them. You may do it yourself in many cases, although our State Association is glad to furnish workers when possible.

MR. H. P. HART (Christian county.) I wish to bear testimony to the value of the idea that was suggested, that we have a delegated convention. When Bro. Pearce attended the convention two years ago it was not a delegate convention, and we had some sixty-seven

persons in attendance. Last year we had a delegate convention with 127 delegates and every township represented but one. We have been trying in our county to follow the line advanced by Bro. Miller. We had an institute last year at Taylorville, conducted by Prof. Hamill. Perhaps we have fallen below the record in the matter of correspondence, I don't know, but I do know that last year the county secretary and myself wrote over four hundred letters.

C. C. MILLER (McHenry county.) McHenry county now stands for the first time in a great many years as a banner county. The number of schools increased during the past year nearly fifty per cent. Been standing at somewhere from 40 to 44 a good many years; up in the sixties now, largely through the labors of a missionary of the Sunday-school union. All the townships organized have held conventions. Yet with all that I rise to speak a word of discouragement. The great talk now-days is about reaching the masses. In our conventions we do not reach the masses. We get the good, earnest workers there, but those who do not care about Sunday-school work do not come there. If any of you know how to get everybody to come to the convention get up and tell us.

PROF. HAMILL. I don't believe we can find any new method. I believe decidedly the best method is to go on as we are. Let those who do come to the convention be instructed and let them carry the instruction back to the indifferent ones. I don't think in the millenium you will get them all there. I believe in the free, liberal and judicious use of printer's ink in advertising our work. It pays to get up a neat program typographically, as well as, of course, the subject matter. It pays to issue a thousand copies instead of five hundred, or two thousand instead of one thousand. I would not have any county like Christian, or Morgan, or McHenry get out less than two thousand copies of the program and broadcast them throughout the county. Use the Christian Endeavor Society, the Epworth League and the Baptist Young People's Union to scatter them. These young people will help us a great deal in that regard.

DR. CHALMERS (Knox county.) In our county we employ a missionary. Have had one at work five years all the time. In the summer he assists in our conventions, and in the winter he conducts evangelistic meetings in the school houses away out on the outlying parts of the county, off from the line of railroad. He is going up and down the county visiting from house to house; in several instances has gotten up revivals, and out of a little Sunday-school on the corners has grown up a church, and our county is being evangelized from center to circumference largely through his instrumentality.

W. C. PEARCE. Several counties in the state have missionaries, but there is a danger lest they permit the missionary to do what the township officers ought to do, and the township organization goes down in a sense. You should avoid that. I believe there are many counties in our state that might profitably employ a missionary for one or two or three months, but I believe it is, in most cases, unnecessary and unwise to employ a man for the full year.

MR. FRANK MOSHER (DeKalb county.) DeKalb county has taken wonderful strides during the past year. We expected to come up with a banner county but lacked one of it. We want more normal work. We had Bro. Miller with us three days to our intense delight and profit.

MR. A. E. CUTLER (Winnebago county.) Ours has been one of the banner counties for several years. I think we are entitled to it more to-day than ever before, for we have an increase in our list of fourteen schools. I think we owe this largely to the employment of a missionary, Bro. Pearce notwithstanding. I like to have one in the county all of the year.

W. C. PEARCE. You have a big county.

MR. CUTLER. This has not been at the expense of the county association. It has been paid by individual subscriptions, and it has been a great help to us. We have not only a county convention but a county conference. We had one in April which was attended by Brother Miller, and at that conference we had reports from all the different township organizations and planned for the township meetings which are to take place through the summer. Home department work has been started in several townships and township superintendents have come to me and said that they viewed it with great misgivings; but we have found people who were apparently infidels among others who were willing to take the lesson leaves, and they would say, "Yes, we will study the Bible half an hour every Sunday," and it has been the means of increasing the attendance at different schools in different townships.

A. H. WEIR (Jo Daviess county.) We have tried to make a missionary out of every teacher, and found it a success. I went to school last Sabbath and I had a class of sixteen or twenty adults, and none of them, I think, were in the school a year ago. Our district is alive and we are going forward.

President Weld then took the chair and announced the further order of the day.

After singing "There's a hand held out in pity," prayer was offered by ex-President Augustine. The convention then listened to the

## REPORT OF GENERAL SECRETARY.

W. B. JACOBS.

FRIENDS AND FELLOW WORKERS:—With joyful and thankful heart I submit my twelfth annual report as Secretary of the Illinois State S. S. Association. Joyful because in every respect this has been the most blessed and successful year of the Sunday-school work in our State since I entered upon my duties as your Secretary; thankful because the source and secret of our success has been the loving and constant guidance of the Holy Spirit. Our Master has fulfilled His promise, and the Father has carried out His gracious purpose toward us by sending the Holy Spirit to guide us into all truth and to teach us all things we needed to know for the right discharge of our duties and the carrying forward of God's work through our State Sunday-school Association.

We have met with the usual number of seeming difficulties, "lions" and "giants" and "walls reaching to heaven" have appeared in our way, but going forward without fear, calmly trusting and obediently following our great Leader, we have found the lions chained, the Jericho walls have fallen down before us, and the giants of ignorance and selfishness have been compelled to retreat before the advancing

hosts of our Sunday-school Army.

To your General Secretary has been intrusted in large measure the carrying out of the plans of our State Executive Committee. Furnished with a general knowledge of their plans for your welfare, the carrying out of details has fallen to my lot. More than twenty thousand letters in the interest of better Sunday-school work have been sent out from the office of our Association during the past year. Hundreds of our Sunday-school friends have called for counsel and cheer, and thus the Illinois Sunday-school Association has kept in touch with thousands of earnest workers throughout our State.

The statistics presented herewith reveal something of the progress of the past year, but cannot of themselves tell fully of "the new era" in Sunday-school work upon which we have fairly entered. Back of all these figures, as cause is ever back of effect, stands a mighty army of earnest workers, many of them young Christians, who have learned in our conventions and institutes the true significance of Sunday-school work. Back of these workers stands our faithful county and district officers, and back of these the field workers of our State Association who go every whither encouraging, instructing and inciting to greater faithfulness all who are willing to learn, in order that they may better do the work committed to their hands. And back of all, and in and through all stands our gracious God, who with infinite patience, wisdom and grace has first revealed Himself to us, then in and through us, controlling and directing our work, so that with lowly and thankful hearts we say, "Not unto us, not unto us, but unto Thy Name, be all the glory, evermore."

The reports of our Executive Committee and our Field Workers cover to a great extent the history of convention and institute work in our State during the past year. I will however mention briefly some of the plans and methods through which our work is carried forward:

**CONVENTIONS AND INSTITUTES.** 104 county conventions have been held during our Sunday-school year; one in each county, except Will and Williamson, which this year have changed their time of meeting from Spring to Fall; two each in Lake, Rock Island, Madison and White. 1570 township conventions have been held (the largest number ever reported in one year) and many of these have been partly devoted to special *institute* work. In addition to these meetings and independent of those reported by Prof. Hamill and other Field Workers, township normal institutes have been held in many counties, under direction of their own county and township officers. I think it safe, therefore, to estimate that fully 2,000 Sunday-school conventions and institutes have been held in our State during the past year.

**THE HOME CLASS DEPARTMENT** is spreading quite rapidly and is accomplishing great good. Hereafter we shall have a place on our statistical blank to report this important department of S. S. work.

**THE LOYAL S. S. ARMY MOVEMENT** has gained a permanent place as a phase of our work, and is still "going and growing." Other state associations have adopted it, and wherever given a fair trial it is accomplishing much toward securing punctuality, lesson study and regular contributions on the part of both teachers and scholars.

THE TRUMPET CALL is published under the sanction of this Association and in its interest, its aim being to assist and stimulate all who desire better things in Sunday-school work. The Normal Drills, prepared by Prof. Hamill are alone worth many times the cost of a subscription to the Paper, and should secure for it a place in every Sunday-school of our State.

NEW REPORTS. I have received fresh reports from 95 of the 102 counties of our State. Of these however, fifteen marked with a \* were incomplete in some particular. From seven counties marked with a †, no report whatever has been received.

SCHOOLS. The total number of schools reported in our State is 7,694, a gain of 325 over the report of last year. Sixty-two counties report a gain of 363 schools, and fifteen report a loss of 38 schools. The largest gains are in Cook 36, McHenry 20, Jefferson 18, McDonough 17, Macoupin 16, Winnebago 14, Sangamon 14, Logan 13, Hancock 11, Ogle, McLean, Warren and Edwards each 10. The largest losses are in Adams 6, Douglas 6 and Edgar 5.

MEMBERSHIP. Reports received show that we have in our schools 89,344 officers and teachers; 659,244 scholars, total 748,568, a gain over last year's report of 42,510. Sixty-eight counties report a gain of 43,917. Ten counties report a loss of 1,407. The largest gains are in Cook 15,522, Jefferson 1,837, Marion 1,800, McDonough 1,374, Kane 1,207, Union 1,184, Knox 1,021, Rock Island 985, Winnebago 875, Warren 785, Macon 771, Edwards 714, Tazewell 623, Henry 591, Cass 591, Clark 588, Pike 527, Vermilion 507. The largest loss is 417 in Randolph County.

BANNER COUNTIES. To entitle a county to this position, it is required first, that every township or precinct in the county shall have a working organization. It is allowable that two or more townships may be included in one organization, but in any case at least one meeting in the interest of better Sunday-school work shall be held *in each township or precinct*. It is also required that the report from the county shall show no decrease either in schools or membership during the S. S. year. On this basis we have this year 38 Banner Counties in our State, as follows: Du Page, Boone, McHenry, Winnebago, Carroll, Whiteside, Knox, Mercer, Kankakee, McLean, Peoria, Tazewell, Henderson, McDonough, Warren, Brown, Cass, Morgan, Christian, Mason, Menard, Sangamon, De Witt, Macon, Moultrie, Shelby, Clark, Coles, Cumberland, Vermilion, Crawford, Jackson, Jefferson, Perry, Edwards, Massac, Pulaski and Union.

ADDITIONS TO THE CHURCH, ETC. Ninety-four counties report 29,578 added to church from Sunday-schools, an increase of 5,644 over last year. Ninety-four counties report \$86,287.46 given by the schools of our state for missionary purposes, a gain of \$4,255.11 over the report of last year. 1,184 teachers' meetings are reported, an increase of 71 since last year.

RECAPITULATION BY DISTRICTS. I have received fresh reports from every county in the Second, Third, Fourth, Sixth, Seventh, Eighth, Ninth, Tenth, Twelfth, Thirteenth, Fourteenth, Fifteenth and Nineteenth Districts. The largest gains in schools are 51 in the Second District, 47 in the First, 38 in the Eighth, 31 in the Eleventh, 26 in the Sixth, 21 in the Seventeenth, 18 in the Twelfth, 17 in the Tenth. Two districts only report a loss of schools. The Ninth loses 7, the

Fifteenth loses 2. The largest gains in membership are 16,134 in the First District, 3,228 in the Fourth, 2,996 in the Second, 2,620 in the Eighth, 1,932 in the Ninth, 1,832 in the Sixth, 1,819 in the Twelfth, 1,683 in the Fifteenth, 1,602 in the Seventeenth, 1,506 in the Twentieth, and 1,429 in the Tenth.

Every District in the State reports a gain in membership. Eight Districts report more township conventions than there are townships in the counties, viz.: the Seventh, Eighth, Ninth, Eleventh, Twelfth, Thirteenth, Fourteenth and Fifteenth. Three Districts, the Eleventh, Twelfth and Thirteenth, have four Banner Counties each; Five Districts, the Second, Eighth, Twelfth, Seventeenth and Twentieth have three banner counties each. Five Districts have two Banner Counties each, viz., Third, Fourth, Sixth, Seventh, and Ninth. The First, Tenth, Fourteenth and Eighteenth Districts have one Banner County each.

FINALLY. Our total footings reveal the pleasing fact that during the past year there has been a decided increase in the number of Banner Counties, of township conventions and institutes, of schools, membership and average attendance, of teachers' meetings, number received into church from Sunday-school and amount contributed for benevolent or missionary purpose. Our reports show *better work* along every line, in schools, townships, counties and State. We have great reason to thank God and take courage, great incentive to go forward, great hope for the future, abundant assurance that our gracious God will still go before us, ever leading us to higher and better things.

Possibly our greatest peril lies in the danger of satisfaction with our present condition. Let us not make so fatal a mistake as this, but with divine aspiration let us adopt the motto of the Great Apostle and "forgetting those things which are behind and reaching forth to those which are before, press toward the mark for the prize of the high calling of God in Christ Jesus."

## RECAPITULATION BY DISTRICTS.

District.	No. of Counties in Dist.	Co. Conventions held.	No. of New Reports.	Total No. Schools in Counties.	Increase or Decrease.	Officers and Teachers.	Total Scholars.	Total Mem'rship.	Increase or Decrease.	Average Attendance.	Received into Church from S. S.	Total Amount of Missionary Collections.	No. of Townships.	Tp. Conventions held.
1	5	5	4	1,184	47	20,200	190,989	211,189	16,134	147,482	6,837	34,385 75	93	69
2	6	6	6	391	51	4,926	34,886	39,812	2,996	27,108	1,327	5,307 02	84	83
3	6	6	6	422	11	5,046	30,054	35,100	936	22,846	1,411	4,248 79	124	109
4	5	6	5	366	12	4,008	29,069	33,077	3,228	20,310	1,703	4,355 04	84	71
5	4	4	3	248	1	2,934	19,444	22,378	392	14,144	617	1,527 53	78	43
6	5	5	5	440	26	5,003	34,580	39,583	1,832	26,049	1,611	7,039 90	113	107
7	4	4	4	350	10	3,865	28,801	32,666	749	20,478	1,341	3,897 65	81	99
8	4	4	4	282	38	3,120	19,927	23,047	2,620	14,268	1,268	3,030 96	67	85
9	5	5	5	370	7	4,224	28,847	33,071	1,932	21,741	1,862	3,450 27	80	146
10	6	6	6	324	17	3,350	22,404	25,754	1,429	16,698	1,129	2,437 29	86	84
11	6	6	5	439	31	4,867	30,400	35,267	992	23,389	1,167	2,516 17	98	132
12	5	5	5	346	18	4,148	25,138	29,286	1,819	20,320	1,530	2,487 18	68	99
13	7	7	7	613	13	6,657	40,957	47,614	838	31,464	3,155	4,133 17	102	139
14	4	4	4	253	1	2,483	15,592	18,075	302	12,291	642	800 04	52	55
15	4	4	4	267	2	2,636	18,571	21,207	1,683	16,143	591	1,180 99	46	47
16	6	7	5	307	1	3,297	24,362	27,659	681	18,024	952	2,547 10	95	48
17	6	5	5	403	21	3,143	23,542	26,685	1,602	18,470	837	1,685 97	86	54
18	5	6	4	293	10	2,620	19,298	21,918	607	14,090	629	760 17	50	35
19	4	4	4	163	12	942	7,289	8,231	232	5,077	341	211 34	43	19
20	5	5	4	233	14	1,875	15,274	17,149	1,506	10,821	628	285 13	47	46
Total.	102	104	95	7,694	395	89,344	659,224	748,568	42,510	501,213	29,578	86,287 46	1,577	1,570

# ILLINOIS STATE SUNDAY-SCHOOL STATISTICS, 1898.

DISTRICT	SUNDAY SCHOOLS.				MEMBERSHIP.			FINANCIAL.				TOWNSHIPS.		COUNTY PRESIDENTS.		STATISTICAL SECRETARIES.				
	COUNTRIES.	Total in County.	Increase.	Open all the year.	Teachers.	Officers and Teachers.	Scholars.	Total.	Increase.	Average Attendance.	School Popu. between 6 & 21.	Received into Church.	Amount of Collections.	State Work.	In County.		(Organized)	Conven- tions.		
1	Cook	9 5	36	828	318	17 319	169 249	186 568	15 522	130 734	441 410	6 527	32 538	42 2 000	33	25	46	C. T. Northrup, Chicago.	W. B. Jacobs, Chicago.	
	*De Kalb	62	4	44	16	6 11	4 790	5 401	434	3 754	8 102	74	944	41 00	9	9	19	W. B. Lloyd, Glen Ellyn.	Leta M. Chaffield, Turner.	
	*Judson	39	3	32	6	397	2 396	2 993	.....	1 863	6 787	101	275	55 50 00	12	15	7	Mrs. Mary Eldred, Gardner.	A. G. Harrison, Morris.	
	Lake	62	4	54	6	674	4 448	5 122	188	3 243	7 565	135	627 14	105 00	15	15	7	C. W. Hudson, Waukegan.	Alice E. Smith, Ivanhoe.	
	*Will.	106	.....	90	46	1 199	9 906	11 105	.....	7 888	19 636	.....	.....	.....	24	24	4	L. Vance, Joliet.	W. J. McDowell, Joliet.	
2	Boone	38	6	20	2	343	2 547	2 890	117	1 719	3 611	101	224 02	50 00	8	8	10	D. Sablin, Belvidere.	Mrs. A. J. Sherrill, Belvidere.	
	De Kalb	61	6	60	7	748	5 206	5 954	497	4 177	8 223	220	773 11	50 00	18	17	16	Frank Mosher, De Kalb.	Mrs. E. Noble, Elva Station.	
	Kane	112	6	107	22	1 655	12 593	14 248	1 207	9 890	19 745	522	1 142 64	125 00	16	13	13	Rev. George H. Smith, St. Charles.	Mrs. B. Swan, Aurora.	
	Kendall	23	1	25	6	342	1 969	2 251	76	1 529	3 352	68	145 33	50 00	9	9	19	Dr. W. E. Kinnett, Yorkville.	Thos. B. Swan, Aurora.	
	McHenry	83	20	39	3	543	3 132	3 680	376	2 440	8 047	94	696 96	50 00	17	17	17	Dr. C. G. Miller, Marengo.	Miss Louise Hill, Yorkville.	
3	WINNEBAGO	69	14	71	24	1 299	9 439	10 789	875	7 353	12 164	322	1 285 06	175 00	16	16	18	A. E. Guiler, Rockford.	Mrs. Kate Jones, Crystal Lake.	
	CARROLL	53	1	33	11	554	3 288	3 842	197	2 490	5 559	158	407 26	45 00	14	14	16	Prof. J. Pessley, Mt. Carroll.	Chas. A. Chase, Rockford.	
	Jo Daviess	54	1	45	9	614	3 682	4 296	71	2 580	8 051	182	161 59	25 00	23	21	19	C. F. Spofford, Warren.	Rev. Geo. Platte, Lanark.	
	Lee	57	2	45	5	637	3 873	4 510	44	3 000	8 455	167	557 15	75 00	22	15	15	Rev. W. H. Hartman, Dixon.	Carrie A. Odell, East Dubuque.	
	*Ogle	85	10	75	16	1 017	5 615	6 632	430	4 192	8 388	259	1 115 46	90 00	25	22	21	Prof. E. L. Wells, Oregon.	Mrs. O. S. Miller, Amboy.	
4	*Stenderson	94	.....	94	13	1 264	7 207	8 469	.....	5 582	9 674	312	583 35	125 00	18	13	13	Prof. E. L. Wells, Oregon.	J. D. White, Stillman Valley.	
	Whiteland	79	1	70	10	960	7 351	7 351	194	4 702	9 650	393	1 123 95	125 00	22	22	28	Frank Clingman, Winslow.	Henry Richard, Cedarville.	
	Henry	108	3	79	8	1 054	7 530	8 588	591	4 633	10 249	392	1 017 67	100 00	24	24	18	G. W. Olmstead, Prophetstown.	J. P. Overholser, Sterling.	
	KNX	96	1	74	15	1 120	8 346	9 475	1021	5 588	12 480	467	1 163 33	50 00	20	20	21	Paul D. Ransom, Atkinson.	Miss Mary E. Taylor, Kewanee.	
	Macomb	64	5	54	7	671	4 246	4 917	275	3 332	6 212	157	706 14	60 00	15	15	23	Dr. W. E. Simonds, Galesburg.	Miss Laura Arnold, Galesburg.	
5	Rock Island	67	1	61	5	843	6 663	7 506	985	4 876	14 397	473	1 104 68	105 00	17	5	5	Irvin Dool, Aledo.	Miss Deborah Cummins, Aledo.	
	Starke	31	2	21	2	307	2 224	2 591	356	1 601	3 103	214	383 22	40 00	8	8	4	L. O. D. ucherly, Rock Island.	P. C. Simmon, Moline.	
	*Bureau	92	.....	68	13	1 017	6 501	7 518	.....	4 832	11 185	.....	.....	.....	25	5	6	Rev. R. A. Mooley, Malden.	Prof. H. V. Rees, Princeton.	
	La Salle	11	4	98	22	1 425	9 887	11 282	242	7 149	25 873	432	1 229 55	140 00	27	31	31	C. W. A. Lindeman, Ottawa.	C. W. A. Lindeman, Ottawa.	
	*Marshall	35	.....	35	.....	373	2 264	2 638	.....	1 523	4 343	130	223 93	40 00	12	9	5	J. S. Thompson, Lacon.	Homor Barney, Lacon.	
6	Putnam	10	3	10	.....	114	826	940	150	636	1 369	35	74 00	10 00	4	1	1	Henry Oppen, Granville.	Homor Barney, Lacon.	
	For	59	3	41	12	589	4 004	4 593	329	2 815	5 664	201	1 556 16	50 00	12	11	10	R. C. Breneisa, Cabery.	Geo. N. Hayslip, Granville.	
	Iroquois	87	7	78	11	938	6 102	7 040	264	4 796	11 771	190	897 07	80 00	25	24	20	H. M. Wilcox, Onarga.	J. L. Saxton, Gibson City.	
	KANKAKEE	56	1	48	6	450	3 039	3 388	388	3 304	9 428	142	729 97	55 00	17	17	18	Daniel Day, Waldron.	W. B. Fleeger, Sheldon.	
	Livingston	93	5	90	10	1 011	7 470	8 481	410	5 250	12 084	445	2 255 20	110 00	30	30	28	J. W. Beers, Fairbury.	Mrs. K. S. McKinney, Kankakee	
7	MOLEMAN	149	10	126	15	1 8 5	12 415	14 230	441	9 884	19 760	633	2 001 60	170 00	29	29	31	Owen Scott, Bloomington.	G. L. Kerr, Griswold.	
	Fulton	125	2	98	18	1 292	9 241	10 533	162	6 713	14 207	536	1 028 02	100 00	26	16	34	Donat Miller, Canton.	C. F. Shinkle, Bloomington.	
	Peoria	103	3	84	9	1 200	10 749	11 949	288	6 692	21 440	403	1 020 85	195 00	19	19	28	Wm Schroder, Peoria.	J. B. C. Lutz, Astoria.	
	Tazewell	80	5	61	9	918	6 019	6 937	623	4 967	9 426	217	1 039 60	80 00	19	19	35	Henry M. Smith, Hopedale.	H. C. Houston, Peoria.	
	*Woodford	40	.....	33	6	455	2 792	3 247	.....	2 196	6 757	183	749 13	40 00	17	17	2	Rev. J. F. Howard, El Paso.	Miss Ella Copps, Peckin.	
																		2	Rev. J. F. Howard, El Paso.	Miss Laura McCulloch, Washburn



8	Hancock.....	96	11	81	6	1,012	6,306	7,318	353	4,514	9,698	386	644	18	60	00	25	33	G. W. Thompson, Ferris.....	W. S. Moore, Elvaston.	
	HENDERSON.....	33	...	32	2	369	2,547	2,916	108	1,765	3,048	137	606	31	40	00	8	12	Rev. J. A. Renwick, Biggsville..	Mrs. H. N. Patterson, Oquawka.	
	McDONOUGH.....	94	17	41	11	1,020	5,950	6,970	1,374	4,413	8,616	77	75	00	19	13	25	L. B. Yose, Macomb.....	Miss Nellie Miller, Macomb.		
	WARREN.....	59	10	47	9	719	5,124	5,843	785	3,576	5,906	388	1,218	70	65	00	15	15	Prof. W. T. Wiley, Monmouth...	H. R. Moffet, Monmouth.	
	Adams.....	123	d	6	111	1,687	11,743	13,430	293	8,354	19,348	80	1,642	00	100	00	20	17	55	R. B. Starr, Mendon.....	G. G. Blunt Quincy
9	BROWN.....	41	...	28	5	408	2,826	3,234	404	1,932	4,095	175	469	12	60	00	9	23	T. E. Davis, Mount Station.....	Jos. A. Curry, Mt. Sterling.	
	CARR.....	42	1	31	6	442	3,245	3,687	591	2,387	5,119	146	351	15	50	00	14	14	Prof. T. W. B. Everhart, Virginia	Philip Kuhl, Beardstown.	
	Pike.....	106	...	37	88	1,151	7,462	8,613	627	6,392	9,102	526	651	17	50	00	24	26	W. H. Peters, Summer Hill.....	Miss Lizzie E. Stone, Griggsville.	
	Schnyder.....	58	d	2	7	536	3,571	4,107	117	2,692	5,123	185	236	83	60	00	13	26	Jonas King, Brooklyn.....	H. B. Roach, Rushville.	
	Calhoun.....	12	...	10	2	80	654	734	23	440	2,608	24	3	31	30	00	8	6	W. E. Barber, Hamburg.....	E. A. Tharp, Kampsville.	
10	Greene.....	55	1	48	3	572	3,740	4,312	239	2,698	8,084	118	153	01	50	00	13	18	U. S. Pinkerton, Berlin.....	O. T. Puri, Carrollton.	
	*Jersey.....	39	d	1	31	2	400	3,000	d	1,800	4,497	126	141	59	50	00	11	11	H. S. Daniels, Jerseyville.....	P. M. Hamilton, Jerseyville.	
	Macopin.....	110	16	90	15	1,000	6,127	7,127	475	4,000	13,442	250	550	00	25	00	27	8	N. B. Chalcumbe, Chalcacombe...	J. W. Carson, Carlinville.	
	MORGAN.....	79	...	70	14	996	7,335	8,381	300	5,715	10,212	411	1,480	27	150	00	14	35	S. H. Gnum, Litterberry.....	A. C. Rice, Arnold.	
	Scott.....	29	1	25	6	302	1,898	2,200	461	1,445	3,121	200	106	11	25	00	13	5	W. S. Clark, Manchester.....	Mrs. J. M. Overton, Winchester	
11	CHRISTIAN.....	64	2	49	7	768	4,776	5,564	103	3,665	10,185	389	534	88	50	00	17	20	H. P. Hart, Bolivia.....	Mrs. Ellen Chapman, Bolivia.	
	Logan.....	06	13	50	10	704	4,371	5,075	176	3,500	9,433	115	404	67	60	00	17	17	W. P. Wakeman, Lincoln.....	J. A. Critchfield, Broadwell.	
	NASON.....	53	2	44	4	651	3,540	4,191	142	2,753	5,824	66	431	81	50	00	13	31	J. L. Hastings, Mason City.....	Miss Lilla A. Cook, Mason City.	
	MENARD.....	51	...	43	4	502	3,176	3,678	169	2,388	4,261	217	404	49	40	00	9	22	Rev. E. L. Darley, Greenview...	Miss Mary Cardinal, Petersburg.	
	*Montgomery.....	79	...	64	7	844	5,715	6,559	...	4,460	10,333	...	...	...	110	00	17	15	Arthur Ware, Butler.....	Albert E. Fish, Hillsboro.	
12	SANGAMON.....	136	14	85	7	1,378	8,822	10,200	402	6,673	19,164	380	740	32	75	00	25	26	W. M. Brewer, Springfield.....	G. B. Hemenway, Springfield.	
	De Witt.....	54	5	41	1	600	3,558	4,158	351	2,781	5,393	261	327	37	100	00	13	24	M. F. Kirkpatrick, Farmer City.	F. J. Fackrell, Clinton.	
	MACIN.....	81	4	70	10	1,163	7,789	8,952	771	6,023	11,834	518	814	20	125	00	17	27	J. R. Gorin, Decatur.....	G. T. Tucker, Decatur.	
	MOULTRE.....	50	3	26	2	470	2,902	3,372	333	2,514	4,624	71	64	69	35	00	8	15	W. A. Steele, Sullivan.....	Eli N. Richey, Atwood.	
	PIATT.....	53	d	1	44	9	803	3,796	4,609	159	3,234	5,570	268	466	58	100	00	8	9	M. N. Mikels, Cerro Gordo...	Ira Frydenger, Cerro Gordo.
13	SHULTZ.....	108	7	86	8	1,112	7,093	8,205	205	5,768	10,755	412	814	07	70	00	22	24	T. C. Eller, Tower Hill.....	C. L. Smith, Henton.	
	Champaign.....	115	5	88	25	1,384	8,554	9,938	d	69	13,370	750	1,133	70	100	00	28	30	W. H. Coffman, Champaign...	L. A. McLean, Urbana.	
	CLARK.....	78	6	54	7	826	4,424	5,250	588	3,519	7,412	303	217	41	40	00	15	20	J. W. Rowe, Martinsville.....	Prof. L. S. Kilborn, Marshall.	
	COLES.....	81	1	60	25	830	5,525	6,355	86	4,780	10,085	450	532	40	50	00	12	21	J. W. Clegg, Charleston.....	O. L. Minter, Westfield.	
	CUMBERLAND.....	62	5	39	3	580	3,429	4,009	17	2,578	5,509	153	144	45	30	00	8	14	R. C. Willis, Toledo.....	Frank M. Swengel, Neoga.	
14	Douglas.....	59	d	6	40	9	680	4,429	61	3,036	5,967	231	352	53	50	00	9	18	M. W. Gilbert, Oakland.....	Mrs. H. L. Gilgoly, Newman.	
	Edgar.....	75	d	5	65	11	4,547	5,387	d	230	3,618	8,276	287	494	94	125	00	15	15	G. W. Miller, Paris.....	Mrs. Jennie Arterburn, Kansas.
	VERMILION.....	143	7	123	18	1,517	10,032	11,569	507	7,670	16,044	981	1,257	74	100	00	15	21	James Current, Fairmount.....	Miss Olive Newlin, Danville.	
	ORAWFORD.....	67	1	44	1	762	4,571	5,333	302	3,274	6,272	214	312	58	75	00	9	8	M. N. Beeman, Robinson.....	A. R. Short, Robinson.	
	*Effingham.....	50	...	35	5	556	3,199	3,755	...	3,200	7,013	180	132	36	28	00	15	8	7	E. R. Cambridge, Elliottstown...	Miss Susie Smith, Mason.
15	*Fayette.....	95	...	50	25	779	5,506	6,285	...	3,706	8,897	150	321	25	60	00	18	12	13	T. N. Lakin, Vandalia.....	Ira McCollum, St. Elmo.
	*Isasper.....	41	...	23	...	386	2,316	2,702	...	2,111	7,441	98	33	75	15	00	10	7	13	S. P. Donnell, Newton.....	Miss Inice Fesall, Lis.
	*Clay.....	56	...	30	6	543	2,265	2,808	...	2,521	6,225	133	203	00	25	00	12	10	10	Vitalas Smith, Hord.....	J. F. Maxwell, Flora.
	Lawrence.....	51	d	2	38	1	528	3,032	117	2,468	5,587	146	208	81	25	00	9	9	9	H. W. Bunn, Bridgeport.....	James Eaton, Bridgeport.
	*Marion.....	90	d	3	81	20	886	9,413	10,329	1,800	8,375	9,316	502	00	50	00	16	20	D. C. Beaver, Kimbundy.....	Miss Bessie King, Kimbundy.	
	*Richland.....	70	3	62	4	679	3,831	4,510	...	2,779	5,475	116	207	18	27	00	9	8	8	Henry Koertge, Calhoun.....	Mrs. M. A. Gladish, Olney.

DISTRICT.	SUNDAY-SCHOOLS.				MEMBERSHIP.				FINANCIAL.				TOWNSHIPS.			COUNTY PRESIDENTS.		STATISTICAL SECRETARIES.		
	COUNTIES.		Counties printed in small capitals.		Scholars	Total.	Increase.	Average Attendance	School Population between 6 & 21.	Received into Church.	Total Amount of Collections.	Amount Given to State Work.	In County.	Organized.	Connections.					
	Total in County.	Open the year.	Teachers.	Officers and Teachers.																
16	Bond .....	53	1	43	4	487	3,023	3,510	185	2,500	5,110	311	271	91	50	0	9	19 H. M. Ferguson, Reno. . . . .	J. S. Bradford, Greenville.	
	*Clinton.....	30	24	1	322	1,349	1,671	.....	1,074	6,559	43	120	21	25	0	0	13	3 Geo. Johnpeter Posey.....	Laura E. Prather, Huey.	
	Madison.....	100	95	60	1,231	8,971	10,192	450	6,540	18,353	185	1,200	00	32	00	0	14	10 J. T. Weikant, Alhambra. . . . .	J. G. Reynolds, Upper Alton.	
	+Monroe.....	7	7	2	70	516	586	.....	405	4,763	.....	.....	.....	.....	.....	.....	15	4 Rev. W. N. Neil, Waterloo. . . . .	Mrs. M. R. Hoener, Waterloo.	
	St. Clair.....	73	1	68	19	798	6,191	6,989	146	4,505	23,493	350	785	00	50	00	23	11 J. S. Lunders, Mascoutah. . . . .	E. E. Exter, Belleville.	
	Washington....	44	2	30	3	399	4,312	4,711	d	100	7,334	63	169	98	20	00	17	1 Rev. D. M. Crow, Ashley. . . . .	Miss Eliza McAuley, Oakdale.	
17	*Franklin.....	54	1	31	...	273	2,505	2,778	.....	1,749	6,511	64	6	00	...	12	10	4 J. E. Keed, Thompsonville. . . . .	M. G. McCreery, Thompsonville.	
	JACKSON.....	80	3	56	...	727	4,708	5,435	.....	3,682	10,525	236	390	61	75	00	15	17 Dr. G. W. Entsminger, Carbondale	Harry Allard, Vergennes.	
	JEFFERSON. ....	78	18	49	8	678	4,961	5,639	1,887	3,585	9,006	238	478	66	21	00	16	16 J. H. Williams, Mt. Vernon. . . . .	St. Macey, Mt. Vernon.	
	PERRY.....	51	1	26	3	376	3,593	.....	131	3,233	6,462	149	184	73	25	00	8	11 Chas. Yehling, St. Johns. ....	Mrs. J. C. West, Tamarva.	
	Randolph.....	47	d	44	5	388	3,312	3,600	d	416	8,708	170	626	97	25	00	19	6 R. H. Gault, Sparta. ....	J. R. McIlroy, Rockwood.	
	+Williamson....	93	...	36	6	660	4,980	5,640	.....	3,360	8,630	.....	.....	.....	.....	.....	16	1 Jas. Watson, Great Springs. ....	Ed. Simpson, Rockwood.	
18	Edwards.....	47	10	39	9	484	3,561	4,045	.....	2,232	3,690	262	207	37	25	00	7	7 Dr. W. E. Buxton, Samsville. ....	James G. Curtis, Albion.	
	*Hamilton.....	59	...	30	4	400	3,630	3,830	.....	2,680	6,669	.....	.....	.....	.....	.....	9	6 Harris, McLeansboro. ....	Wm. Dale, McLeansboro.	
	Wabash.....	37	1	29	4	390	2,614	3,004	107	1,028	4,041	197	255	82	15	00	7	3 J. P. McNair, Friendsville. ....	Miss Mary C. Couch, Friendsville	
	*Wayne.....	86	1	59	16	808	4,748	5,556	.....	4,000	9,225	72	161	66	25	00	17	14 L. D. Barth, Enterprise. ....	H. H. Taylor, Jeffersonville.	
	*White.....	64	...	48	6	538	4,945	5,458	.....	3,560	8,532	98	132	32	8	00	10	11 J. J. Adams, Brownsville. ....	Miss Effie Pearce, Enfield.	
	Gallatin.....	32	3	23	1	228	1,755	1,938	94	1,222	4,936	32	58	99	15	00	10	5 John McGhee, Shawneetown. ....	Rev. J. G. Tucker, Shawneetown	
19	Hardin.....	26	...	11	4	165	1,420	1,585	.....	1,070	3,638	150	35	00	...	6	6	6 J. H. Jenkins, Elizabethtown. ....	Rev. J. Shell, Karber's Ridge	
	*Pope.....	52	...	21	5	300	2,200	2,500	.....	1,300	5,432	.....	.....	.....	.....	.....	12	5 D. G. Thompson, Golconda. ....	Otto J. Rude, Golconda.	
	Saline.....	53	9	31	3	249	1,914	2,163	138	1,485	7,441	159	117	35	5	00	13	2 S. Bred, Carrier Mills. ....	R. P. Jones, Galatia.	
	+Alexander.....	31	...	25	5	295	2,307	2,602	.....	1,692	5,583	.....	.....	.....	.....	.....	7	8 M. Easterday, Cairo. ....	J. W. Gholson, Cairo.	
	Johnson.....	49	6	33	...	321	2,701	3,022	.....	1,950	5,986	143	41	02	18	10	9	2	8 Miss Sarah Whittenberg, Vienna	Miss Oma B. Parker, Vienna.
	MASCAC.....	51	2	38	11	406	3,724	4,130	225	2,840	4,255	171	30	80	00	9	9	10 Wm. Martin, Metropolis. ....	Geo. Schereman, Metropolis.	
20	PULASKI.....	46	3	41	5	352	2,187	2,539	97	1,685	4,487	138	108	39	12	35	9	9	15 W. E. Gould, Villa Ridge. ....	A. G. Lentz, Ulin.
	UNION.....	56	3	39	4	501	4,355	4,856	1,184	2,654	7,366	176	104	92	20	00	13	12	13 S. A. D. Rogers, Anna. ....	W. M. Souther, Anna.

## RECAPITULATION.

COUNTIES.				SUNDAY-SCHOOLS.				MEMBERSHIP.				TOWNSHIPS.						
Total in State.	Conven'ts held.	New Reports.	BANNER COUNTIES.	Total in State.	Increase.	Open all the year.	Teachers' Meetings.	Officers and Teachers.	Scholars.	Total Membership.	Increase.	Average Attendance	School Popu-lation in 1894.	Received into the Church.	Total Amount of Missionary Collections.	Total in State.	Total Organized.	Conven-tions held.
102	104	95	38	7,694	325	6,112	1,154	89,344	659,224	748,568	42,510	501,213	1,316,988	29,578	\$86,287 46	1,577	1,872	1,570

The report of the secretary was accepted unanimously by the convention.

The president introduced Treasurer R. W. Hare, who presented his report as follows:

## TREASURER'S REPORT.

R. W. HARE, *Treasurer, in account with* ILLINOIS STATE S. S. ASSOCIATION.

1 DIST.	Cook County.....	2000 00	
	A Friend, per B. F. J.....	300 00	
	B. F. Jacobs.....	50 00	
	W. B. Jacobs.....	50 00	
	Thos. J. Bolger.....	50 00	
	G. W. Barnett.....	25 00	
	F. A. Wells.....	25 00	
	W. C. Pearce.....	25 00	
	C. T. Northrup.....	25 00	
	R. E. Brownell.....	25 00	
	Miss Mary I. Bragg.....	10 00	
	Thos. O. Orton.....	10 00	
	L. A. Trowbridge.....	10 00	
	G. A. McKinlock.....	10 00	
	A. Lamont.....	5 00	
	John Nuveen.....	5 00	
	Miss Minnie C. Dressel.....	2 00	
	Rev. G. A. Hagstrom.....	2 00	
	Rev. Mr. Stead.....	1 00	
		<hr/>	2630 00
	Du Page County.....	41 00	
	Miss Edith Burnham.....	10 00	
	Wheaton Congregational S. S.....	2 00	
		<hr/>	53 00
	Grundy County.....	50 00	
	Mary Eldred.....	6 00	
		<hr/>	56 00
	Lake County.....		105 00
	G. L. Vance, Will County.....		10 00
		<hr/>	2854 00
2 DIST.	Boone County.....		50 00
	De Kalb County.....		50 00
	Kane County.....	125 00	
	A. L. Shute.....	1 00	
	1st Baptist S. S., Elgin.....	5 00	
		<hr/>	131 00
	Kendall County.....		50 00
	McHenry County.....		50 00
	Winnebago County.....	175 00	
	State St. Baptist S. S.....	10 00	
		<hr/>	185 00
		<hr/>	516 00
3 DIST.	Carroll County.....		45 00
	Jo Daviess.....		25 00
	Lee County.....		75 00
	Ogle County.....	90 00	
	Chas. A. Richter.....	10 00	
	M. J. West.....	10 00	
		<hr/>	110 00
	Stephenson County.....		125 00
	Whiteside County.....	125 00	
	Geo. S. Smith.....	1 00	
		<hr/>	126 00
		<hr/>	506 00

4 DIST.	Henry County.....	100 00	
	H. T. Lay.....	125 00	
	H. R. Ott.....	1 00	226 00
		<hr/>	
	Knox County.....		50 00
	Mercer County.....		60 00
	Rock Island County.....	105 00	
	S. R. I. Mission.....	2 00	
		<hr/>	107 00
	Stark County.....	50 00	
	F. E. Saunders.....	5 00	
		<hr/>	55 00
		<hr/>	498 00
5 DIST.	La Salle County.....		140 00
	Marshall County.....		40 00
	Putnam County.....	10 00	
	Geo. Harris.....	1 00	
		<hr/>	11 00
		<hr/>	191 00
6 DIST.	Ford County.....		50 00
	Iroquois County.....		80 00
	Kankakee County.....	55 00	
	Mrs. K. S. McKinney.....	5 00	
		<hr/>	60 00
	Livingston County.....	110 00	
	Dwight Township meeting.....	3 50	
		<hr/>	113 50
	McLean County.....	170 00	
	Dr. D. T. Douglas.....	5 00	
	H. Augustine ..	20 00	
		<hr/>	195 00
		<hr/>	498 50
7 DIST.	Fulton County ..		100 00
	Peoria County.....	175 00	
	Mrs. W. Reynolds ..	20 00	
		<hr/>	195 00
	Tazewell County.....		80 00
	Woodford County.....		40 00
		<hr/>	415 00
8 DIST.	Hancock County.....	60 00	
	Mr. and Mrs. Robt. E. Hall ..	25 00	
		<hr/>	85 00
	Henderson County.....		40 00
	McDonough County ..		75 00
	Warren County.....	65 50	
	Walter Cochran.....	1 00	
		<hr/>	66 50
		<hr/>	266 50
9 DIST.	Adams County.....		100 00
	Brown County.....	60 00	
	Miss Frances Neeland.....	1 00	
		<hr/>	61 00
	Cass County.....	50 00	
	W. S. Rearick.....	20 00	
		<hr/>	70 00
	Pike County.....		50 00
	Schuyler County.....	60 00	
	R. H. Griffith.....	10 00	
	W. B. Roach.....	5 00	
		<hr/>	75 00
		<hr/>	356 00

## ILLINOIS STATE SUNDAY SCHOOL CONVENTION.

61

10 DIST.	Calhoun County.....	30 00		
	Green County.....	50 00		
	Jersey County.....	50 00		
	Macoupin County.....	25 00		
	Bethel S. S., Medora.....	5 00		
	R. A. Prickett.....	2 50		
		<hr/>	32 50	
	Morgan County.....	150 00		
	Rev. H. M. Hamill.....	50 00		
		<hr/>	200 00	
	Scott County.....		25 00	
			<hr/>	387 50
11 DIST.	Christian County.....	50 00		
	Abbie D. Dean.....	5 00		
	Union S. S., Dist 8.....	2 26		
	Ricks Township.....			
	A. S. Chapman.....	3 00		
	H. P. Hart.....	5 00		
		<hr/>	65 26	
	Logan County.....		60 00	
	Mason County.....		50 00	
	Menard County.....	40 00		
	Walnut Grove.....	4 00		
	Greenview S. S.....	1 92		
		<hr/>	45 92	
	Montgomery County.....	110 00		
	S. A. Meriwether.....	10 00		
		<hr/>	120 00	
	Sangamon County.....		75 00	
			<hr/>	416 18
12 DIST.	De Witt County.....	100 00		
	W. B. Rundle.....	25 00		
	Rev. Wm. A. Hunter.....	5 00		
		<hr/>	130 00	
	Macon County.....		127 00	
	Moultrie County.....	35 00		
	Mrs. C. C. Beadles.....	2 00		
	Eli N. Richey.....	3 00		
		<hr/>	40 00	
	Piatt County.....		100 00	
	Shelby County.....	70 00		
	Shelbyville Presbyterian S. S.....	5 00		
	Miss Mary E. Cruik.....	1 00		
	Chas. A. Cruik.....	50		
	Knob's Union, S. S. Tower Hill.....	1 45		
		<hr/>	77 95	
			<hr/>	474 95
13 DIST.	Champaign County.....	100 00		
	Clark County.....	40 00		
	Coles County.....	50 00		
	Cumberland County.....	30 00		
	Douglas County.....	50 00		
	Edgar County.....	125 00		
	Miss E. R. Castle.....	1 00		
	Geo. W. Miller.....	5 00		
	Thomas J. Reed.....	3 00		
		<hr/>	184 00	
	Vermilion County.....		100 00	
			<hr/>	504 00
14 DIST.	Crawford County.....	75 00		
	Effingham County.....	28 00		
	Fayette County.....	25 00		
	Jasper County.....	15 00		
		<hr/>		143 00

15 DIST.	Clay County.....	25 00	
	Lawrence County.....	25 00	
	Marion County.....	50 00	
	Richland County.....	27 00	
		<hr/>	127 00
16 DIST.	Bond County .....	50 00	
	Clinton County .....	25 00	
	Madison County .....	32 00	
	St. Clair County .....	50 00	
	J. S. Landers .....	2 00	
	E. E. Exter.....	1 00	
		<hr/>	53 00
	Washington County.....	20 00	
		<hr/>	180 00
17 DIST.	Jackson County. ....	75 00	
	Jefferson County.....	21 00	
	Perry County.....	25 00	
	Mr. and Mrs. Townsend Blanchard .....	5 00	
		<hr/>	30 00
	Randolph County.....	25 00	
		<hr/>	151 00
18 DIST.	Edwards County.....	25 00	
	Rev. Wm. Curtis.....	5 00	
		<hr/>	30 00
	Hamilton County .....	25 00	
	Wabash County.....	15 00	
	Wayne County.....	25 00	
	White County .....	8 00	
		<hr/>	103 00
19 DIST.	Gallatin County.....	15 00	
	Thos. S. Ridgway.....	10 00	
		<hr/>	25 00
	Pope County.....	15 00	
	Saline County.....	5 00	
		<hr/>	45 00
20 DIST.	Johnson County .....	18 10	
	Massac County.....	50 00	
	Pulaski County.....	12 35	
	Union County .....	20 00	
		<hr/>	100 45
Total from 95 Counties and Individuals.....			\$8,733 08

## MISCELLANEOUS RECEIPTS.

To Balance.....		\$128 13
Cash.....	1 00	
Prof. Hamill for Services from Minnesota State S. S. Ass'n....	30 00	
Profit on Normal Books .....	263 81	
State Reports.....	15 24	
Excess Expense Institute Work, W. C. Pearce .....	49 51	
“ “ County Work, G. W. Miller.....	7 45	
Collection Elgin for W. B. Jacobs account R. E. Hall.....	61 90	
	<hr/>	428 91
Total from 95 Counties and Individuals .....		8,733 08
Total Receipts from all sources.....		\$9,290 12
Due Treasury.....		19 43
	<hr/>	
Total.....		9,309 55

## DISBURSEMENTS.

Convention Expenses, Including State Reports.....	354 25
Office Rent.....	250 02
Salaries, Secretary and Assistants .....	3,200 00
Salaries and Expenses State Workers.....	3,985 58
International S. S. Convention.....	750 00
Postage and Telegrams.....	77 59
Interest.....	16 71
Blanks.....	67 00
Printing .....	46 50
Collection Elgin (R. E. Hall) paid W. B. Jacobs*.....	61 90
	<hr/>
	8,809 55
Bills Payable.....	500 00
	<hr/>
	9,309 53

(\*NOTE. In addition to this \$61.60 contributions amounting to \$46.74 were paid to me, making a total of \$108.64 received, leaving \$145.36 yet unpaid.—W. B. J.)

B. F. JACOBS. I move that any surplus that may remain, received from counties or individuals that have not yet paid, be appropriated first to the payment of the balance due on the treasurer's account, and all received in excess of that amount be appropriated to the payment of the difference between the \$234 advanced by our secretary for Brother Hall, and the amount that has been repaid to him, until that balance be entirely paid, and if anything remain after this, it shall be turned into our treasury.

Seconded and carried.

W. B. Jacobs moved that the report of the treasurer be referred to an auditing committee of three, to be appointed by the chair.

Question put and carried.

"Blessed Assurance, Jesus is Mine" was sung.

The chair appointed the following auditing committee pursuant to the above motion: R. C. Willis, of Cumberland county, A. A. Devore, of Cook, and C. F. Shinkle, of McLean.

The following telegram was received from Mr. William Reynolds, superintendent International Sunday-school work:

CORSICANA, TEXAS, May 15, 1895.

*Illinois Sunday-school Convention.*

Texas convention, one hundred and fifty delegates, sends greeting. Pray for us.

WM. REYNOLDS.

Which was responded to as follows:

ELGIN, May 15, 1895.

*William Reynolds and the Texas Sunday-school Convention, Corsicana, Texas..*

Greet Texas workers in our name. Our greatest convention, largest advance in all departments, thirty-eight thousand gain and twenty-eight thousand additions to the church, sixteen hundred conventions, ninety institutes, over nine thousand dollars paid. Convention sends love to you.

B. F. JACOBS.

The committee on the Executive Committee's Report presented the following:

## REPORT OF COMMITTEE UPON THE REPORT OF THE EXECUTIVE COMMITTEE.

Your committee upon the report of the Executive Committee respectfully submit:

We are deeply impressed by the evidences of Christian thoughtfulness, and intense earnestness which permeate this report.

The suggestion that more frequent meetings of the executive committee be held seems to be in accord with the dictates of past experience and we believe it will meet your approval.

We feel certain that throughout most of Illinois there is need for the help which our workers could obtain by a constant study of the Trumpet Call and that efforts should be made to place it in the hands of all our workers.

The Sunday-school Times and the International Sunday-school Evangel are mentioned by the committee as valuable helps to any Sunday-school worker. We agree that each of these papers has a distinct mission, and that the constant study and reading of both of them should be the privilege of every teacher and Sunday-school worker.

It is a matter of profound gratitude to God, that He has raised up such a body of workers in our Sunday-school army in Illinois, who have done so much to advance the cause during the last and previous years. We can never repay the debt we owe for such workers as Hamill, who has done so much to elevate the standard of Sunday-school teaching, and whose fame and usefulness could not be confined within the borders of our state, but has extended to the limits of the continent; as Pearce and Miller who have gone through the length and breadth of the state, cheering, encouraging and directing the workers; as our General Secretary, who has so wisely and carefully guided and directed the work in our state at a critical time, sending our dear brother Hall into our southern borders to do a great work there; as well as others whose work has been perhaps less conspicuous, but all tending to the same general good.

The financial statement showing the receipts of over \$9,300 for the expenses of the state work during the past year is greatly encouraging, especially when the country is experiencing such a protracted period of "hard times," and we believe there are the best of reasons why you will approve, *endorse*, and by your individual efforts help to the realization of the fulness of financial blessing for our work which is suggested in these words from the report:

"We again urge the plan of sustaining memberships at \$5.00 each, and believe that many hundred names may be secured, and that regular contributors paying from \$10 to \$100 each can be obtained."

"In view of the great blessings freely bestowed upon us during the past year we recommend that ten thousand dollars be raised for the coming year. To do this we will need an advance of at least ten per



cent from the counties, and an increase in personal subscriptions. Let us remember that all things are ours, that it is God who giveth us richly all things to enjoy, and that having nothing we yet possess all things."

Let our schools be urged to devise "liberal things" as their base of contributions to state work, that our executive committee may have early assurance from all parts of the state, that the work for next year, which is planned upon the expectation that \$10,000 will be raised, shall be sustained.

We cannot too earnestly commend to your attention those portions of the Executive Committee's Report which refer to *Normal Class work* and to the Home Class Department, and we agree in recommending that the most careful, prayerful attention of all members of this convention be given to these aids to the work of our schools.

Raise the standards of excellence in work. Study the importance of the normal class work, but do not forget that the conventions, township, county, district and state, lie at the base of all thorough work.

We desire to call your especial attention to the importance of the work of the International Lesson committee, and the suggestions pertaining to that subject found in this report. We are glad that our own chairman of executive committee has given his wise aid and counsel as a member of that body, and we believe its work to have been well done by men who were working in the fear of God. Let our prayers be given that He will guide in the selection of new members of the committee, and that His wisdom may direct in the future lesson plans.

The adoption of the International Lesson system, marked a great advance in the work of the Sunday-schools of America, and we rejoice that the chairman of our own executive committee has stood at the head of the work in the nation, and that our beloved brother Reynolds has gone through the extent of our country and the provinces of British America, firing the hearts of the workers, stimulating and arousing other state associations to greater zeal and enthusiasm, and proclaiming the gospel everywhere.

We rejoice in the belief expressed in this report that the world is to be evangelized and that we may have a share in spreading the glad tidings of salvation, and we most heartily and earnestly record our conviction that the words of this Report under the heading "*World Wide Sunday-school Work*" are worthy not only of our reading, but of our most thoughtful study and prayerful consideration to the end that as we go to our homes and schools, we may in the name of the Master be *in earnest*, determined that the strength and the means He gives us, shall be consecrated to His service that every where the little ones may be taught to come to Him.

JOHN W. HART.	} Committee.
R. H. GRIFFETH,	
J. B. JOY,	

W. B. Rundle moved the adoption of said report. Seconded and carried.

"Scatter Sunshine" was sung, led by Prof. Excell.

## THE WORK OF '95 AND '96.

B. F. JACOBS.

Everything connected with the work is important, nothing more so than this. If Jesus Christ was here in person so we could see Him, and we were now bringing our offerings up and handing them to Him, do you think we should want anything else going on? Think how you would feel to get up and say, "Lord Jesus, representing this county in which I live, I now offer you this gift or this contribution, this share of your profits in my business and for our work." It is said that on one occasion Jesus sat over against the treasury—He sits over against the treasury now—and He watched how they cast in their gifts, and it is said that many that were rich cast in much. They had in those days little gold, as we have now, and a good deal of silver, as we have now, and a great quantity of copper and brass, as we have now, and the rich men sent their gifts up in the hands of servants, a box full of metal. They had 13 great boxes along in the court where the contribution was made, and they had trumpet-shaped mouths, and as the brass, and copper, and the silver went rattling down into those boxes they made a great noise, and the people said, "O, my, he is making a great offering, isn't he? Just hear the trumpet!" And there came up a woman and she was a widow, and she put her hand into the little wallet she carried and she took out two mites, which make a farthing—they were obliged to give two, that was the least offering that could be made, and she put them down in the box—I can see her hand go down toward the box, and as the mites dropped I suppose there was only one ear heard it, but His ear hears every cry, and every prayer and gift. Job says "His eye seeth every precious thing," and He looked into that woman's heart and turning to His disciples said, "Did you see that woman? She has cast in more than they all." There is a pair of scales in the mint in Philadelphia into which the coins drop. There is one in the bank of England, and as the coins drop in if they lack the slightest weight they are thrown to one side by mechanical action. There is a pair of scales before the eyes of Christ, and every gift of the sanctuary is weighed. He has put those two mites out at interest, and I spent an hour one day trying to figure out how much two mites would come to at compound interest at four per cent. for 1880 years, and there is not that much money to-day coined in the world, and I tried to think then of what had been done as a direct result of her giving, and I tried to measure the words of Christ when He said "She hath given more than they all." Now we are going to make the offering. We need at least ten per cent more than we gave last year.

W. B. JACOBS. Last year I took the responsibility of raising Cook county's pledge to \$2,000. The money was not raised, but it has been paid to the treasurer. This year, friends from Cook county, I take the responsibility of increasing the amount ten per cent. according to our Executive Committee's request, and will, therefore, in your name and in the name of the blessed Master, pledge our county for \$2,200 during the coming year.

The different counties were called and reported as follows:

## COUNTY PLEDGES FOR 1895-6.

Cook.....	\$2,200 00	Christian.....	60 00
Du Page.....	50 00	Logan.....	75 00
Grundy.....	55 00	Mason.....	50 00
Lake.....	100 00	Menard.....	45 00
*Will.....	75 00	Montgomery.....	100 00
*Boone.....	50 00	*Sangamon.....	75 00
De Kalb.....	60 00	De Witt.....	75 00
Kane.....	150 00	Macon.....	110 00
Kendall.....	50 00	Moultrie.....	50 00
McHenry.....	60 00	Piatt.....	100 00
Winnebago.....	175 00	Shelby.....	80 00
Carroll.....	55 00	Champaign.....	100 00
Jo Daviess.....	30 00	Clark.....	40 00
Lee.....	85 00	Coles.....	50 00
Ogle.....	100 00	Cumberland.....	35 00
Stephenson.....	100 00	Douglas.....	60 00
Whiteside.....	125 00	Edgar.....	125 00
Henry.....	50 00	Vermillion.....	100 00
Knox.....	50 00	*Crawford.....	75 00
Mercer.....	75 00	Effingham.....	25 00
Rock Island.....	80 00	*Fayette.....	25 00
Stark.....	50 00	*Jasper.....	20 00
Bureau.....	25 00	*Clay.....	25 00
La Salle.....	125 00	Lawrence.....	25 00
Marshall.....	50 00	Marion.....	40 00
Putnam.....	15 00	Richland.....	30 00
Ford.....	75 00	*Bond.....	50 00
Iroquois.....	90 00	*Clinton.....	25 00
Kankakee.....	85 00	*Madison.....	50 00
Livingston.....	125 00	*Monroe.....	20 00
McLean.....	150 00	St. Clair.....	50 00
Fulton.....	110 00	Washington.....	20 00
Peoria County.....	125 00	*Franklin.....	10 00
Wm Reynolds.....	100 00	Jackson.....	55 00
	225 00	*Jefferson.....	40 00
Tazewell.....	90 00	Perry.....	30 00
Woodford.....	50 00	*Randolph.....	25 00
Hancock.....	50 00	*Williamson.....	25 00
Henderson.....	50 00	Edwards.....	25 00
McDonough.....	82 50	*Hamilton.....	25 00
Warren.....	70 00	*Wabash.....	15 00
Adams.....	100 00	Wayne.....	25 00
Brown.....	65 00	*White.....	25 00
Cass.....	60 00	Gallatin.....	25 00
Pike.....	50 00	*Hardin.....	10 00
Schuyler.....	66 66	Pope.....	15 00
Calhoun.....	30 00	*Saline.....	15 00
Greene.....	55 00	*Alexander.....	20 00
Jersey.....	50 00	*Johnson.....	20 00
*Macoupin.....	50 00	Massac.....	50 00
Morgan.....	150 00	*Pulaski.....	20 00
*Scott.....	25 00	*Union.....	20 00

Amount pledged from 76 counties.....\$7,464 16

Estimated from 26 counties (marked with a \*)... 835 00

Total from 152 counties.....\$8,299 16

## PERSONAL PLEDGES FOR 1895-6.

Cook Co., B. F. Jacobs.....	\$100 00	McHenry Co., T. A. Ocock....	1 00
" E. O. Excell.....	100 00	Winnebago Co., L. A. Trow-	
" W. B. Jacobs.....	55 00	bridge.....	20 00
" R. W. Hare.....	25 00	" Mr. and Mrs. M. S.	
" Mrs. Arthur Farrar..	25 00	Parmelee .....	5 00
" W. C. Pearce.....	25 00	" John H. Hart.....	5 00
" Mrs. Kate C. Bolger..	15 00	" Miss Lizzie Wil-	
" Miss Mary I. Bragg..	15 00	liams.....	5 00
" Rev. J. C. Youker...	10 00	" Mrs. C. H. C. Bur-	
" Louis Boisot.....	10 00	lingame .....	5 00
" J. A. Burhans.....	10 00	Carroll Co., A. P. Atherton....	1 00
" Mrs. W. H. Dietz...	10 00	Lee Co., A. E. Thummil .....	2 00
" H. R. Clissold.....	10 00	" G. A. Brown.....	1 00
" J. J. Bateson.....	10 00	Ogle Co., James D. White....	5 00
" T. J. Bolger.....	10 00	" Chas. A. Richter.....	5 00
" Normal Park Baptist		" Joel Myers.....	3 00
Sunday-school.....	10 00	" Mrs. Chas. Richter...	2 00
" River Forest, Presby-		" J. K. Reed.....	2 00
terian S. S.....	10 00	" Ruth Slater.....	1 00
" J. H. Lewis.....	5 00	" Mrs. Henry Loomis..	1 00
" Miss Mabel Hall.....	5 00	" M. J. West.....	1 00
" Mrs. D. H. Lincoln .	5 00	Whiteside Co., I. M. Phillips...	5 00
" J. H. Smith.....	5 00	" Mrs. A. M. Scofield..	1 00
" Miss Kate Coffey.....	5 00	Henry Co., J. T. Carlin....	5 00
" Mrs. O. L. Barbour...	5 00	" T. H. Edwards...	1 00
" Harry Pierce.....	5 00	La Salle Co., Mrs. J. B. Knight	1 00
" James Craigmile....	5 00	Ford Co., J. C. Smith .....	5 00
" Rev. J. R. Smith....	5 00	Iroquois Co., Rev George B.	
" John R. Madison....	5 00	Safford.....	5 00
" James Guilbert..	5 00	Kankakee Co., Mrs. K. S. Mc-	
" Mrs. S. L. Carr.....	5 00	Kinney.....	5 00
" Mrs. C. J. Chapman..	2 50	Livingston Co., E. F. Ritten-	
" W. E. Cummings ...	2 00	house.....	1 00
" John Whitson... ..	2 00	McLean Co., H. Augustine....	40 00
" E. S. Osgood.....	2 00	" E. H. Chatelain...	5 00
" Mrs. F. E. Miller....	2 00	Fulton Co., Donat Miller.....	10 00
" M. R. Sedgwick.....	1 00	Brown Co., Robert Means.....	1 00
" Harry Ollendorf....	1 00	Cass Co., W. S. Rearick.....	10 00
" Wm. B. Humphrey..	1 00	Schuyler Co., R. H. Griffith...	20 00
" Rev. G. A. Hagstrom	1 00	Morgan Co., H. M. Hamill....	50 00
" H. B. Farquar.....	1 00	Christian Co., H. P. Hart. ....	5 00
Du Page Co., Mrs. E. Burnham	10 00	" Mrs. M. E. Thompson	1 00
" George F. Roche....	1 00	Menard Co., Mrs. M. F. Hurst.	2 00
" L. L. Lloyd.....	1 00	De Witt Co., W. B. Rundle ...	25 00
Grundy Co., Mrs. S. H. Woods.	1 00	" Cluilton Presb. S. S.	10 00
De Kalb Co., Frank Mosher....	5 00	Macon Co., A. H. Mills.....	2 00
" V. L. Woodard...	5 00	Shelby Co., Mary E. Cruit.....	2 00
" Mrs. C. Holmes..	1 00	" Albert Caruthers...	1 00
Kane Co., C. H. Beers.....	25 00	Champaign Co., Frank Wilcox.	10 00
" K. A. Burnell.....	5 00	Douglas Co., Jennie Meadows..	1 00
" Mrs. K. A. Burnell..	5 00	Edgar Co., G. W. Miller .....	10 00
" Mrs. C. F. Hall....	5 00	" T. J. Reed .....	2 00
McHenry Co., B. R. Morse....	2 50	St. Clair Co., J. S. Landers....	5 00
" Miss Libbie Wilson..	1 00		

"Where He Leads me I will Follow" was sung.

Benediction pronounced by Rev. G. H. Smith, of St. Charles.

*SECOND DAY, AFTERNOON SESSION.*

Prof. Excell conducted a thirty minute song service beginning at 2 p. m.

Rev. Mr. Myers, of Leaf River, led in prayer.

**PRESIDENT WELD:** The topic for this afternoon is the Primary Department, and Mrs. R. B. Preuszner will act as chairman. I take pleasure in introducing her to this Convention.

**MRS. PREUSZNER:** We primary teachers of Chicago have derived great benefit from our Primary Teachers' meeting, and because we believe it is within the power of primary teachers everywhere to have such a meeting of their own, we will explain our organization. Mrs. Burr will tell you of our object and methods.

**PRIMARY UNIONS, OBJECT AND METHODS.**

MRS. C. A. BURR.

We primary teachers believe in specializing rather than generalizing, so it is to the story of one such union that you are asked to listen to-day.

About ten years ago a few teachers of the little ones organized themselves into a Primary Teachers' Union for mutual improvement in each branch of their work. A central location was chosen and meetings were held each week. The attendance at first was small and the needs were many, but the work has grown and prospered until now there is a large and enthusiastic membership. Meetings are held every Friday from 2 to 3 o'clock, at which the Sunday School lesson is taught as if all present were little children. The blackboard and object teaching are freely used. A resume of the lesson as given in the Methodist, Baptist, Congregational and Presbyterian quarterlies is carefully prepared and given by one appointed for the purpose.

On the first Friday of each month the half hour preceding the lesson is devoted to business. The second Friday new music is presented and tried. On the third Friday comes a talk on the application of kindergarten principles to the Sunday School given by a kindergartner who is also a Sunday School teacher. A paper on some topic of general interest is provided for the fourth week, and when there is a fifth Friday in the month the time is devoted to prayers for special needs mentioned by teachers present.

In November of each year an Institute, with its afternoon and evening session and social is held in some one of the churches.

About four socials are given each year, at which something helpful is presented to the teachers. At a recent one, kindergarten games were played, suitable to teach the children when holding their Easter or Thanksgiving or Christmas festivities in the church.

Last year, following the State Convention, a reception was given

for Miss Harlow at the home of one of the members. The subject that day was "Child Conversions," each present answering the question: "At what age did you become a Christian?"

Light refreshments are served at these socials, and they take the place of the regular meeting for that week.

The library has too much empty shelf room at present, which will be filled when the money is available for needed books. It holds among other things a song scrap-book and one of miscellaneous good things.

During this Convention you will find in a room down stairs objects and symbols used in teaching by various members of the Chicago Primary Union; also samples of boxes for birthday offerings, Easter souvenirs and Christmas gifts, song rolls and pictures, a model of the Temple and one of a Jewish house, and many other things. There are also Primary Bulletins, papers and cards, to be given to those wishing samples.

There might be much more said of the profit and pleasure of such a union, but just try it and see for yourselves. Form one, even if it begins with two members, each will find the other a help and you will grow in usefulness and in numbers.

MRS. PREUSZNER: Our next topic is "How to make the primary class attractive." No one is more qualified to handle this subject than Mr. West, of Rockford, because he has succeeded in making his primary room attractive.

## HOW TO MAKE THE PRIMARY CLASS ATTRACTIVE.

MR. H. H. WEST.

After the compliment Mrs. Preuszner has paid me I believe I am all right. She does not know that I have anything in my paper about her, but I will get even with her before I get through (laughter).

Two years ago Miss Mabel Hall visited our city for the purpose of assisting us in our Primary Union work. We were charmed with her ready words and her consecrated life in behalf of the little ones. Last year we were privileged to have with us Mrs. Roxana Beecher Preuszner who stirred us to renewed efforts and enthused us with many helpful suggestions. I would that I had the elements of power that enter into the lives of these consecrated women, that I might present to you in words that would live in your memory, some thoughts along the line of this subject. I am however but a plain business man, and come to you, not with anything new, but with a few practical thoughts worked out of my personal experience, with the prayer that they may meet with some response in the hearts of those who may be in need of them.

The necessity of attracting young children to the Sunday School has become apparent in these days of Sunday pleasures. True, there are those who will always be found in their places; others

there are who will go occasionally if circumstances are favorable, but I believe it possible to secure the regular attendance of all by making the place attractive and inviting. Concede this, and the question arises: Shall we put forth a little extra effort and offer the proper inducement? Suppose we were conducting a mercantile business, we should first seek to display our goods so as to attract the eye. Should we fail to do this we could not expect to draw custom to our places of business. Why is it that we make our churches attractive with beautiful ornamentation and fine choirs? Is it that we may enjoy ourselves the few hours we spend there?

I think a better reason is that we may attract those who do not love God, and bring them under the influences of the gospel.

I once heard a friend tell a story that illustrates this point. He said that one summer he visited his brother-in-law who was a farmer, and was much interested in seeing the promptness with which the cows came up at milking time. There were about twenty head, and none were ever missing at the appointed time. When the barn door was opened they filed in and each one found her own stall, although some of them in a roundabout way. Seeking to know the reason for this apparent eagerness on their part he discovered that the farmer was using his brains as well as his hands in the management of his farm, and that he held out an inducement to those cows to be in their places when he wanted them, for, when they got there they always found their feed in their boxes. The inducement was sufficient for the purpose.

Some time ago it was my pleasure to visit the Sunday Schools of two prominent churches in Chicago. I was aware that the congregations in these churches were always large and of course expected to find large schools connected with them. In one I found the attendance of the primary room that day to be 372, in the other 145, and both schools within ten minutes' walk of each other. The small attendance of the one surprised me, and I looked about for some explanation. The ladies in charge seemed very devoted to their work, and the teachers so far as I observed were in their places. The room while well adapted to the work was not well furnished, the carpet was badly worn, the chairs were of mixed colors, and the walls were not attractive. The recognition of new scholars, and the birth-day box were both omitted. I do not know that the lack of these things was the cause of the small attendance, but remember distinctly that in passing into the audience room, I noticed how beautiful it was, and that the seats were all taken and the isles full nearly to the pulpit.

I know to my personal knowledge there are superintendents and teachers who are plodding along week after week, dissatisfied for want of encouragement, and hoping against any tangible reason for it, that their work has in some way been blessed. I believe God does bless everything we do in His name be it much or little, but sometimes I think we might improve more of our opportunities, and help answer our own prayers. In this age of progress we must stimulate ourselves to greater effort. On every hand we find periodicals with helpful suggestions and improved methods of work for children.

The "Monthly Bulletin" published at Boston, is full of good things, and every primary teacher should have her name on its subscription list. Our denominational literature is giving more attention than ever before to the teaching of children. appropriate these things to yourselves as they appeal to your needs, and as you do this you will be encouraged, and your work will grow far beyond your expectations.

We said a merchant makes his store attractive to draw custom. Have you done all you can to make your room inviting, that you may draw to you the children you want to reach? I trust after all that has been said the past three or four years about a separate room that you have one now. Have you pictures on the walls? The pictures from the Lesson Rolls are attractive and appropriate for the place. Make the back of the frame so that it can be taken off and the pictures changed every quarter. Get a picture of Christ showing some period of his boyhood life. Pastoral pictures are always of interest to little ones. If you cannot own these, borrow them for a limited time. Do not ask for a donation of pictures, for the zeal of your friends might be better than their judgment, and you would have on your walls pictures of no value to you and which would spoil your well laid plans. During the summer months you might induce some mother to bring the pet canary. Devise a plan for securing flowers, plants, blossoms, bits of moss, &c. The children will be delighted to help you make their room attractive.

Have you a bright carpet on the floor? and are the chairs red? You know how much children love colors, try and please them in these things.

I remember a few years ago getting out a pink slip about two inches by four, on which was printed the name of our school, its location, time of meeting, and something like the following about the room: "We have a room all by ourselves, with a bright carpet on the floor, 100 red chairs to sit in, beautiful pictures on the walls and a library of 200 volumes. If you do not go to school elsewhere we invite you to come and spend an hour with us every Sunday."

At various times during the year I would give a few of these slips to each child to distribute to their friends, telling them how Jesus made Peter and Andrew fishers of men, and explaining that they were to fish for new scholars, and these pink slips were to be the bait. The results were always satisfactory.

Have something definite in your mind each Sunday in the way of general exercises, call it a program if you choose; the very fact that you have taken the time to prepare one, will be of value to you. It is not necessary that you always open with singing. Sometimes have them arise and remain standing while you ask God to bless the school that day. Again, tell them how glad you are to see their bright faces. Note the absent ones and remember to greet them on their return, telling them how you missed them. Do your children pray with you? Those are delightful moments when they are all kneeling and following you in prayer.

During the spring and summer months I often use a short responsive service with my greeting, first asking them what they are



thankful for to-day, and repeating for them that beautiful verse in James, "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning." The words of the exercise are as follows, the school repeating the second and every alternate line following:

For air and sunshine, pure and sweet,  
We thank Thee, Heavenly Father.  
For grass that grows beneath our feet,  
We thank Thee, Heavenly Father.  
For birds that sing in joyful tune,  
We thank Thee, Heavenly Father.  
For flowers that all around us bloom,  
We thank Thee, Heavenly Father.  
For leafy trees and fruit and shade,  
We thank Thee, Heavenly Father.  
For things of beauty Thou hast made,  
We thank Thee, Heavenly Father.

It is delightful to think that there will be times in the lives of these children, when, enjoying the beautiful flowers, or hearing the sweet carol of the birds, they will recall these words, and the line of thankfulness will burst forth from their lips.

Have your songs and the order you wish to use them all arranged beforehand, so as to let nothing drag. Occasionally let part of the school sing the verses and the rest join with them in the chorus. Use the motion songs often, they never grow tired of them. In teaching new songs take great pains to satisfy yourself that the children understand the words and know the meaning of them. "Bringing in the Cheese" may be the proper thing to talk about at the table, but when a child goes home and tells his mamma that they sang it at Sunday School to-day, it is evident the teacher neglected to explain the words of that beautiful hymn, "Bringing in the Sheaves."

One of the attractive features of the session is the marching. Where is the boy, or the girl either, that does not want to march? If you have a large undivided class, arrange the class in semi-circular rows, and when ready let them all start at the same instant, following the one in front of them, winding in and out of the rows in serpentine fashion. The effect is very pretty. Do not begrudge the time it takes, for it certainly pays. At this time play a march for them to keep time to, or, what is perhaps better, have them sing a song. "We are Little Travelers." is a good one. If you take the offering at this time, there are many penny songs you can teach them. When they are in their places again and before they take their seats, it would be well to have them repeat these lines:

Saviour, take the gifts we bring Thee,  
Give them something sweet to do;  
May they teach some soul to love Thee  
May we learn to love Thee, too.

The recognition of new scholars is very important, not only in the primary room, but in every room. By this means they become publicly identified with the school. Have them come to the desk, take their names, give them the letter which is always ready for the new scholar, and then let them face the school, who by this time are ready to welcome them by the waving of handkerchiefs.

The birthday box is always interesting. The beautiful response used at this time may be made very impressive. I know of none prettier than the following:

“Many happy returns for the day of thy birth,  
Many seasons of joy be given,  
And may the dear Father prepare you on earth  
For a beautiful birthday in heaven.”

Mothers very often begin to contribute to this box when their babies are two years old, and soon after they become regular attendants.

Anticipate the occasions in which you can put a little extra brightness, like the Easter just past or the Children's Day next month. Plan ahead, awaken enthusiasm, and let them look forward to these days with great expectations. Our good brother, B. F. Jacobs, set us a beautiful example a few years ago by giving each member of his school a plant on Easter Sunday. I have found much pleasure in doing this. The plants, a potted geranium in bloom, are arranged very prettily on a pyramid, and distributed at the close of school. We then march into the large room, and after a few remarks, salute them by raising the plants above our heads. As it takes nearly 200 to go around, you can imagine the size of the bouquet. Does it pay? some one asks. Yes, it more than pays, and could you stand by my side when I bid the children good bye as they pass out, and see the delight expressed in those dear upturned faces, you would not question the expense at all. It always costs something to do things well, but, when we work for the Lord, he adds interest to our accounts and we get much more than we expect.

Of the most important part of the Sunday School hour, I have said nothing. It has been my purpose to prepare the way; to stimulate you to greater effort in that part which is often neglected or only half done; to suggest to you how to throw the net, knowing full well that when you have the children, you can surely find loving hearts and bright faces to teach them. This is the Master's work. Let us use every talent we may possess, that some time we may hear the welcome words of our dear Lord, “Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord.”

## PRIMARY TEACHING—PRINCIPLES AND PLANS.

MRS. MARY F. BRYNER.

If this talk is rather informal you may know that I am more accustomed to talk to children than to older people. I will lay aside my notes entirely and treat you as though you were a primary class.

There are three essentials everybody needs for every kind of teaching in all departments, namely

Love for God; love for children; love for souls.

Every Sunday School teacher should love God with all the heart. How can we help the children to Christ if we are not Christians ourselves? I put love for children before love for souls in talking about the primary department. A great many people who have great love for souls do not know very much about children, so I think for the primary teacher it is necessary to have an especial love for children; but we must have love for souls, else how can we help them into the Master's kingdom? Children who come to us should receive something for their souls, rather than entertainment, amusement, or anything of that kind.

In our preparation we very much need two things, *Care* and *Prayer*. You would not prepare for the children's breakfast anything that happened to be at hand; you plan for it and get ready proper things. We need to exercise great care in the preparation of the Sunday School lesson. You can not prepare it without a great deal of prayer. Don't leave your prayer until the last thing before the lesson, but begin to pray for your children just as soon as you go home from your Sunday School lesson and ask for help for your next lesson.

I call attention to two important requisites in Primary Work (writes on board). They are:

<b>E</b> ARNEST ENTHUSIASTIC	<b>P</b> REPARATION PRESENTATION
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It is no use trying to talk to your class unless you are in earnest about it, and enthusiasm must go right along with your earnestness, hand in hand.

The preparation does not begin with the lesson, but perhaps if I tell you some thoughts that have come to me at times, you may be helped. Two or three years ago we had lessons about the Jewish people, how they built their temple, how glad they were in the building of it; by and by they were taken into captivity; then they were permitted to return and rebuild their temple, which had been destroyed. I would try to have a general idea of the year's work, and in connection with the temple lessons I would try to bring before the children the thought, "Your body is the temple of the Holy Ghost; you are building this little temple; try to develop it." Not only in one lesson but in all the lessons as they come along. The next year we had the missionary travels of Paul, going from place to place with the light of the gospel; what more beautiful than to have the children continually thinking "The light of the world is Jesus"—let there be a yearly motto; we have on our blackboard "Christ our very dearest friend;" I have that on my blackboard all this year, "Our dearest friend." I talk to the children about "our dearest friend."

Have a definite idea of the quarter's work. For instance, these lessons in the life of Christ, "They called his name Jesus." Why?

Because he shall save his people from their sins, and he wants to be our Saviour. The more positive your idea of the lesson you have in hand the better.

But there is special preparation for the one lesson which you are to teach. You must have an idea of the scripture lesson as a whole with its setting and surroundings. What relation has it to the lesson taught last week? Have a grouping of the lesson as a whole. The next thing requires thought and care: from your grouping of the lesson you must pick out your simple thought for your children, the one you wish them to take home with them. They must take home this central thought if your lesson has done any good. Don't put that off but commence to think about it when you get home, and pray about the lesson of next week. This may come from the lesson title, the golden text or the lesson story; you may have to study long to get it, but by and by it will come, and usually it will come from the simple lesson itself. This simple thought cannot be selected without very great care. All the other parts of your program should be directed towards clinching this central thought. In the songs, prayers and the other general exercises aim to clinch it. Around that central thought group and develop the events as they come in the lesson. After we have done this we are ready for the last and important part for the children, the *application*, which must be just as pure and just as simple as it can be. Make it just as clear as you can, and do not have it very long: try to make it short so that the children will get it and be able to take it home with them.

Now as to the manner of presenting the lesson to the children. Let us look at two of the lessons which followed one another in the first quarter of this year: "Feeding the five thousand," which was so full of interest; and "Christ the Bread of Life." Perhaps you felt discouraged when you took up that lesson.

Now in reference to the feeding of the five thousand. Here is the sea of Galilee—what beautiful stories it reminds us of! (I am going to treat you as though you were my children.) How many of you would like to go for a boat ride with our dearest friend?

Q. Who is our dearest friend? A. Jesus.

Q. Jesus is the children's dearest friend. Shall we go with our dearest friend? A. Yes.

But where is he going and why? I will tell you. His disciples have been away, one that way and another the other way, they went all around the country to tell the people about Jesus, and they have come back. Some of the people did not want to hear about Jesus and some people were real glad to hear about him, and the disciples have come back and they cannot get any chance to talk with Jesus about it, and they want to talk with him so much, and so they say "Let us get into a boat and go clear across, and when we get to the other side we will all sit down on the grass and have just a nice time there." So they take their boat and start out on the water, and they are so glad to be with Jesus, they have not seen him for some days. Some of the disciples are so sorry about John the Baptist, that he has been killed, and they think that may happen to Jesus.

So they all go together to find a quiet place where they may have a long talk with Jesus. And some of them look over the side of the boat and they see hurrying along the shore the— A. The people. The people follow the boat right along. The disciples feel disappointed; they thought they were going to have a talk with Jesus. Finally they get to land and Jesus talks to the people until the disciples suggest it is time to send them away. They said "It is time for them to go home that they may get something to eat." Then who was there! A. A little boy.

Q. How many of these little boys and girls wish they had been there? (Hands raised.)

There was a little boy there, and he had a basket and in it some lunch, no more than he needed himself, and they went to him and said "Jesus wants your lunch." What do you think the little boy did? He gave him all he had. Wasn't that good? He knew if he gave it to Jesus it would be used right.

Q. What was one thing he had for his lunch? A. Bread.

Q. And what else? A. Fish.

Q. After he gave the lunch to Jesus the people were commanded to sit down, something as you are sitting here, and when they were all real still he put his hand up, and what did he do? A. Thanked God.

Q. What do we call it? A. Asking the blessing.

Q. Then he took the bread and began to do something with it; what? A. Break it.

Q. Broke it all up; then the bread was what? A. Broken.

Q. The bread was— A. Blessed and broken.

Q. Then when they passed it around—well, let us see what became of it; it what? A. Grew more.

Q. Until it fed how many? A. 5,000.

Now I will put this outline on the board:

### FEEDING THE FIVE THOUSAND.

Boat ride with Our Dearest Friend.

B READ  
L ESSED  
R OKEN

F ED  
I VE THOUSAND

H ELPING  
A PPY

H ANDS  
H EARTS

C HRIST  
H OOSSES  
H ILDREN

TO

H ELP  
H IM

HOW DID THE BOY HELP JESUS?

HOW MAY I HELP HIM?

GIVE A CUP OF COLD WATER: ANYTHING WE DO FOR HIS SAKE.

Q. What about the bread? A. Bread blessed and broken fed five thousand.

Q. What other name have we for Jesus? A. Christ.

Q. When they looked around among all these people to find somebody to help him, who was it helped him? A. A little boy.

Q. Now what name have we when we have more than one little boy, and which will apply to little girls? A. Children.

Q. Christ does what? A. Christ chooses children.

Q. What does he choose them for? A. To help him.

Q. Would you like him to choose you? A. Yes.

Q. Do you think he would choose you? A. Yes.

Is there any way the children can help him? He says if you will give a cup of cold water in his name, or if you do any kind little thing for him, that is helping him.

I would like one of these boys to come here. (Pres. Weld responded and puts his hand according to direction over the word "Bread".)

Q. We all have what? A. Hands.

Q. You say you would like to help him some way; let us try to help him this way—how? A. With our hands.

Q. What kind of hands? A. Helping hands.

Q. Do you know if you have helping hands there will be something you will surely have; what will that be? A. A happy heart.

Yes, helping hands and a happy heart go together.

Now children, put your two hands this way (indicating and with bowed head)—

"Dear Lord, we bring two little hands to do Thy will  
And one little heart to love Thee still;  
Take them, dear Jesus, and let them be  
Always obedient and true to Thee."

Imagine that a week has gone; the children have been home, and they are back again, and you ask them "How many have had helping hands this week?" and they will tell you and tell you the ways in which they have been helping.

Now in regard to Christ the Bread of Life. I will place on the board this outline:

## CHRIST THE BREAD OF LIFE.

### BREAD IS FOOD.

Blessed are they that hunger.

How can we get it? He gives it.

Where does it come from? Heaven.

### DO WE WANT SOME?

## BIBLE OF LIFE BREAD

Q. What word is that? A. Bread.

Q. How many had some to-day? (Many hands raised.)

Q. What do we eat this bread for? A. To keep us alive.

Q. When we eat bread what does it do for us ? A. Helps us grow.

Q. Who made it ? A. Mother made it.

Q. What did she make it out of ? A. Flour.

Q. After you had your breakfast where did you go ? A. To school.

Q. When you went to school did you have something to eat ?

A. Yes.

Q. What did you do at school ? A. Studied.

Q. Is there anything else little boys and girls have except bodies ? A. Minds.

Then when you were at school you had something for your minds.

Q. What else do little boys and girls have ? A. Souls.

Q. Does the soul need food ? A. Yes.

Q. If it did not get any what would it be ? A. Hungry.

Q. Can we get any for it ? A. Yes.

Q. Can we buy it ? A. No.

Q. I wonder where we can get it ? A. From Jesus.

Q. If we can't buy it how can we get it ? A. He gives it.

Q. Then He gives what ? A. Bread.

Q. Where does this kind of bread come from ? A. Heaven.

Q. How many of you will ask Him for some of this bread. (All hands raised.)

Q. You know we pray for bread—how ? A. “Give us this day our daily bread.”

Q. Do we need *this* bread for our bodies ? A. No.

Q. It is for what ? A. Our souls.

Now when we are studying this Holy Bible which God has given us we are getting bread. When we pray to Him He comes and speaks to our hearts, so we have the bread from heaven. The disciples said, “Lord ever more give us this bread”—may that prayer be ours !

“I am young, but Thou hast said  
All who will may come to Thee;  
Feed my soul with living bread—  
Loving Saviour care for me.”

“Dear Lord, we ask Thee to bless the lesson of this hour and if the children come to us for bread, forbid that we should give them stones. May the Holy Spirit follow our teaching; we ask it in Jesus’ name. Amen.”

## TEACHING CHILDREN TO PRAY.

MRS. M. A. LAMOREAUX.

God pity the children, whose first idea of prayer is gained in the Sunday School. God pity the mothers who have allowed to slip from their grasp those priceless years of seed-sowing, whose harvest eternity gathers. Did she realize what life meant, what eternity meant, never would a Primary Teacher need to talk of teaching children to pray. Years before she could enter on her labor of love, would the intimate loving relationship between the

Heavenly Father and the child be established, so that when the children met on the Sabbath, it would be to talk of one already their dearest friend, to whom they were accustomed to go with all their childish joys and sorrows, with all their little hopes and fears.

How early ought this training to begin? Let Sarah make answer through Isaac, Hannah through Samuel, Elizabeth through John the Baptist, and Eunice through Timothy. From the earliest dawn of consciousness, yes before the great mystery of incarnation, these grand mother hearts were knit close to God in prayer, so that while the little life came into the world with the curse upon it, it also bore the impress of one who should bruise the serpent's head.

Prayer is the birthright of the child, an inheritance whose influence should be felt before it can be consciously appropriated. Into the mother's hand is given the marvelously sweet privilege of leading the child step by step into the realization of its grand possession, the right of talking with God.

We watch eagerly for the first gleam of recognition in the baby eyes. Let those little eyes become familiar with the mother face bending over the cradle in the attitude of prayer. What matter if they do not understand at first, in the silent mysterious process of development, in some wonderful moment unknown to the mother will come a thought and a questioning into the tiny brain. The little mind grows and expands, and soon another picture is photographed, a picture which God grant, memory can recall to each of us to day, the vision of the white bedside where mother knelt with us at her side, to talk to the dear Father, when we comprehended little, but felt very awestricken at the quiet and solemnity, and the tears fell from mother's eyes, as she talked to some one we could not see, about us, by name. And then the sweet shining face with which she arose and the tender kiss which followed, left us with a vague feeling of something very still and beautiful which subdued us for hours.

Influenced and prepared by the sight and sound of prayer, the child is ready as soon as he can understand concerning these things for definite instruction in the wonderful, beautiful act of talking with God. Lead him gently, patiently, slowly. Often, preceding any preparatory talks, the dear, familiar words of "Now I lay me down to sleep," form the first personal language of the heart to God, sometimes indeed the last. A friend told me not long ago of an old man, worn with eighty-four years of life's struggle, who lay on his death bed, waiting his summons. He was beseeching God in agonizing tones for the pardon of sins committed, for the opportunities lost, for the life that did not follow its light. For an hour and more the trembling voice and the wearied heart pleaded, then when the assurance came, like a tired child again at its mother's knee, the sweet old words of

"Now I lay me down to sleep,  
I pray the Lord my soul to keep,"

faltered from the tired lips and the old man fell asleep. What a tribute to the mother who believed that children could learn to pray!



May there not be a way, however, of teaching a child, which shall, perhaps, give it a clearer idea of what it means to pray? Indeed, does not the Master Teacher himself indicate it?

We recall how, when the first physical step is to be taken, the mother holds some beautiful object, perhaps a flower, in her hand, and says, "Come, dear one," and while the loving hands and the sweet face are the goal, yet the beautiful object awakens the desire and the impulse to come. When the Heavenly Father would draw the little heart to himself in the first spiritual step, does he not hold out to the child, though by unseen hands, the flower and the bird and say, "Come, dear one"?

"Consider the lilies of the field," etc., "Not a sparrow falleth," etc. How simple and sweet to tell a child, drinking in the fragrance of the flower, or fascinated by the beauty and the motion of the bird, of the dear Father who made and cares for them. It is an easy step from the bird and the flower to the child himself. Let him realize first how the sunshine and the rain, and blessings of nature, over which it is easy for him to realize his parents have no control, are given to him by God. Gradually develop the idea of his dependence on God for food, raiment, and all the necessities of life, by showing how God helps father and mother to procure them. Once let him realize how all things come from God, and God's love for him in thus providing them, and instinctively the little heart goes out to Him, and our child prays, mother guiding into expression the thought which she sees struggling in the awakening mind. From the lower thoughts of bodily necessities, step by step we advance to the higher ideas of protection and health and power of action, showing how God gives all, until we come to the crowning thought of his personal relation to God. His prayer broadens as his conception broadens, the Holy Spirit himself teaching him how to pray.

Our child prays, but how shall we form the habit of constant, spontaneous prayer? By not putting off the conversation about and with God for Sunday, but bringing Him naturally and intimately into the hourly life of the child. Children are not afraid to talk of Jesus. Not long ago I heard a little three year old darling break out in the midst of her play, "Oh, I wish I could see Jesus, because he loves little children so much." Does a pleasure come to the child? Naturally and instinctively speak of God's love and kindness in giving it, so that the child may say "thank you" to the heavenly as well as the earthly giver. Does a sorrow come to him? Just as naturally and instinctively help him to think of the sympathy of Jesus for him. Unconsciously the child will grow to associate the Heavenly Father in a perfectly natural and loving way with each event of his little life, and God will come instinctively to be in all his thoughts. But we must help him to feel that God is close beside him all the while and not away off in the sky. Not long ago I asked a little one why she prayed to Jesus. "Because Jesus loves to have little children pray to him," she answered. "Does Jesus hear you when you pray to him?" "Oh, no—Jesus can't hear when I pray to him. He's all covered up in the sky." Bring the thought of God

down to the child, teaching them God is so close he can hear their faintest whisper for help, or the returning "thank you" to Him. Above all, let us bring the idea of God to the child as one who loves him always, sees his efforts to be patient and kind and loving, and is grieved when he does wrong. It is a fatal, criminal mistake to leave out the first thought and emphasize the latter. How often we hear mothers say, "God will see you if you are bad, and he don't love naughty children." It is not true. God does love naughty children, not for their naughtiness, but in spite of it. A child would inevitably gain the idea of God as some one constantly spying on him, to discover some wrong action and then hating him for it. We would not hide from the children the fact that God does see the wrong, but that he is grieved without ceasing to love, when he disobeys, and as invariably have the child talk over a wrong action with the Lord as with his mother.

Three thoughts in the home training of the child: 1. Let him feel prayer before he can know what it means.

2. As early as he can comprehend the meaning of the words, lead him through nature to nature's God, making him realize God's love and care for him, and his dependence upon God.

3. Make the relationship so vivid, so natural and so close, that he shall talk as often and as freely with his Heavenly as his earthly father.

But the dear little ones into whose life God as a loving, tender, helpful Father, has never come! How shall we help them? Mrs. Browning in her pitiful poem, "The Cry of the Children," puts into their lips a wail for the beautiful life of sunshine and glory in the outer world, of which the "dark of the coal shadows" in the mine and the "iron wheels of the factory" deprive them. It seems to me symbolic of the sad heart wail of many a little one, as

"The children's souls which God is calling sunward  
Spin on blindly in the dark."

\* \* \* \* \*

"They are orphans of the earthly love and heavenly,  
Let them weep. Let them weep."

Weep for the mother-love, false to its trust, weep for the love of the Heavenly Father, of which no one has told them. Many of these dwarfed, hungry little souls come to you and me as primary teachers, to be fed, to have satisfied the heart longings as yet not understood, but still realized.

How shall we assume the sweet but fearful responsibility of taking these dear ones and showing them the Father, and teaching them to speak with Him?

Surely not by depending on the Superintendent of the main school. He leads in prayer the thoughts of mature minds. The words are unintelligible to the little undeveloped brain, the thanks returned and blessings craved both pertain to things outside his little world, and saddest of all, the inattention and irreverence of the older scholars destroy any idea of solemnity. Simplicity, rev-

erence, thanks for conscious personal blessings, prayer for conscious personal needs, four great requisites of a child's prayer wanting. It is not presumable that many children enter our schools without some vague idea of what prayer is—they have seen it and heard it, but to all these untrained hearts it is a thing apart. It must be brought to them personally, as something which concerns them, and in which they have a part.

Let us imagine ourselves in a primary room, perhaps the children a little restless and uneasy. The wise teacher, wise with wisdom not her own, knows what will soothe. Shall we talk to Jesus a little while? she says, and the attention of the children is caught. For teaching little children, I like the word talk—better than pray—for prayer is an abstract term for them, but they know what it is to talk, and the word has a natural sound, something which they can do themselves. The children see the teacher quiet, reverent, and with a smiling face. If we don't have a smile at any other time during the exercise, let us have one when we are about to pray, not a meaningless, superficial smile, but just letting the presence and peace of God shine out in our faces, so that simply from looking at us, the children shall feel that somehow it is a very beautiful, happy thing to talk to God. Three things the children feel already, you can tell it in their faces; the naturalness, the solemnity and joy of prayer, all from the manner and the face of the teacher. Can a teacher help a child to pray who is not in close touch with God herself?

The next step is to make the children realize that God can hear them when they talk to Him. Let this teacher talk to them, not of Jesus in heaven, but Jesus in the room with them. We can't see Him with these eyes, but He said that when just two or three people had come together to talk of Him, and learn about Him, He came too, and children always believe when you say "Jesus said so." "How many came to learn about Jesus to-day?" and eager hands go up all over the room. This makes them feel that some way they personally had a part in bringing Jesus there, and the hush deepens over the room as a little feeling of the relationship between Jesus and themselves comes to them. Now they are ready for the development of that idea of personal relationship and it comes in the next question of the teacher. "What do we want to talk to Jesus about? How many have something special to thank Jesus for this morning?" This is a critical moment for the teacher, for a child will, in a large measure, look at Christ through his teacher if he loves her. She stands before her school in Christ's stead. Let nothing, however trivial, however oft repeated, be received with aught but the deepest interest, and responsive joy by the teacher till the child grasps the idea of the great happiness of saying "Thank you" to God. There will always be those to thank Jesus for making them well, others to thank Him for the day, the sunshine and the large school, for some happy time at home. Some day your heart will thrill with joy to hear a dear little one say "I want to thank Jesus because he did make my papa well," and you will say "Yes, dear, God did hear us when we prayed for him last Sunday, didn't He?" and the faith of every child in the room will take a great leap out toward God.

Following the order given by Christ, after the thanks, the teacher says: "Now what do we want to ask Jesus for?" Not for increased faith do children pray, not for things vague and abstract. Mary says, "Please ask God to make my papa well, he was so sick last night." Frank says, "Ask God to bless our sick boys and girls." Grace wants Jesus to help them to be quiet during the lesson, and so on and on. Never fear a lack of response on the part of the children. You won't be able to hear but a part of the requests of those who wish to ask Jesus for something, and so you tell them to whisper it to Jesus themselves, when we talk to Him, and He can hear just as well as though we said it aloud. "Now shall we talk to Him?" comes the low, tender voice of the teacher. All little heads bowed, all the little eyes closed, she herself giving the example. Not in a set formula which the children say unheedingly, but in simple, childlike language, not a word which shall distract the mind for an instant as to its meaning, lovingly, quietly the teacher prays sentence by sentence, the children repeating after her the words. Let not one of the thank-yous be omitted, let not the simplest request for prayer be forgotten. Then lead the little thoughts out for blessing on teacher, superintendent, father and mother and the far away boys and girls who don't know of Jesus.

Have you previously talked to the children on the Lord's Prayer, so that they in a measure understand it? You may close with the words "Hear us as we pray as Jesus taught us," and then repeat or chant it with reverence. Never, oh never, I beg of you, let the children say the Lord's Prayer. Unless you are sure they can *pray* it, omit it till they can in a way understand and mean it.

The subdued often shining faces of the children as they are raised again show that really and truly they have been in communion with God. They will not forget about it as they go home; and as Sabbath by Sabbath the teacher adds a new thought, never more than one at a time, concerning these talks with Jesus, the little hearts will turn more frequently and lovingly to the great merciful heart of the Saviour who took the little children in His arms and blessed them.

God give unto us as teachers the indwelling of the Holy Spirit, that we may so minister unto these little ones for whom Christ died, that when that last searching day comes we may present ourselves before him joyfully and say, "Here am I, dear Lord, and the children whom thou gavest me."

### NEXT SUNDAY'S LESSON.

(TAUGHT TO A PRIMARY CLASS SEATED IN THE FRONT PEWS.)

MISS MABEL HALL.

You all love nice and beautiful things. I have brought you something beautiful (unfolds a paper containing some white roses).

Q. What are they? Answer, Roses.

Q. What kind of roses? A. White.

Pure white I should say. The gentlemen who sent them over called them white roses.

Q. What do they make you think of, boys? A. Snow.

Q. What else do they make you think of, girls, when you see pure white roses? A. White lilies.

They do make me think of white lilies. I guess I will put them in water so they will keep beautiful.

As I thought of the story I wanted to tell you to-day I could not but think it was like the white lily and like the white roses, as I opened to the picture in the story. I am going to sing you a little verse that tells you about it. (Sings)

“In the beauty of the lilies Christ was born across the sea.”

Q. In the beauty of what, did I say? A. The lilies.

Q. I am going to turn to a picture here (shows picture of Christ on trial before the High Priest) that makes me think of the lilies some way, because it is so—what? A. White.

Q. So—what else? A. Pure.

Q. Here is the picture! Can you tell me who is like the beautiful pure lily? A. Jesus.

Q. Can you tell me which one in the picture is Jesus, the pure white lily? (A little girl goes to the picture and points.)

Q. Yes, that is Jesus. Now did you see that picture or something like that last Sunday? (Many hands raised.)

Q. Well, my children looked at it with me last Sunday, and we learned oh so much about the dear white lily there—what is his name? A. Jesus.

Q. I don't think I shall ever forget the way I felt when I first found out what was going on in that picture. This man over here is called what? A. The High Priest.

Q. And these men are wondering what to think about this pure white lily. There is one thing they have come to see about; he says that he is the one whom God promised to send to take away what? A. Sin.

Q. Who should take away all the wrong and all the sin, God promised and they have been looking, these men have been watching to see if he would come; and lo, the pure white lily comes, and he says he is the one and these men think, “Well, but we don't see how he can be; we thought he was to wear a—” A. Crown.

Q. And sit upon a great, big— A. Throne.

But he won't let the men put a crown on his head, and he goes with the poor people and he cares for the sick, and he does not seem a bit like the king we expected to have come; so they are very much troubled about it. But if he is not the king, and he says he is—O, there is a dreadful law in this book that says if any one claims to be the king whom God should send, the Saviour, and he is not that one then they should punish him with the most dreadful punishment that ever was. So they are questioning, “Is he the true one? the one who can really take away sin, or is he some one who is pretending?” They did not send for Zacchaeus; he could have stood up there and have said, “He made me stop stealing.

He is the one who made me stop doing all the wrong I was doing." They did not send for John or Lazarus, or any of Jesus' friends; but stood and looked at him. You remember how this man spoke to him—He said, "I want you to tell the truth and nothing but the truth in the sight of God who is looking at you; I want you to tell the truth; are you really the One whom God should send, the One who should take away sin?" They did not believe it, and mind you because he did not wear a what? A. Crown.

And because he was not a great man who could make everybody mind him and fight if the people did not mind him. And he stood there! He knew very well, if he said he was the king, if he said he was the One they would not believe him; he knew it, and yet children I suppose he thought of Peter, of John and of Zacchaeus, and I believe that he thought of me. He thought what would become of us if he were not the Saviour and if he did not tell the truth. Look at him! I want you to see the way he stands! Isn't it exactly like how our beautiful lily stands there? He stood and when the man spoke to him and said, "Tell us the truth," even though he knew they would give him the worst punishment, he said, "I AM." Then they looked at each other and they said, "Why we have heard him say it ourselves." They did not believe it, and they said he deserved the very worst punishment he could receive. And then those hands that had rested on the head of every little child that came to him, and those arms that had gone around the little children and loved them, were bound right there together. The dear Jesus early that morning, almost before sunrise, was taken from the palace of the high priest, because the priest had said, "We don't dare to give him the punishment." And they took him to the man who ruled over their country. "What was his name?" A. Pilate.

And the high priest said to Pilate, "We think he should have the very worst punishment, but we cannot give it to him ourselves." And the governor said, "Well, what evil hath he done? What do you bring him to me for?" And they said, "If he had not done wrong we would not bring him to you." Then the governor said, "Tell me what wrong thing he did." Then they said, "He claims to be a king; you know you don't want any one to be a king over this country but yourself, and he says he is a king." They said to him, "You know you want to be king here, and he says he is king." Pilate called him aside to talk with him, and he asked him if he was a king. He said, "Art thou a king?" And Jesus, standing there like that lily, so beautiful, said, "I am." Pilate said, "Why don't you fight, why not have soldiers and fight?" Jesus said, "That is not the kind of a king I want to be; I want men and women and boys and girls to love me and obey me, but I will never fight with a sword: I will never make them mind me; I have come to love them into minding me." Pilate took him out before the people and he said, "Well, I find no fault in this man."

He said "I find no fault in him;" it does not seem that he could allow him to go to that dreadful punishment. He said "It is usual at this time of the year for me to set one prisoner free: let me set

him free and he may go." They said "No, not him; we can't have him free; you may set another free. You may set Barabbas, a prisoner up there in the jail, but we don't want you to set Jesus free."

When Pilate saw they were so determined to take Jesus, he said to them, "You may take him but I want you to know I find no fault in him, and I will wash my hands of it; I believe he is just and pure." Then they took him away. And you, children—look at the picture—you think how mean they were, don't you? You think it was an awful thing for them to do. But, children, you boys and girls, whose names I could not call—yet whose little faces now I know—I want to tell you, I think he will be just as much grieved to-day, I think it would really break his heart if you do not let him save you, if you will not let him take away all your sins. Do you know that if you ask Him to do it he would take away all your sins? I wonder if the boys know it? I tell you the truth, I never knew that thing until one day I went into a big church and I heard a man say "If there is a little boy or girl or a man or woman here who wishes that Jesus would forgive every wrong thing that he ever did, come right up here." I got up and went up there, and he told me to just ask Jesus then and there. I asked him and he showed me this right here in the book (indicating) over here in the back part of my book where he says if you will give up your sin and tell him what it is he will wipe it out just as you take a sponge and wash your slate. He will forgive you right away. I never knew it until that day, and I asked him right then and there, and just that very day he took it all away.

Now just this very day, while we are here talking about him, the dear Saviour, who came to save this boy and this girl, and this little one and that one, I was just thinking you would go and take him by the hand if you could, wouldn't you? A. Yes.

You would say, "Jesus, I want you to save me; I want you to know if all these men do not understand about you, I do."

One day I was crying, I was up in my room all alone, and my heart was heavy about something, and the dear little baby girl in the house where I live came up and said, "Can I come in?" She knocked at my door and I let her come in. By and by she came up to me and sat on my lap and laid her little head down on my breast and fell asleep. I knew she loved me and it was such a comfort. I just think the dear Saviour would love to have little boys and little girls come to him and tell him they love him. I think it would comfort him so. I was thinking to-day that while we are right here together, if any of you would like to comfort him, I will come down close by you, and you come and take my hand to show that if you could just take hold of him you would go up and say, "Jesus, I believe in thee, no matter what the Jews did and I will let you to-day take away my sins." How many will come and just take my hand to show him? He speaks through me and he says "Come" and he wants the little ones. Are there any more who would like to comfort him? (The children crowded around Miss Hall who stepped down from the platform.) Do not come to me unless you are sure you would go to

Jesus. If you are very sure you would go to him you may come. You are just about as big as I was when I owned up every wrong thing and he took it all away, every bit.

Now while we bow our heads I am going to let you step back to your seats and bow your heads; he saw you come up and it comforts him as the little baby's head on my breast comforted me. I am going to ask you for a few minutes to think of the things you want him to forgive and forget. I had some things I did not want to tell mamma, and I knew that if I just told them to him he would forgive them. While we bow our heads, O so quietly, let every single one in this house just own up all the naughty things and then you may follow me as I pray:

"Dear Jesus, we want to tell thee about the wrong things we have done, every single thing; we don't want to forget one, and we ask you to-day to forgive us. We feel so sorry that you suffered, and yet we are glad that you are our Saviour. Please forgive us all the wrong and wash it away as we would from our slates. Help us as we go away to know that you are our Saviour and that you will take care of us and keep us from doing wrong again.

And all this we ask of thee because you love us. Amen."

My little verse about the lillies goes this way: (Singing.)

"In the beauty of the lilies Christ was born across the sea,  
With a glory in his bosom that transfigures you and me;  
As he died to make men holy, let him now cleanse you and me,  
Christ Jesus, Saviour, King!"

Let us all sing that beautiful chorus, "Glory, glory hallelujah."

Mrs. Lamoreaux played the pipe organ and the little people, headed by Miss Hall and Miss Robinson, marched out.

The Nominating Committee submitted the following supplemental report:

For General Secretary, W. B. Jacobs.

Assistant Secretaries, Miss Mary I. Bragg and Mrs. Edith Burnham.

Treasurer, R. W. Hare.

Executive Committee: J. R. Gorin, Decatur; H. T. Lay, Kewanee; J. W. Hart, Rockford; Henry Augustine, Normal; R. C. Willis, Toledo.

The report was unanimously adopted and the nominees declared elected.

The Auditing Committee submitted the following report:

*To the Illinois State Sunday School Association:* We, your Auditing Committee, appointed to examine and audit the Treasurer's report, beg leave to say that we have examined the same, together with the vouchers and canceled checks, and find the report to be correct as read by the Treasurer, R. W. Hare.

Respectfully submitted,	R. C. WILLIS,	} <i>Auditing</i> } <i>Committee.</i>
	A. A. DEVORE,	
	C. F. SHINKLE,	

May 15, 1895.



Mr. W. B. Jacobs moved that the report of the Auditing Committee be accepted and the Treasurer's report approved.

Seconded and carried.

Doxology.

Benediction pronounced by Rev. Mr. Gould, pastor Presbyterian church, Elgin.

### *SECOND DAY, EVENING SESSION.*

At 7:45 p. m. B. F. Jacobs delivered an illustrated lecture in the First M. E. Church to the children. The little people were delighted with the address and illustrations, and the big people equally so.

The regular session opened with an enjoyable song service conducted by Prof. Excell. Mrs. Maud Bellman, of Elgin, delightfully rendered an appropriate solo. Prayer was offered by the Rev. Dr. McCreight. Prof. Excell sang the solo entitled "Keep close to Jesus all the way."

PRESIDENT WELD took the chair at 8 o'clock, and the addresses of the evening were listened to by an audience which packed the building.

### THE TEACHER AND THE BOOK.

REV. PALMER S. HULBERT, D. D., OAK PARK.

I am to speak to you on the subject of the Teacher and the Book. In New York they do things on a big scale, but I never saw there a Sunday School convention as enthusiastic and as large as this. I never attended a Sunday School convention in New York that remained for three days in continuous session like this.

While I have listened to and read with a great deal of pleasure your reports for the year's work, the report of the General Secretary and of the Executive Committee, and have seen your figures, number of Sunday Schools, members, etc., and I read with very much pleasure that there are 750,000 souls enrolled in the Sunday Schools of Illinois, teachers and pupils, I will say, however, that I am not specially impressed with anything because it is big. I remember Hercules was a big man. My boy makes things blue around the table now at every meal time since he is studying about Greek mythology, and he keeps telling about Hercules, what he did with the Augean stable, and the rest of it. Of all men of the ancient time, I like Hercules the least. Then we have Samson, another great man; he was a tremendous large man. There was another man, a large man, that we used to, when I was a pastor in New England, talk a great deal about. His name is John L. Sullivan. I think of some of the great nations of the earth—Russia, for instance, extending from everywhere to everywhere; I don't know a nation on the globe to-day I think as little of as I do of Russia,

except Turkey, and I don't believe there would be any Turkey if it was not for Russia. I haven't very much respect for Russia.

But I will tell you a nation I have respect for, *Scotland*. It is a little bit of a place, but it has made its stamp upon the world. I like it because of what it is.

Then there is little Holland—I just came from the Dutch Reformed Church of New York. Holland is a little bit of a place; they made a garden in the ocean at first, by throwing a stone wall around themselves for a garden. It has been one of the greatest nations of the world, although a little bit of a place.

Here is New England—New England that has settled Illinois; New England that has made the ladies of Illinois sweet and beautiful as they never would have been if it had not been for the English blood being in you; and the men of Illinois would never have had the brain and brawn and muscle they possess if it had not been for little sturdy New England.

All that is by way of illustration, just a simple illustration now regarding big results.

I understand that you have 750,000 people in the Sunday Schools of Illinois. I am not satisfied by the mere fact, although I am glad of it. What I want to ask you to-night is this: What is the Sunday School of Illinois doing? What is the Sunday School teacher of Illinois doing?

Let me ask the question, "What is the teacher's work?" and try to answer it. The teacher's work is to teach the children and the young people the Bible, and through it to lead them to Christ as their Saviour. That is the work, whether you have in your classes five, or fifty, or sixty, or five or six hundred. We have five or six hundred in our school. I am not ever so interested in getting more, as to improve the quality of the work going on in our Sunday School.

There are three essentials to a successful Sunday School teacher: First, Consecration to the work. By "consecration" I mean everything that goes to make a Christian. I don't believe that a man or a woman is fit to teach any immortal soul the rudimentals of the Christian religion if she or he is not a Christian. To be consecrated to your work is, first of all, to be a devoted earnest saved man or woman; be sure of that. The best way to save children is to be sure you are saved yourself. The best way to save children, father and mother, anywhere, is to be sure you are saved! Not only be consecrated to Jesus Christ, but be consecrated to the work and make it a life work. This idea of substitute teachers is to me a most humiliating thing. The teacher's is an *important* place. I don't believe God has any other work as important for you and me to do as the work of teaching young immortal souls the way of everlasting life through Jesus Christ. I cannot conceive of any other thing in this world more important than that. If you want to be successful teachers, not only be Christians but be *consecrated* to this important work individually, personally; make it a life work and be part of it. Talk about it, dream about it, think about it, and next morning tell that you have dreamed about it.

The *second* essential in good Sunday School work on the part of

the teacher is *Enthusiasm* in the work. I believe it is possible for Christians to be dull and phlegmatic, I believe the Sunday School teacher can be a Christian and yet be very dull and phlegmatic. We sometimes have dull preachers, yet probably you never saw a preacher who was not a Christian. I know I never did. I remember a Scotch preacher, who, during a tremendous rain, came into the vestibule and began shaking himself—hadn't any umbrella—never any use for an umbrella in Scotland; it rains all the time. He began shaking the skirts of his coat and an old granny spoke up and said "O, well, you needn't be so troubled about a few drops of water; you'll be dry enough when you get into the pulpit!" There is no doubt about that you know! I have seen some of the dearest men out of the cemetery in the teacher's place and in the pulpit! I don't want them in the cemetery, you understand—I mean I do want them there! And I don't want them in the Sunday School.

There is a demon going through our land and I want to call him by a name he is not often called by, that is the *demon of dullness*. Some twenty-four years ago, before the fire in Chicago, I came out here a green country lad. I came to Chicago and spent a week. My friend took me into the board of trade. I had never heard of the board of trade, and had never read about it. We went in to find out about it. The only books I had read was the Bible, Rouse's Version of the Psalms, the Westminster Shorter Catechism, Baxter's Saints Rest, and Pilgrim's Progress. That is all! That is a first-class library. If I had also had Excell's Book of Songs that would be all I would need here or hereafter! Let me see, where was I? I came to the Chicago Board of Trade! O yes, the friend took me up into the gallery and I looked down on those men, and there they were all crying at one another, all at the same time! I have heard women talk all at the same time, four or five or six hundred of them, and they all understand one another perfectly; but for a lot of men to do that and understand one another was a conundrum and is to-day. Since then I have been in New York City, and during these years I used to go down to the board of trade and stock exchange about 11 o'clock and look at those men, some of the best men of the city, and see how they did business; after that do you suppose that I could go home and teach and preach and do teacher's work for Jesus Christ, do business for him, and do it in a dull, lethargic, uninteresting way? There is where I really learned my lesson on enthusiasm. As Sunday School teachers we should be enthusiastic in our work. Instead of the demon of dullness we should have the spirit of enthusiasm. If we realize our great office of training immortal souls for time and eternity, developing the human character for here and hereafter, we surely cannot be dull, uninteresting and phlegmatic. The Christian church was born in a whirlwind. I have heard good men say "God is not in the whirlwind, but in the still, small voice." But the Christian church was not born in the still, small voice, but born in a whirlwind in the city of Jerusalem and the whole of the inhabitants of that great city heard the noise and came out to the temple and listened to Peter's great sermon.

The *third* essential for the teacher to-day is *Knowledge*, that is,

knowledge of the Bible. Dear teachers, fathers and mothers and friends that are not teachers, you don't allow teachers in your public schools to teach arithmetic, simple addition and subtraction, grammar, rhetoric, algebra, Latin, Greek, anything, unless they know their business; and you don't allow the thousands of young men and women in Illinois to teach unless they go to normal school. They must not only *know*, but know *how* to teach. Look at our normal schools, high schools, seminaries and colleges preparing teachers to teach your children the very rudiments of the English language. They are not allowed to teach unless approved as scholars first, and second as persons who know how to teach. But when you select persons to teach the great doctrines of regeneration and other truths of the Holy Bible, to our boys and girls to prepare them for their immortal future in this world and the world to come, do you demand any such preparation as that? *I would!* I would not allow one to teach who did not have some reasonably intelligent knowledge of the Word of God. I have frequently been in the normal class and sometimes test the teachers. At teachers' conventions I have said to them, "Let us all read verse about from the first chapter of the book of Zephaniah; I will give you a minute and a half to find it." Well, they would look, turn here and turn there, and look over their neighbor's shoulder to find out where it was. "Are you all ready?" I would ask. I would find about one-third of them ready, and the other two-thirds wished Zephaniah had never been born. They had not the least idea of their own book. If a lawyer should do that way would he make a success in his work, when asked by the judge for his authority on a single point he might be making in his argument? If he is a good lawyer he knows what he is talking about, and he knows where to look up his authority. Teachers of the one Book should know something about that book. There is a tremendous amount of ignorance about that book. I remember once hearing of a minister who, as he went visiting about the parish, found two maiden ladies. In the course of the conversation he began talking to them about the fall of man. One of them said, Yes, she had heard of the fall of man, but none of them had ever fallen that way! Well, probably that was a fortunate thing for all concerned. But I know something almost as bad as that. I knew a Sunday School teacher, a young man of about twenty-four years of age, that had taught in Sunday School for three or four years, who, on being questioned, did not know the difference between Joseph of Arimathaea and Joseph the son of Jacob.

Now in order to know the Bible it needs to be studied. A man cannot know anything right without hard study, and we are in the age of hard study. Our boys and girls have to study, our young men and women never had to study so hard in our seminaries, high schools, colleges and our institutions of learning, scientific and otherwise, as to-day. But I venture to say that there is less real study done on the part of Sunday School teachers than fifty years ago. Take the Scotch people: It does seem as if every man and woman knew the Bible from beginning to end. I know what I am talking about. They had it committed to memory chapter after

chapter, book after book; *they knew it*. They were instructed on the Sabbath day and always had approved teachers, not many of them, the minister and one or two or three in the congregation, but they were approved teachers. We had the old fashioned preaching. Some of you dear fathers and mothers remember the old fashioned preaching—what was it? It was exposition of the Bible. They would come up Sunday morning for an hour's sermon, which was an exposition of the scriptures, taking half a chapter or a whole chapter, then go out and eat their biscuit, and then the boys and girls in fifteen minutes would come back—it was the shortest fifteen minutes I ever spent; seemed about a minute and a half!—and listen to another sermon and hear an exposition of some other portion of the scriptures, and that was the case Sunday after Sunday, year in and year out all the years I spent at home. Then about 4 o'clock in the afternoon under two or three elders or approved teachers the lesson was given out for the Sunday after, and it was largely made up of committing it to memory. In that way we knew the scriptures.

I want to say a word in behalf of the teachers' meeting. You have 7,694 Sunday Schools in the State of Illinois; you only have 1,184 teachers' meetings! That is all wrong, just as wrong as it can be. It is an injustice to yourselves and an injustice to your scholars; the greater injustice is to those immortal souls you are teaching. I think there is no better way and no other way so good for the average teacher to get a successful knowledge of the Bible as by a union teachers' meeting. Why shouldn't we have union teachers' meetings the same as we have normal classes? A year ago I said to a friend, "Can you tell me what proportion of the Sunday School teachers of the State of New York attend teachers' meetings?" He answered, "If anybody ought to know I should, and I tell you it is a very small proportion indeed." Now, tell me, is there any good reason in this wide world, in this nineteenth century, why the Baptists, Methodists, Presbyterians, Episcopalians, Congregationalists and the other denominations in the evangelical fold cannot meet together on common ground one night in the week and study the blessed word of God together? It seems to me there is no reason why. I should be ashamed of myself if I were such a tremendous Congregationalist that I could not meet with my Baptist brethren and Methodist, Presbyterian, and Episcopalian brethren and study the word of God. We do it in every other way in the world except that. Why not have a union teachers' meeting in all these towns in Illinois and under the most approved teachers. We don't admit any difficulty in other matters. My old grandmother was a shouting Baptist and so were my grandfather and all my uncles and aunts on my father's side. My father would have been a Baptist if he had not married a Presbyterian lassie and out of sheer good rational common sense, in order to keep peace in the family, he joined the Presbyterian church. That is all the reason in the wide world why I am not a Baptist. I was educated a Presbyterian, I was trained a Presbyterian, and then when I was in Auburn seminary I was stuffed full of Calvinism, so full I was afraid, honestly, my bark would sink. I wanted to grow in the world. I looked around, and like a wise man I went

into a Methodist minister's family and took out of that family the brightest girl I saw and married her. That balanced, don't you see, my Calvinism, and we sail together beautifully. We compromised on the Congregational church.

I want to say a word, too, on the *method* of teaching—not topography, biography, nor geography, except to illustrate the lessons. I was greatly pleased here this afternoon by the lesson that was taught the children (Miss Hall's); it seemed as though it balanced topographically, geographically, biographically, the picture and the roses, with the blessed gospel of the Son of God. But I have seen primary teachers—I remember once in the city of Auburn while I was a student, one of the leading primary teachers of America, I won't mention her name, her name would be known by everybody, gave an illustrated lecture like the lesson taught here this afternoon, it was at a Sunday School convention—and after she was through she said she would be glad to answer questions. The pastor of the Baptist church, a very shrewd man, whom I knew very well, said to her, “Well, Mrs. so and so, would you advise a primary teacher to ever say anything to the children regarding the gospel of Jesus Christ?” Now I felt that question was perfectly proper under the circumstances, for she taught everything else in the wide world.

I don't believe in too much singing; I believe in just enough singing. I don't believe in recitation; I believe in *teaching the Bible*. I don't believe in too much bell tapping and roll calling in Sunday School. Let me ask why is it we have to ding dong that bell to get attention in Sunday School? We never have to do that up-stairs in church. It never occurred to me in this wide world to tap a bell to make my people come to order. There are a great many children up-stairs and they are as reverent and quiet as the deacons of the church—I don't preach any short sermons either. But when we go down-stairs we have to tap a bell to get our school in order and there is difficulty in keeping the children from wiggling. I never saw such wigglers as the American children. In the Scotch church there is no such wiggling, never! There were thirteen children in my father's family, eight boys and five girls, and we only had one umbrella in the whole family. We walked three miles to church and sat there through an hour's sermon, and none of us wiggled. Is there any reason why an American child can't be quiet for half an hour? Well, some children in America have to; other children don't. It puts me in mind of a story told about old Gen. Scott. He visited one of the great nabobs, and the father took his little son, about ten years old, into the parlor and said, “This is my son; my son, this is Gen. Scott.” And the father had occasion to go out. The little fellow came up and said, “Is you Gen. Scott?” “Yes, I am Gen. Scott.” “Well, is you Gen. Scott that fought the Mexicans?” “Yes, I was in the Mexican army, in the Mexican war.” “Is you Gen. Scott that ran for president and got licked?” “Well, I was nominated for the presidency and got defeated.” “Well, is you the Gen. Scott they call ‘Old fuss and feathers?’” Then the father came in and dismissed him. Some children put me in mind of that child.

Teach the Bible and don't criticize it, or try to prove its truth. Spurgeon said before he died, "I never had occasion in all my ministry to stand in this pulpit and prove the existence of God or the truth of the Bible; my duty is to teach the Bible, not criticize it." This is what Sunday School teachers should do, teach the Bible. I thank God to-night for the stalwart stand the Sunday School officials and others of Illinois have taken regarding the inductive method, in throwing it out, and holding fast to the International Series of Sunday School Lessons. I rejoice in that with all my heart. We want nothing to do with the inductive plan; we should hold on to the International lessons; we can never have any better plan of teaching!

Prepare your own questions. Why shouldn't you study and prepare your questions as I prepare mine for my Bible class? Let me show you by one illustration what it is to study the scriptures. Last year we had the subject of Daniel; Daniel would not drink the king's wine nor eat of his meat. Well, now why? Well, no doubt it was taught that it was because he was a total abstainer; but he was not a total abstainer; Daniel was not a total abstainer; he was not at that time, and he was not afterward. That was not the reason why he would not drink the king's wine nor eat of his meat. But why wouldn't he? Because away back there in the old land when he was a child he was taught by his faithful mother the scriptures, and those scriptures said that it was not right, but it was sinful and idolatrous for men to eat anything that had been offered to an idol. It was simply because the young man, Daniel, knew the scriptures, he had been taught the doctrines of the scriptures, that he refused to drink the king's wine or eat of his meat. Now teachers, just teach the scriptures as they are; bring in the scriptures; don't be afraid of the scriptures, and be sure to teach the miracles of the scriptures. There are three incidents in the scriptures which I am more anxious to teach my children than almost anything else, outside of the crucifixion and atonement, and these are the story of Jonah and the whale, and the story of the pillar of salt, and the story of the sun's standing still. I want to teach my children that these three things were absolute history, absolute facts, as settled as any in history, in the Bible or out; because I want to teach my boys that the God of the Bible, their God and their father's God, is a miracle worker, and He made the world through a miracle. Do you know I believe most profoundly that God, if he wanted to, could have had a sky lighted parlor down in the whale's stomach and made Jonah perfectly happy and comfortable down there. Don't criticize the miraculous incidents of the Bible, teach the Bible, for it is from that miracle worker, Jehovah—he is the author of it. "The Bible, true in spots," is the mother of infidelity. Don't ever say there are parts of it not true, for you are not true when you say so.

Let us be careful to teach the doctrines of the Bible, although new-days people are saying, "O, give me practical teaching; don't give me doctrinal preaching." How long do you suppose you could have practical preaching if you did not have doctrinal? I believe in ethics, but I believe in the evangelical truth of doctrine back of

the ethics. What do we know about whether men ought to be truthful and honest other than that God is right and God is just and God has commanded men to be those things? Teach the doctrines of the Bible, the existence of God, the creation of man, the fall of man, the nature of sin, the atonement, regeneration, sanctification, repentance, everlasting life and the great facts of the world to come. Do teach the Bible clearly, so that when the pupils go home there will be no difficulty about the way they report. I remember about a young girl, a member of a Sunday School, I don't know whether out west or east; she was asked whether she had ever been baptized. "O, yes," she said, "I was baptised first on one arm and then on the other arm." A little one once came home and said they were taught about "feeding dandelions to the animals." Get your lesson thoroughly, study it in all its relations, and teach it with enthusiasm, judgment and prayer.

The only nation of modern times—I think we can agree on this—that has made its stamp on this world has done it because it has understood its Bible if it did not understand anything else, and that is the Scotch nation; and the last word I have to say to you is, while I congratulate you in Illinois with all my heart on the great work which you have wrought, don't forget what you have heard on this platform this afternoon about saving little children. That was a very sweet thing we witnessed this afternoon when that lady drew the little boys and girls around her. My friend who was sitting beside me said to me "Do you see how readily the little ones come to Jesus or come to the teacher when she is talking about Jesus?" Isn't it a crying shame that we do not gather them all into the fold of Jesus Christ before they grow up to manhood and womanhood when you and I know how hard it is to get any body to Jesus Christ? O teachers, study the Bible! In it we read that the Saviour took the little ones up in his arms, put his hands upon them and blessed them. We received twenty-nine children on confession of faith at our communion in March, and fourteen the first Sunday in May. I hope in our church at Oak Park at every communion we will go forward and bring in the children until we have every one in the Sunday school in the church sitting at the Lord's table and knowing of the sweetest things of earth. The last time when two little children came into the church, one nine and the other seven, the mother could not be there by reason of illness but she sent her two little ones, one six and the other four and a half, and she sent with them a letter in which she said, "I am not urging it but if you see fit to take in these two little ones, my little girl four and a half and my little boy six so that they could join the church with their brother and sister I should be very much pleased and I think if Jesus was here you would find it very hard work to convince him that it was right to keep these little ones away from the communion table." We did not take them in although I wanted to. We consulted about the matter and thought perhaps it was better not. I would not have the least hesitation in the wide world in receiving such children as those. The scriptures are full of child-christians—John the Baptist, Timothy, Jeremiah,—look at the scriptures, you will find



them. I want to tell you dear friends that Jesus Christ has bidden us go and bring the dear little lambs of the flock to the table of the Lord. Talk about an intelligent faith! They understand it well enough, perhaps as well as we. What do I understand about the nature of the atonement except Jesus Christ died for the world and told me to do this in remembrance of him?

"All hail the power of Jesus name," was joyously sung.

## THE FRONT LINE.

PROF. H. H. HAMILL.

*Mr. Chairman:* This morning as I came up the street I had the great pleasure to anticipate this audience in making the acquaintance of our good brother from New York and Scotland. I rejoice with him because I find that old Scotia has given birth, in lineal descent at least, to the two speakers of the evening, thus confirming his boast (laughter). I slipped into his confidence long enough to suggest that the program committee had prepared for this audience what is called in rhetoric the anti-climax—he was to be the climax and I was to be the anti. I take further pleasure to myself in the thought that our brother has come out to our western state to get upon the front line.

I reckon some of you know what the front line was thirty years ago. This fair spring day with its bursting flowers, its fragrance and beauty, reminds you of a spring day thirty years ago when the winter quarters were closed and the tap of the drum and the flare of the trumpet and the booming of the guns told you to get ready for the front line of the battle. But "grim-visag'd war has smoothed his wrinkled front" and we have come upon piping times of peace. As a soldier boy of sixteen then, sometimes I feel it a hard thing to recall that front line without a desire to go back into those grim old days, days of iron in the blood, of unfurled banners and marching columns; so I am in full sympathy with the theme that has been assigned me. I know what the front line was. I remember how we marched out of our quarters upon a great gala day. I remember the morning that we took the train for the front. I remember how our little cadet band was marshalled in their white duck trousers and bright muskets, how we went to the front full of hope, bubbling over with ambition. I remember when we got near to the front line the scene began to change. There were visions of blood; there was the smell of gunpowder; the sight of wounded men, the cry of pain. By and by, after we had waited two nights in the rain, with our blankets about us and little to eat, I remember when the gray dawn broke upon us the command for the first time came to our ears to "charge," and the line of cadets moved up the hill. I remember how the old veterans looked upon us, laughing at us as "boys," in our white trousers and new caps and muskets. But when we moved up to the front with the firm discipline of the drill ground, and we kept step in the face of shot and shell and marched on until we got far

beyond the front line, then things began to change. We were the victors for the day, and if ever you saw boys lifted up with pride, if ever a flood of glory fell upon anybody, it was when we moved back down the hill past where stood the veterans. Begrimed with powder from many battles and scarred with wounds, they tossed their caps in air and shouted to the honor of the good work wrought by the regiment of cadets. We knew then what it was to be upon the front line.

But all that has gone from us. That old front line is planted now with peach trees and evergreens. There are other front lines. "Peace hath her victories not less renowned than war." There is a front line to the Church of Jesus Christ; there is a front line to the Sunday School army, and it is of this I propose to speak. Illinois is easily credited with the occupancy of this front line. When a man goes out from this state to other communities beyond the seas even, as the representative of the Illinois Sunday School work he is recognized as one who comes from the front line. I believe this is fair credit, and yet I fear sometimes we tend too much to boastfulness over our good work. I comfort myself on the other hand in remembering that the questions our brother propounded "What are you doing?" "What is the outcome of your work?" "What is the practical result of it all?" are answered as they should be again and again as the years go by in Illinois. We have passed the gala day and dress parade; we are not ready yet for the grand review. We are out upon the front line and are engaged in moving that line still further and further forward. We are dealing with the practical things in our work. Our conventions are good conventions. They crowd houses, they draw interest and sympathy from one end to the other of our prairie state. But with all that, it is not upon the music of the band, upon the fine speeches, upon the big crowds or fine effects, upon none of these things do we depend. We depend upon the good work we have done. The leadership in Illinois has exacted of us from time immemorial that when we come to our conventions we shall come as men who, returning from victory, bearing with us the evidence of conquest, caring little for flying flag or trumpet and drum, but questioning much as to the new fields we have won. So I believe Illinois has a right to claim all that has been credited to it. I know too that the good name we bear rests first upon our Sunday School districts, and secondly upon the counties that compose the districts and their corps of officers, and thirdly upon the townships that compose the counties and in the last analysis it depends upon the individual school and the individual worker. The front line is no more than the sum of the individual workers who compose it.

I want to tell you some of the things I think are upon the front line of Sunday School work, but before I do I would like to go back a little in my own life—a long ways back it seems to me—and tell you of Sunday School work that was not upon the front line, but on a line far in the rear of the one we occupy to-night. I remember as a boy, a Sunday School that I visited, not an exceptional one either. Away to the eastward, not far from the crest of the Blue Ridge

Mountains it was located. I remember mounting upon a horse and riding two or three hours up the sides of the mountain, upon a bright spring day, the flowers blooming and the birds singing. The bridle paths led us up the mountain side and by and by converged at the old log school house where they taught the young idea how to shoot during the week, and preached the gospel on the Lord's day, and followed it with something like Sunday School instruction. I remember the old school house, where the old field school master taught his urchins during the week. It had no panes of glass in the windows, no cushioned pews, only rude "slab" seats. The congregation came miles upon their horses. There was no turning of wheel or buggy. Whole families it seemed were mounted upon a single horse with the addition of a capacious basket filled with dinner. Then by and by the preacher came. I remember the women went inside very much as they do now, before the sermon, and spent the time of waiting discussing the things that concern the "sisters." They were much as they are now, except their big sleeves. Some of the men came with rifles over their shoulders; for in that rude time and place it was not deemed heterodox if one met a turkey or deer on his way to or from church to carry home his prey. I remember the preacher; he was what they called "a one-gallus preacher." In one respect he resembled that distinguished Kansas statesman who was buried in the recent political landslide—I refer pathetically to "Sockless Simpson." This preacher was in no wise attired as to his pedal extremities. He came stalking in and the brethren following him with occasionally a hunting hound sandwiched between. I remember before he took his text he put his hand into his pocket and took from it a piece of "long-green" chewing tobacco and cut off a section of it and stowed it away in his mouth, and then began to preach and to expectorate for an hour and a half. Whether he preached or expectorated with greater fluency this deponent sayeth not (laughter). After the hour and a half of preaching, we were gathered out under the trees for a big family dinner. Then they assembled us again, this time it was the little ones of the congregation, while the preacher and the men and women continued without. We were stood up before a kind faced old woman; I can see the lines in her face this hour, and feel the touch of her hand upon my head as she bade me recite any chapter of the Scriptures I might know. I recall how with joy I repeated a whole Psalm and received from her a little red picture card as my reward. That was the one work and one method of the ancient Sunday School, the front line of the Sunday School work long ago. I have no word of detraction for that Sunday School. It was the best they could have then and there. It was as good in some respects as anything we have now. We have moved away, I sometimes fear, from that ancient landmark of Scripture memorization. We have forgotten that the first ten years of a child's life contain nine-tenths of all he is ever to commit to memory in a way that will last him as long as life itself. That is the kind of Sunday School they had when I was a boy. We are far beyond that in our Sunday School work of to-day.

I want to tell you some things it takes to put one upon the front

line. First of all it takes what has already been emphasized in your hearing, but not with reference to one department of Sunday School work only. It takes it with reference to all, and that is *consecration*. Soldiers of the war called it patriotism, a burning in the heart of the man, which took him away from his home and carried him into the field to fight for his country. With the soldiers of the Sunday School army it is consecration, and we must have it in order to win victories for Jesus Christ, His Church and His School. It takes consecration to go out and stay out upon the front line of Sunday School work. There is a deal of consecration that is mis-called. There is a sort of vague, shadowy, æsthetic consecration that obtains in some localities that is no consecration at all. It listens to sweet music, it deals in sentiment, it has not an element or essence of stern, self-denying, unflinching righteousness about it. It is not that kind of consecration that I speak of. The consecration of which I speak takes a man out on the front line at any cost, as township president, as county officer, as superintendent or teacher, as executive committeeman, causing him to turn away from his daily business and to go out and do his duty at all hazards, trusting in God. It takes this kind of consecration to stand at the front.

Then it takes *courage*. It always calls for that upon the front line. I can remember as a soldier that when I got away at times to the rear, I found there the fellows who were there for the money there was in it, and the camp follower who was in it for anything he could get, and the guerilla looking out for prey upon both sides; but out upon the front line stood the soldier. He was there for his country and its cause. It was courage that took him there, and courage that maintained him through the long vigils of the night, upon the skirmish line, and in the charge of battle. Courage had to fire his heart to make the front line a place of privilege and joy. So it takes courage for a man in Sunday School work. There is too much of the spirit of conservatism among some Sunday School workers. They cast out anything that is new; they refuse to take hold of something because for the moment it may be discountenanced locally. The man who is going to win victory for the Lord in Sunday School work must move on to the front and take hold of the things that seem to promise success and do the very best he can to obtain victory through them. I always like to read in the Old Testament about Gideon and his three hundred, how God eliminated the cowards from that army and by and by, with nothing in it but the pure metal of courage, with only three hundred and Gideon, they won a great victory. I would rather have a hundred men in Illinois at my back or at my side, were I private in the ranks or general in command, one hundred men that had courage to go ahead and carry out a plan and complete an undertaking, under censure and opprobrium if need be, than to have a great host about me in gala dress, listening to the band playing and without a grim purpose to win the fight. [Applause.]

Then it takes *faithfulness* to stand upon the front line, a supreme devotion to the Great Captain before whom we are to come in the last grand review. Sometimes I think that old fashioned quality is

not sufficiently prominent in our times. I read in the New Testament with great interest the parables of our Lord. How wonderfully he taught! How he took the concrete things and by them shows us the wonderful doctrines of his kingdom! I remember two parables especially that seem to stand in contrast, and yet are in wonderful likeness, the parable of the talents and parable of the pounds. What do they mean? The parable of the talents means that God gives to every man as he pleases, to one man five talents, to another two and to another one, to each according to his several ability. God has a right, if he pleases, to make Blind Tom play without a moment's tuition from any master of music, yet surpass the great performers of the age in the wonderful harmony he evokes. God has a right to put into the hand of the boy Benjamin West the skill to draw a picture of his baby sister as she lies by him in the cradle. That God gives as he pleases is the teaching of that parable. The parable of the pounds teaches that you and I receive our gifts from God, and are to be judged according to the use we make of the gifts. The parable of the talents teaches that the man who is faithful in the use of what God has given him, whether ten or five talents or one, shall at last be crowned as the victor and hear the words of praise. The parable of the talents emphasizes that the one condition underlying all of our Christian work and according to which God in the last day shall judge us, is the condition of *faithfulness*. Remember what the Lord said to the servants when he came back. To one he said, "Because thou hast been *faithful in a few things* I will make thee ruler over many things;" to another he said likewise, "Because thou hast been *faithful in a few things* I will make thee ruler over many things." Faithfulness in the little things which concern our work! Faithfulness away out yonder upon the skirmish line of the county Sunday School superintendent or the township president, in the plain private without star or epaulette, or in those who occupy the high and responsible places of our Sunday School Association; faithfulness in the little things of our life-work is what in God's eyes shall win for us the victor's crown.

The hymn entitled, "Loyalty to Christ" appropriately followed. Benediction was pronounced by the Rev. Mr. Moser.

### THIRD DAY, MORNING SESSION.

The early prayer meeting at 6 a. m. was an occasion of deep spiritual interest.

At 8 a. m. a Normal Workers' Experience Meeting was led by G. W. Miller.

The participants confined themselves to "My experience, (a) in Normal institutes; (b) in organizing Normal classes: (c) with Normal Drills.

G. W. Miller read the following paper:

### ONE DAY S. S. NORMAL INSTITUTES.

It has been said by one of the prominent members of the International Lesson Committee that *Thoroughness* is the great need of the American Sunday School. Thoroughness of equipment, and Sunday School management, of preparation, of study, and teaching, and mastery of Biblical facts, and clear presentation of their teachings, that we may have *Thoroughness* in results, both *spiritual* and *intellectual*. If the element of the superficial exists in Sunday School work, and is recognized by our leaders, surely every effort on the part of the ministry and laity, should be brought to bear upon the principle and attainment of *Thoroughness* to maintain the dignity due the teaching of God's word, and forever supplant the idea that the Sunday School is an occasion to amuse and entertain, rather than instruct, and train, in Bible facts, doctrines, and living. One of the most helpful agencies of the Illinois State Sunday School Association to exalt, build up, and maintain the high standard of S. S. management and *Bible Teaching* is the "State Normal Department," with its hundreds of plain Sunday School superintendents, and thousands of S. S. teachers, who have been brought to feel the *need of training* for their God-given positions, and who regard with disdain the spirit of shallowness which takes possession of some hearts.

And in many a heart will you find the spirit of gratitude and thanks to God that He ever raised up such a man as our beloved Prof. H. M. Hamill, who has given us the "Legion of Honor Normal Course," which is elementary, practical, condensed and yet complete and comprehensive. He has enlisted thousands of students in careful, systematic, and thorough Bible study, teaching, and S. S. management, and made it possible for us to have a justifiable pride, when we consider the leading position the State of Illinois occupies among her sister states along the line of educational S. S. work. Under supervision of the State S. S. Association, Prof. Hamill has had direction of District and County S. S. Institutes, and the Sunday School idea is being exalted to its proper position, and our hearts rejoice as we witness the thousands of plain, obscure people who have, through the Normal Department, been incited to nobler effort and higher attainment in Sunday School work. Based upon the principle and demand of *thoroughness*, our worthy State Secretary, W. B. Jacobs, wisely presented in the January, 1893, *Trumpet Call*, the plan of grouping one day Normal Institutes within the counties, from three to five institutes to each county, and many wide-awake county officers cheerfully responded thereto. It was my privilege to attend some twenty-one institutes held in eight different counties, and I will speak upon the subject of "One Day Sunday School Normal Institutes," as impressed upon my mind, from having met earnest Sunday School workers who believe in thoroughness and systematic Bible study.

1. One Day—indicates the time devoted, with three sessions, morning, afternoon and evening.

2. Township—Prof. Hamill reaching the workers through district, city and county institutes, we continue the normal institutes by grouping townships, having thereby *direct access* to the local Sunday School workers in their respective fields of labor.

3. Sunday School—The institution, interested in advanced and educational work, and to be profited thereby.

Normal Institutes. Accepting Webster's double definition, we have a three-fold purpose.

*Normal Institute.*

1. Rule or order of education.
2. Principles of instruction.
3. A new order—"that will set in operation inquiry."

From experience, I present the following outline in regard to the work and Bible study of one day institutes.

THE WORK	{	ENLISTS THOUGHTFUL WORKERS	{	S. S. MANAGEMENT
		PRESENTS PRINCIPLES OF		STUDY
		EXPOSES IGNORANCE		TEACHING
		DIRECTS EFFORT		

AND THE

BIBLE STUDY	{	HONORS GOD'S WORD	{	
		REVEALS BIBLICAL FACTS		
		STIMULATES INQUIRY		
		SOURCE OF SPIRITUAL POWER		

Owing to negligence and lack of preparation for many county and township conventions, there is an utter absence of thoughtful consideration of Sunday School work and Bible study, and as a natural result you are forced for weary hours to listen to unprepared speakers discuss worn-out subjects, and *mere talk* or *gush* is substituted for the element of teaching and thorough instruction, such as should be presented at every convention. Thus hundreds of thoughtful, practical Sunday School workers have been disgusted and driven away from an otherwise useful agency of Sunday Schoolwork, *the Convention*.

But the *Institute* idea, for well-directed *Bible Study*, is enlisting the thoughtful element, which may be retained if properly conducted.

Principles and methods of Sunday School, class and convention management are presented, and due consideration given to Bible themes, and how best to study and teach the Word. Instead of *speeches* and *addresses*, when we are almost worn out by them, the true principle of teaching definite facts is strictly applied, and sometimes a woeful state of ignorance of Biblical facts is exposed. It directs effort in that it aids the average teacher or pupil to so apply their energies along given channels, that the best possible results may be secured.

There are many persons who would be the more willing to study if some positive direction was given to their thought, and a given

standard established to be reached; therein lies the great value of *normal training courses*, topical study, and normal drill work, which gives intelligent direction of faithful effort, and secures practical results, while the "One Day Institutes" incite to and encourage well-directed effort of mental and spiritual energies.

Biblical facts are presented, such as the books, authors, history, geography, topography, biography, development and teachings of God's word, which the Apostle Peter said came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. And of late, the splendid *drills* by Prof Hamill, published in the *Trumpet Call*, have led hundreds of students and given direction to their labors in the systematic study of Christ and His three years' ministry, His miracles, His parables, and in a remarkably concise and direct manner the *last week and last day* of that wonderful life of the *Son of God*. The mighty spiritual power emanating from the systematic, intelligent and earnest study of the Bible in these Institutes can never be reckoned.

FRANK MOSHER, President, DeKalb, Ill.: The one great benefit of the One day Normal Institutes in DeKalb County was this, they created an epidemic for Bible study throughout the entire county; the teachers and superintendents were shown their ignorance and were made to feel a desire for a better understanding of God's word. This work when presented by such grand men as Brother Miller can not help but do great good. Superintendents have been made to feel the importance of normal drills and have been presenting them in their schools and they have been very helpful; the scholars have become more interested in the incidents connected with the last days of Christ than ever before.

*As to the spiritual helpfulness of these Institutes*, the word of God as it is exalted seems dearer to all than ever before, and as we come to understand Christ and His love by study of His word the Holy Spirit comes into our hearts and gives us a rich spiritual blessing. I believe as the closing moments of the Institute come where we have been studying the blessed Book, that God and His precious word seem dearer to us than ever.

On the subject of Normal Drills the following was said:

PROF. H. M. HAMILL: Do not take over five minutes in presenting your drills. Don't have too much matter. If you use the drills in the *Trumpet Call* see whether there is too much matter for the occasion; if there is, use your judgment. Have a blackboard by all means. If you cannot have one, get some cheap paper and with a colored crayon put upon it the outline before you. Do it neatly; don't put slovenly work before the eyes of children. When the time comes show them your work, but not before. Keep your blackboard out of view until that time. I think it better to give the drill before the lesson than afterward; the best thing after the lesson is a review of the lesson. Take five or six minutes for the drill and let the blackboard speak for itself; if the drill is a good one, and the blackboard outline is well thought out it teaches itself. Don't encumber it with much talking. If you have two or three points in the out-



line state the first point in a few words and have the school repeat it afterward. So with the second point, and as soon as you are through with the second point go back to the first; then go to the third and then back to the second and then back to the first, then to the second and the third.

Miss Mary E. Cruik, of Shelbyville, Ill., presented the following paper:

## MY EXPERIENCE IN ORGANIZING NORMAL CLASSES.

MISS MARY E. CRUIT, SHELBYVILLE, ILL.

*My Dear Normal Workers, Delegates and Friends:* I appreciate the confidence Mr. Jacobs placed in me, asking for my experience in this work. The past two months have been very full of work. My visits home were given up for visiting new fields in this the Normal Work. My school closing last Friday you can fancy the rest and good visit at home I had planned. But Monday I was on my way to Elgin. "No sacrifice, no success," it is said.

My first acquaintance with the course of Normal Bible and Training Lessons, as a student, was made at the State Convention, Centralia, 1892. My thoughts, then, reached out no further than to organize a class in my home school, which I did. As time passed by, I became more enthused in the work and organized three other classes. My experience then and there taught me not to select a leader publicly, but by personal, private work secure him beforehand. Some we have seen are willing to wear the honors but unwilling to do the work.

My own classes having been graduated, I left the county to attend school at Bloomington. There I introduced it, organizing two classes. (May I ask if there be a delegate from B—— present. Will you not go look after the work there?)

Last fall I visited Tower Hill, gave a lesson on "The Life of Christ" to a little band of thirty-three workers. The few took up the study, and by the 29th of March twelve had passed the final test. Prof. Hamill, in fitting words, conferred the State Diplomas. Also a country class of six received their diplomas April 7. Since then I have labored among the churches there with the result of three new classes, having a total membership of 72.

In looking for a leader the lady I solicited remarked, "In such a case I conclude it is God's call," and cheerfully took up her work. Much of my help has come from those busily engaged in school work. It is very easy to convince them that they can be leaders.

Faith in the Mighty One must be exercised. Only once have I met to plant this Normal work but what a class was organized. In Shelby county we are seeing the benefits of organization. Before long the County Normal Superintendent is to have a superintendent in each township. His work is to oversee the classes at work and assist in starting new ones. I also have a secretary who enrolls all classes. She gets the names from the corresponding secretaries.

Since last August I have succeeded in organizing ten classes, with a total membership of 177. The work is but begun. We are making a thorough canvas of the county. The three Sundays next are to be spent in the churches of our county seat, Shelbyville. Where I present the work I receive a free-will offering to make up a special fund for the Normal department.

While this is a blessed service, we are not upon flowery beds of ease. But, dear friends, I am not sent out to observe the discouraging side. I'm happy to say I am too busy to see darkness, also to see self in the results. Mr. B. F. Jacobs told us at Centralia to do all we can year by year. The motto of that heroic worker, Boston W. Smith, "Do the best you can with what you have," has been a lasting help to me. I wish to ask the delegates at this great convention to get these thoughts: That the Normal course is for you and your Sunday School at home, and that you can do many times more than I have with your seeming unlimited advantages and opportunities.

Will you not remember our work and workers, please, in your hour of devotion Wednesday evenings? In your work of organizing Normal classes you have my sympathy and prayers.

## THE HELPFULNESS OF PRAYER.

BY CHARLES M. MORTON.

*Ladies and Gentlemen:* In the eighteenth chapter of Luke the Master declares that men ought always to pray and not to faint. He knew that anxiety and sorrow were carrying down a great multitude every day. Fainting of the heart is what He spoke of, and it is more common than the fainting of the body. A man who has lost heart don't live any more—he simply exists. We may find some of these in the church and many of them used to be scholars in the Sunday School. Prayer is God's own remedy for heart fainting.

The parable says, "There was in a city a judge which feared not God, neither regarded man." In my Bible, a line is drawn under "city" and "judge." Let us notice the judge—perhaps we don't have many of his kind in these days. People who don't regard God seldom care much for man. One of our shrewdest business men used to ask when he wanted to employ a boy, "What kind of a mother has he?" When you are thinking of entering into business relations with a man, it is important to ask, "What kind of a God has he?" If he loves the Lord Jesus Christ, the probability is that he will love you, and you will get on well together.

"And there was a widow in that city"—*city—judge—widow*. There are many widows in all the cities now. The Bible says that God is the special friend of the widow and the fatherless. She came to the judge crying for help against her cruel adversary. It seems very strange that a widow should have an enemy. If God should tell the fine houses in Chicago to go to their rightful owners, some of them would fall to pieces and travel in parts to poor widows who

had been fleeced. The widow has had a trying time, from the beginning until now, and we must always stand by her and her fatherless children.

The judge would not help her for awhile, but afterwards he said within himself, "Because this widow troubleth me I will avenge her, lest by her continual coming, she weary me." Draw a dark line in your Bible under the words, "*continual coming*." They are the heart of the parable. It is the man who goes continually to God, day and night, when he is sick and when he is well, when he is prosperous and when business is against him, when he is happy and when he is sorrowful, that receives answers to his prayers. A long time ago I found that I prayed better when things went wrong than when they went right. When the sun shines, we take it for granted that all is well, but when a black cloud suddenly covers our sky, we begin to feel around for God, and often find that we have gone far away from Him during the prosperous days. If we keep up our daily communion, we will find God easily in the day of trouble.

"And the Lord said, Hear what the unjust judge saith; and shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?" Or, though He keep them waiting a long time. Once in awhile God keeps His children waiting a long time. When George Mueller, the founder of the Bristol Orphan Houses, was in Chicago, I was privileged to have a private conversation with him one Sunday afternoon. "Mr. Mueller, have all of your prayers been answered?" "Well," he replied, in his quiet, loving way, "my dear brother, God answered some of my prayers right away, and some He did not answer for quite awhile. There is one man for whose salvation I have been praying for over thirty years and he is not a Christian yet, but I have as much joy in knowing that he will finally be saved, as I would have if he had already been brought into the Kingdom." I have never forgotten those words. I went out of his room saying to myself, "No wonder that God answers that man's prayers, for he has true faith!"

God is like the mother of a large family. Mothers with six children generally get on easier than mothers with one child. It is funny to see an old hen strutting about with one poor little chicken, making fuss and worry! She would have five or six if she had been careful of them all. Sometimes the man with a peanut stand frets and worries more than Marshall Field does with all his great stores. We need to understand that it is easy for God to take all of the men and women and children in the world and care for them like the mother of a large family. "As one whom his mother comforteth, so I will comfort you." Here God calls himself our mother.

Prayer is a great mystery. When a fellow knows that he has gone wrong and feels that he is too mean to live, it is hard to believe that he can go to God and receive any kind of attention, even though he takes his place in the dust while he prays for mercy. I never send a telegram without doubting that my man will ever get it, and yet my messages have generally been heard from all right. The wires that run from earth to heaven are surer than wires that

run from Chicago to New York. God has so arranged matters that *any one* can speak to *Him* at *any time* on *any subject*. No other definition of prayer has helped me so much as this.

ANY ONE. You call to see one of the world's great men and are met at the door by the servant. "Mr. So-and-So, is he in?" "Yes, sir." "I would like to see him." "I will take your card to him, sir." Now, if you are fortunate enough to have a card, you may secure the interview, but, as sure as you live, no one takes any cards to the Lord. He answers the bell Himself.

AT ANY TIME. One day I called on business at Henry Ward Beecher's house, when the servant opened the door, he said: "Mr. Beecher is asleep, sir." Well, that was all right, for the doctors say that a nap in the daytime does one good, but we will never find the Lord asleep when we call. "Behold, He that keepeth Israel, shall neither slumber nor sleep." The prayer made in the garret or cellar is heard as clearly as the elaborate petition from the pulpit.

ON ANY SUBJECT. Yes, he will be interested to know it, if the flour barrel is getting low, but the truth is that He noticed it before you did. When my children were little they used to come to me and report that their shoes were in bad shape, and it was not news to me. I had been waiting to hear it from them for some time. We cannot give God information about anything, but we must show our faith in Him by telling Him all about the matters that concern us.

*All men ought to pray for forgiveness of sin.* Riding in a street car yesterday with an old lake captain, I was interested in what he said about the Christian life, as he understood it. He wished that the Bible was simpler and clearer about our life beyond the grave. I was in sympathy with many of his remarks, and we agreed before we separated that the one great question for us all is: "Do you believe that the Lord Jesus Christ has died for you and that your sins have been blotted out?"

In the winter 1877, we held revival meetings in Paxton, Ford county. A good old man was occupying the room adjoining mine, and often at 2 or 3 o'clock in the morning, I would hear him crying for God's blessing upon our meetings. When God poured His Spirit upon Paxton, I felt it was largely in answer to the prayers of that old man. He went home a long time since, but I will never forget him.

*All men ought to pray for help against sudden temptation.* Very often good people feel condemned because they have been tempted to do wrong. They think they would not have such a desire if they had really been born again. But Jesus Christ was *in all points* tempted like as we are, yet without sin. Temptation comes to every person in the world. God will surely help us if we will only be faithful in prayer. If you sometimes feel inclined to do or say some mean, scandalous thing, don't be discouraged. Go at once to God and the sun will soon be shining again. There was a poor fellow who had been sick a long time, his friends and money were all gone, and there seemed to be nothing for him to live for. One day he met a doctor, who told him to come around to the office and be examined. Well, he went ten or fifteen times, getting a little better

every time, until at last he was ashamed to trouble the kind hearted physician any longer. He said to himself, "I won't run that man's kindness to death!" Weeks afterward the doctor met him on the street and said, "I have not seen you lately, are you all right?" "No, I am not really well, but I hate to bother you any more. I cannot pay you." And the doctor answered, "*You keep coming until you get well!*"

Let us keep going to Jesus Christ until we are fully well. We will be well when we have seen Him as He is and have become like Him. Until that time He expects to take care of us. Keep going to Him, continually, until you get well.

Some of us are in danger of fainting from sorrow and hard work. Forty-five years ago, when I was a little boy, my mother used to take her breakfast after the rest of the family had finished. She would make griddle cakes for us while we were eating, and one morning she said, "Now boys, you must eat all you can, for you know it will be a good while before noon." Bless her dear heart! In the same spirit, the Master said, "Men ought always to pray and not to faint."

The last words of Charles Sumner were, "I am tired." Only three words sum up an honored, useful life. A favorite banjo player was lying on his bed, very ill and weak, a part of the time delirious. Suddenly he shouted to the nurse, "Bring me my banjo!" and when it was brought he raised himself in the bed, took the banjo with his wasted hands, patted it tenderly and then tried to thrum an old tune. Soon he seemed to become discouraged and pushed the banjo toward his friend, whispering, "Take it away, Eph, I can't hit it any more." You and I have often felt, "I can't touch that class any more. Those boys are so wild, those girls are so careless." The minister says to himself sometimes, "I don't know how I can ever make another sermon. I don't preach as well as I used to. The people don't appear to be as much interested as they used to be."

If I could invent a medicine—although I never could invent anything—I would invent a strong preparation of ENCOURAGEMENT and I would have all of the doctors give it to the sick people from three to six times a day from one to half a dozen tablespoonfuls, or more if necessary, each time. What a multitude of the ailing ones would be sure to recover! This is the medicine that Jesus Christ is always using. The Bible is filled with encouragement.

Lastly, what a helper the Master is and how He loves to help us. Years ago there was a great run on the Brooklyn Savings Bank. Day by day the depositors besieged the doors of the bank and I thought I would go and see how they were getting along on the inside of the place. The paying teller, calm and pleasant, stood behind his open window and faced the great procession. A very old lady, in black, trembled with excitement as she laid her pass-book before the teller. He took it, looked kindly into her face, then looked at the book. "Well, mother, how much would you like to draw to-day?" And the poor old soul did not know. Her courage and faith began to revive as soon as she heard the voice of the genial, honest man. Finally she said, "Now; I really don't know." "Mother, if

I were you, I would take it all. You will feel better if you take it all." Then she slowly assented and the money was counted out to her, a hundred dollars or more. She took the money, looked at it, and seemed surprised and bewildered. Pretty soon she stepped to the receiving teller's window and put the money back. I have never forgotten that scene. The paying teller, as he stood there, looking kindly into her troubled eyes, reminded me of the Son of God and his "What will you that I should do unto you?" He is just the same to-day—the same yesterday, to-day and forever. Dear friends, can't we trust Him with ourselves, our families and our work, and be more to Him in the future than we have ever been in the past?

"Tell me the old, old story," was fittingly sung.

The Chairman presented the following supplementary and final

#### REPORT OF THE NOMINATING COMMITTEE.

For District Presidents—1st, T. J. Bolger; 2d, Dr. C. C. Miller; 3d, J. D. White; 4th, H. T. Lay; 5th, J. S. Thompson; 6th, Henry Augustine; 7th, H. M. Smith; 8th, Rev. J. A. Renwick; 9th, R. H. Griffith; 10th, J. B. Joy; 11th, David Ziegler; 12th, W. B. Rundle; 13th, Geo. R. Risser; 14th, M. N. Beeman; 15th, Chas. E. Hull; 16th, H. N. Ferguson; 17th, Townsend Blanchard; 18th, Dr. W. E. Buxton; 19th, Rev. J. G. Tucker; 20th, W. P. Bruner.

The report was unanimously adopted:

#### GRADUATING EXERCISES OF THE NORMAL CLASSES OF '95.

The class occupied reserved seats, and the officers of the Convention and of the Normal Department were seated on the platform.

PROF. H. M. HAMILL: I take great pleasure in introducing the class officers of 1895. The members of the class are not all here; many of the graduates are at school or at work. We have a fair representation of the class to-day. Our brother Charles E. Hull, President of the 15th District, is with us as class president. Mrs. R. B. Preuszner of the Chicago Primary Union, is here as secretary. Our chaplain is not here, but Rev. H. Moser has been substituted for him. I take great pleasure in introducing them, and putting the program in the hands of the class president, Bro. Hull.

Class President Hull took the chair and announced the Legion of Honor program as follows:

#### The Doxology.

PRAYER, by Chaplain.

ADDRESS, Rev. R. C. Bryant,  
Wheaton.

HYMN.

RESPONSIVE SERVICE.

ALUMNI GREETING,

CLASS RECORD,

President Geo. P. Perry.

by Secretary.

HYMN.

Benediction.

The following responsive service was heartily entered into and enjoyed by all.

RESPONSIVE SERVICE.

PRESIDENT OF CLASS.—Blessed are the undefiled in the way, who walk in the law of the Lord.

THE CONVENTION.—Blessed are they that keep his testimonies, and that seek him with the whole heart.

PRESIDENT.—They also do no iniquity; they walk in his ways.

CONVENTION.—Thou hast commanded us to keep thy precepts diligently.

PRESIDENT.—O that my ways were directed to keep thy statutes!

CONVENTION.—Then shall I not be ashamed, when I have respect unto all thy commandments.

PRESIDENT.—I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

CONVENTION.—I will keep thy statutes; O forsake me not utterly.

PRESIDENT.—Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

CONVENTION.—With my whole heart have I sought thee; O let me not wander from thy commandments.

PRESIDENT.—Thy word have I hid in mine heart, that I might not sin against thee.

CONVENTION.—Blessed art thou, O Lord: teach me thy statutes.

PRESIDENT.—With my lips have I declared all the judgments of thy mouth.

CONVENTION.—I have rejoiced in the way of thy testimonies, as much as in all riches.

PRESIDENT.—I will meditate in thy precepts, and have respect unto thy ways.

CONVENTION.—I will delight myself in thy statutes; I will not forget thy word.

PRESIDENT.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

CONVENTION.—Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

PRESIDENT.—Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

CONVENTION.—But be ye doers of the word, and not hearers only, deceiving your own selves.

PRESIDENT.—For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass;

CONVENTION.—For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

PRESIDENT.—But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

CONVENTION.—Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

## THE SECRETARY'S RECORD.

MRS. R. B. PREUSZNER.

The class of '95 is the fifth annual graduating class. In numbers it equals any of its predecessors, and in the quality of its work, as adjudged by the written examinations held, is an improvement upon the work of other classes.

There are 256 graduates, although this does not include some whose reports were delayed beyond the writing of this record. With a complete report there is no doubt that the number of graduates for the year will reach 300.

Of the 256 reported graduates whose names are printed on the class leaflet and are before the convention, 17 were individual students, and the others in regularly organized local classes.

There are 27 classes of graduates in the state since the last convention at Peoria. The full number of enrolled classes during the year was 85, showing that one-third of the classes have completed the work and attained to graduation.

Where classes have failed to graduate it has usually been the fault of the leader. Of the 27 graduating classes, Northern Illinois has 11, and the remainder are divided about equally between Central and Southern Illinois.

Chicago leads, as she always should, with six classes. The largest class of graduates is a Chicago class, 29 in number, under the leadership of Mr. Boyce.

Five of the classes were organized and taught by ministers, several were taught by public school principals and teachers, but the majority were conducted by those to whom it was a work of devotion and love rather than of professional skill and experience.

In several of the classes were pastors as members. It speaks well indeed for a pastor who, although not needing the Bible study, takes the course for the sake of the young people of his church. Such is true of the one who will in a little while address this class.

The names of class leaders upon the leaflet will show that the normal enthusiasm and energy of some who began years ago have not abated. Year after year they bring up to this convention new classes of graduates.

Mrs. Burnham, Miss Cruik, Mrs. Ault, Brothers Hull, Crozier and that nestor of normal teachers, George P. Perry, are among the number. Brother Perry recently celebrated a full decade of normal work by graduating his ninth consecutive class. Prof. Hamill was present to bestow the state diplomas, and to witness the fruits in one city of ten years of such devoted work. Mr. Perry's graduates in these ten years number 95.

Among the graduates of the year are some who have grown old in the Sunday School work. One graduate is 82 years of age. Most of the class are young in years and comparatively few are able to be present at this convention.

One of the Sterling graduates, Miss Edith Mable Dunmore, upon the full course of study, attained 100 per cent. in written examination, not as a matter of mere memory but of thorough learning. A



mere boy of the Tower Hill class, son of the worthy county president, T. C. Eiler, walked three miles to and fro, in cold and heat, to his normal class work and won his diploma. One young lady, teacher of a class, Miss Richards, of Shelby county, taught and graduated her father, her sister and her pastor. One who was blind learned the course by having it read to her and then dictated a fine written examination.

Many pages could be filled with incidents of like patience and self denial and even heroism among the year's graduates.

All honor to the faithful teachers and students of the class of '95! May the honors of this convention but incite us to still further endeavor in preparing for the great work of our Sunday Schools, and may we do honor to the 1,000 Alumni of the Illinois "Legion of Honor."

## THE TEACHER AS AN INTERPRETER.

REV. R. C. BRYANT.

The Bible abounds in fascinating narrative. If one conviction shall become ascendant in the mind of a Bible reader, that conviction is likely to be that in Bible times life was intensely interesting. Before Jesus came, a warrior king was the religious ideal; after Jesus, the interest of Scripture gathers about a missionary; but in all the change of sentiment and ideal from the conqueror to the missionary, life was full of interest. The value of these scripture narratives is that it represents such life as the outgrowth of religious conviction. At first sight, the forms into which spirituality developed seem distinct and numerous. But our attention is attracted to two lives which seem strikingly similar; Joseph in Egypt and Daniel in Babylon. Both were captives in a strange land. Both resisted unholy indulgence. Both attained eminence. Each rendered his most singular and valuable service as an interpreter. Here is a clue, and following it out, there comes to light the truth that the spiritually minded of all ages have been, in one way and another, interpreters. Let us apply the principle to the Sunday School teacher and the class, and say that in each scholar's life there is hidden an obscure prophecy—that there is a head full and a heart full of dream and vision, and that the teacher is the interpreter; that as Daniel read the perplexing vision of the king in the perfect spiritual light which shone upon him, so, in the light of the Spirit and the Word, the teacher reads the mystery of the scholar's life.

The duties of the Sunday School teacher are multitudinous. He has duties as an organizer and as a disciplinarian; he has duties pastoral and duties social, but his highest service is that of an interpreter.

### I. The Interpreter's Perils:

1. He may be beguiled by the wealth of collateral material. The Holy Land has been ransacked by travelers and archaeologists. Everything relating to Scriptural places and persons, historical and traditional, has been dragged into light. Search for incidental

matter relating to the life of our Lord has been painstaking and exceedingly fruitful. Measurably, such material is useful, but herein lies its peril—that the interests in incidentals shall obscure the Christ. Bishop Vincent and Dr. Lee are soon to publish an admirable work on “The Earthly Footsteps of the Man of Galilee.” The title is open to criticism whether the work is or not. Biblical scholarship has a passion for studying “earthly footsteps.” Whensoever the incidental is over-emphasized and exaggerated, the scholar may come to doubt which is of more importance—Jesus or the ground on which he trod.

2. A second peril. Your interpreter is reading the Scriptures, but at the same time has his weather-eye open upon Christian experience. Presently he begins to interpret Scripture in the light of this Christian experience rather than in the light of God's power. Here is a rich promise of Scripture; what secures it to us? The love and grace and faithfulness of God. But over against every promise of Scripture there can be written Christian experience—faulty, disappointing, sometimes ruinous. Here the interpreter goes astray. He begins to discount Scripture because Christian experience has been faulty and disappointing. Human experience is one thing, the power of God quite another. How shall I read Scripture,—in the light of the sufficient grace of Christ, or in the light of an absurd experience? The answer will generally satisfy the straightest orthodoxy, but the practice is often a monstrous heterodoxy. The error of this age is that a low grade, spiritless form of living is allowed to cast a blight upon the meaning of the Word.

II. Passing by the perils, let us note the field of the interpreter: 1. A teacher is to interpret God's *thoughts*. Such is the general understanding. The teacher always carries to the class this thought: “God has been thinking of you.” Thus it is that truth possesses personal interest. The average individual admits that God has thought of the human race, but the thinking has swept over sixty centuries and over numberless generations. As for himself, his few days have been swallowed up in the centuries, and he has been lost in the multitudes that have lived and that are to live. God's truth hits the multitude, but it does not squarely hit him. Or, perhaps the scholar believes that you are raking together the ashes of the dead ages and endeavoring to rekindle fires which long since ceased to glow. So the Scripture truth has passed off the theatre of action and cannot be recalled. Or, mayhap, with some show of reason, he believes that Scripture is suited simply to Sunday amusement or literary nibbling or mental gymnastics. Or, most sad of all, he may look upon his own life as an accident which is to terminate in a tragedy. When he thinks of it, this seems most probable. Birth is an accident and death is a tragedy. Between these dreary limits, he is ready for reckless indulgence—let us eat and drink—and to spend his substance in riotous living. But in every case, you as an interpreter of God's thought, come to him with the loving assurance that God has been thinking of him. Then the accident and the tragedy are swept out of mind. Recklessness goes. Life ceases to be purposeless because it is strengthened and digni-

fied by the Creator's thought. The time-honored advice, "Know thyself," suggests a hopeless endeavor. To think correctly of oneself is of all things the most difficult. The prospect of obtaining reliable intelligence of God is a hundred fold brighter. To this, then, the teacher will address himself.

2. A teacher will interpret God's *feelings*. He will pass beyond the interpretation of God's thoughts. God has illuminated every page of Scripture by evidence of His pleasure or displeasure. Every variation of feeling is touched, from the wrath that burns unto endless despair to the love which gave the Only Begotten Son. No accuracy of literal exegesies can supply the lack of a setting forth of God's emotion. "God has been thinking of you and His thoughts are causing a mighty surge of love or displeasure in your Father's heart." Now the truth begins to glow with mysterious fire.

Herein is the vast importance of this thought in Sunday School teaching: Children grasp their theology through their sympathies. They accept the teaching which stirs them most, and when they accept it it stays. The world of scholars may delight in creed revision and new theology, but the multitudes live out the theology of their infancy—good theology if it awakened their love, heartsickening failure if it awakened anything else.

And the importance of this thought is further seen: Personality is realized largely by the emotions. Scripture teaching is simply good advice till one feels the love and authority of the Divine Being. The talk often indulged of good or bad influence and good or bad principle is largely meaningless. That which renders evil so formidable is the presence of a malignant person of furious hatred and measureless power. So the good which wins the heart is not some lifeless influence, some impersonal principle, but is a Person alive with the keenest sympathies. It is the teacher's province to interpret these sympathies, that men may believe in a personal God.

General Result. Several results have already been named, but all possible results may be summed up in this—that such teaching will load life with spiritual significance. The world is full of men who believe in the efficiency of material things, but spiritual things are too generally regarded as vague, colorless and ineffectual. Every passion that riots in the body tends to the grossest materialism. The education which knows so much of grass and stones and star-dust generally discredits the highest facts of spiritual life. The hard labor, which fills the body with weary aches, emphasizes the physical and obscures the spiritual. The mammonism which reckons all profits and losses in present currency sneers at the mention of spiritual riches or spiritual failure. But as the teacher interprets God's thoughts and God's feelings, what a revolution is accomplished! Life begins to glow with spiritual light and meaning. It is seen that the incalculable losses are all spiritual losses. It is seen that the reason of life is not satisfied in measuring so many yards of muslin or in building so many rods of stone wall, or in any such service, however useful. Some spiritual purpose must be definitely answered, and spiritual riches, once despised and reckoned an empty superstition, become the joy and treasure of the heart.

## ALUMNI GREETING.

PRESIDENT GEORGE P. PERRY.

*Fellow Normal Students:*—I esteem it a privilege, in this honored presence as the representative of the first Alumni Association of Illinois to be the bearer of a few words of fraternal greeting. We have been convened to honor the class of 1895. It is very fitting that at the annual meeting of the Sunday School workers of the state that this new and hopeful branch of our work should be recognized by an appropriate service. We cannot emphasize too highly the importance of knowing the Book.

First, because of the transcendent value of that knowledge. Second, because of the widespread ignorance of very many in our Sunday School ranks concerning it. And so when by exercises of this character it is sought to show the need for such knowledge and a plan by which it can be secured, the service which does this is no meaningless ceremony nor empty show. It is a great cause for gratification that the class of 1895 is the largest in our history—that the Normal Class idea is permeating our whole Sunday School constituency, that many who heretofore were indifferent are its most earnest supporters.

The Normal class seeks to secure more definite results as to instruction in the Sunday School and at the same time to make more vivid and real its spiritual possibilities. I congratulate you that so many of you are present at this splendid convention and that the strength thereby secured will continue more than “forty days and forty nights.” I congratulate you upon the achievement that you have made in this Normal work. It means something to begin, continue and complete a course of study in these days, for we have come upon a time of many distractions, of multiplied organizations both in and out of the church claiming our strength and our time at every turn.

Indeed, the Normal class student who expects to compass the work undertaken must needs obey the principle laid down by our Saviour when he sent out the seventy, instructing them to “salute no man by the way.” Everything must be subservient to the one great purpose. Only by this singleness of aim has it been possible for you to participate in these exercises to-day. I congratulate you also on the fact that although there started with you in this excellent undertaking a large company, and while comparatively few finally reached the goal, that you are among this faithful few in this company. I am glad that when you saw the ranks of your various classes growing steadily thinner until the greater part had fallen away, you persevered to the end. It is one thing to make a creditable beginning in this Normal work; it is a much greater accomplishment to complete it.

Let me commend to you this splendid promise uttered by Daniel, which you may take as your own, “And they that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.”

PROF. H. M. HAMILL: I have but one word to say to you, and then will rejoice with you in hearing the honored chairman of our

executive committee who is to speak any word of advice he chooses. I wish to say that you may make the coming year memorable in pushing forward in your counties on the lines of normal work. I think our state is gaining ground steadily. I don't want you to go too fast nor too far; I want you to remember always that the main thing is to have thoroughly organized county and township associations. We cannot have these normal exercises without a good state association behind us. It would be impossible in Illinois to-day to have this scene re-enacted without the Illinois Sunday School Association. The same thing will be true in your counties; normal work will be successful only as it follows efficient work of organization. I would like during the coming summer in your county conventions if you deem it wise and it meets the approbation of our state officers and executive committee that you shall appoint county superintendents of normal work, those who love the work and do it for the work's sake, those who are willing to go with the same spirit of sacrifice and self denial that has been shown by the superintendent of the county work of Shelby county, and who will stir up the hearts of the people and as far as circumstances permit organize classes and look after the successful enrollment of the students of the course. Secondly I would be very glad if as soon as you go to your homes you think over this convention and resolve upon a course of action for the coming year and make it part of your plan to organize normal classes. When you have resolved to do it, do it in a simple, practical business way. I like the way Dr. Harker, of Jacksonville, has begun and completed his normal classes. From the beginning he was careful to draw up an article of agreement between the class and himself, specifying how many nights and days would be spent in the work of completing the course of study; they pledged themselves, Providence permitting, to take up the course and complete it according to the stipulated agreement and, having it clearly understood in advance, it was easy for them to keep the pledge until the end. A man that goes out to warfare must count the cost first. Pains must be taken to set before the class the cost and value of the course of study in time, labor and self denial. When you organize a class and commit their names to paper, please let me know at Jacksonville as soon as you can who is the leader and who constitute the class. A good many times I have been told in the last five years by men interested in normal work, "I have organized a class in this or that place, but have not reported." Now I am not going to scold, but I tell you I believe the reason for your failure to report is this: You have not yet made up your mind to burn the bridges behind you; just burn those bridges behind you and plunge out. You may take the class with you; let it start with the pledge on your part and it will, I am sure, go on to the end, faithfully completing the course of study. I would like to see next year at least 500 graduates, thorough in their work, happily completing the course of study.

I am sure I need not beg pardon for requesting Brother B. F. Jacobs to say a word to us.

B. F. JACOBS: I wish to make a most profound bow to this class and the officers of this alumni association. I congratulate you, and I thank God from the bottom of my heart for the progress and advance in normal work which we celebrate here to-day. I realize not only in theory but also from experience that it is one thing to begin and another thing to continue, and it is yet another thing to complete a normal course.

In the house where I am being entertained are very many curious and beautiful things. My host and hostess have been permitted to travel extensively in other lands and in our own land. I have enjoyed greatly some pictures and souvenirs that were gathered in Europe and in Egypt and in Asia, and yesterday Mr. Lord brought from his cabinet two pictures or series of pictures, photographs taken in Alaska. One of them was the photograph of two totem poles. The first one on the right of the picture represented the pole with the prints of feet going up the side of the pole, the toes toward the top. It was the significant statement on the part of these partially educated people that to climb to any altitude of general excellence in any department is a difficult work, and it is accomplished by the patient endeavor of one step at a time; but on the top of that totem pole is the huge representation of a bear (for that family were of the bear tribe), crouched upon the pole with his feet gathered under him and his head projected, his eyes staring, his mouth open as much as to say, "I have reached the top, and the bear family is triumphant." It is just that which has stirred the men and women in all the centuries that are passed. It is no little satisfaction to have been well born. Let me remind you if you don't have illustrious ancestors you may begin a new dynasty yourself, be the head of it and it can look back to you. I pause for a minute to revisit the scenes of my childhood and to go once more into the old district school house and listen again to the familiar voice and see once more the face of that teacher, who, with patience born of God, helped to lift me and encourage me and point me on when I was inclined to stop and go back. I will never forget when I began to study geometry, I said to him, "What is the use of wasting your time to prove that the square of the hypotenuse of a right angled triangle is equal to the sum of the squares of the other two sides? Let us admit it and go on." He looked at me and said, "Here, my boy, if you don't learn to prove as you progress you will come to a place where you can't go on;" and he put his great arms around me and whispered in my ear and filled me with hope. The Apostle Paul had teachers of the greatest kind, but he says to the Philippians, "Howbeit what things were gain to me these have I counted loss for Christ." He means "My past opportunities and experiences are the steps by which I have been permitted to attain, but they are not the objects I have sought, and as compared with the greater thought that fills my soul, they are just nothing at all."

In the 12th chapter of Hebrews, the Apostle says, "We are compassed about with so great a cloud of witnesses"—shut your eyes and look at them! There they are through all the centuries, every one that has ever lived for God is alive now and they are looking at

us; and every one who through the mighty power of God has come to undertake anything for God has become a part of that innumerable company linked directly back and forward with all that have been and with all that are to be. We own part of everything they own, we are part of everything they have been, and we stand upon this altitude to-day because we have stepped up here upon what they have done and upon what they have been. And by the grace of God through the Lord Jesus Christ we are going to be more than we are now. I believe in evolution, but I do not believe it begins with protoplasm and ends with man. I believe that whatever lives has come from the source of all life, and the life eternal is going to take us back to God, and this is only introducing us to the possibilities of what is to come. We are in the primary department of God's school, and we are going to pass through the grades, I don't know how many of them, and we are going to be like Him. We are compassed about with these heavenly witnesses. We feel the influences of them now. Their everlasting thoughts have come down to us and they help us to-day.

There is an instrument which reproduces sound and speech,—the phonograph. We had it one day in our church on the pulpit platform at a children's meeting, a large phonograph, with a great horn mouth. I said to the children, "Would you like to hear David speak?" "He is dead," said a boy. "No, he isn't; David is never going to die; wouldn't you like to hear him?" "Yes."

I touched the phonograph and it began, "The Lord is my shepherd, I shall not want," and David came down through the centuries. "Wouldn't you like to hear Isaiah speak?" "Yes, is he living?" "Yes, he is living." I touched it and out came the 55th chapter, "Ho every one that thirsteth, come ye to the waters," and "My thoughts are not as your thoughts, neither are your ways my ways, saith the Lord." They were delighted to hear John. "Would you like to hear Bliss sing?" Then the music began to roll out. "Would you like to hear the last song that our cornet girl played into the phonograph last night?" The boys began to understand that David, Isaiah, Bliss and the girl with the cornet were part of one company.

I stepped into a physician's office the other day and he said, "I wish to strap an instrument upon your wrist," and he buckled a little machine around my wrist; he touched a spring and it began revolving by electricity, and a little blackboard wider than a tape, about eight or ten inches long, rolled out, and there I saw the beating of my own heart written out by the pulsation from my wrist by electricity upon a blackboard. It measured the regularity or precision, the strength or evenness of every beat of my heart. He said, "You are writing out this statement of your own condition." O teachers, on the imperishable tablets of your scholars' minds, on the imperishable tablet of their eternal character, you are writing out your own life, your own history, your own power; nay, more, writing your own diploma, for this scene will vanish, the heavens will part as a scroll, and there will be another convention, and Jesus Christ will be president, chairman of the executive committee and

presiding officer of the alumni, and all the class will be present. The names will be read, the secretary of the class will make his report, and then we shall begin to learn what is the everlasting significance and importance of the work that we are doing here. And in that class and at that hour may you receive personally for yourselves the commendation of Him whom my words are powerless to praise! May His blessing rest upon you!

### REPORT OF NOMINATING COMMITTEE FOR ALUMNI OFFICERS.

The Alumni officers elected for the ensuing year are:

President, W. C. Pearce, Chicago.

Secretary, Mrs. Florence Patterson, Oquawka.

Treasurer, Geo. P. Perry, Sterling.

Marshal, H. H. Crozier, Carmi.

PRESIDENT WELD: I am reminded that this convention is fast drawing to a close and I want to say a word to you. It would give me great pleasure could I take you all by the hand before you return to your homes, for I would like to meet you all. But there is one thing I would like to impress upon the teachers, and that is *love for the scholars*. Let them feel that your heart is beating with theirs.

A letter was read from the St. James African Sunday School, enclosing fifty cents, and saying: "Please accept this. The amount is small but the will is great."

A song entitled "The Bible" was sung.

The benediction was pronounced by the Rev. Mr. Bryant, of Wheaton.

### THIRD DAY—AFTERNOON SESSION.

A delightful song service was conducted by Prof. Excell. His solo, "Throw out the life line" was particularly enjoyed. Rev. Mr. Brown, of Ashton, offered prayer. President Weld then announced the further order of the day, viz:

### FRONT LINE SUNDAY SCHOOLS.

(Mr. B. F. Jacobs conducted the conference. The convention resolved itself into a class with Mr. Jacobs as the teacher.)

MR. JACOBS: It is the purpose this afternoon to have a conference; do you know what the word conference means? A. *Talking together*.



Let us talk a little together. What is the first thing on the program this afternoon?

### THE TEACHER'S MEETING.

As many of you as are superintendents or assistant superintendents of Sunday Schools kindly rise. (154 arose.) How many of the superintendents and assistant superintendents who are present believe a teachers' meeting is a good thing; please raise your hand? (Nearly 154 hands up.) All who have one stand up? (60 responded.)

MR. C. W. ROWE: I am an assistant superintendent and if I had my way we would have one.

MR. JACOBS: You may have your way. All you need is to let them see by your talk and conduct that it is the best way and you will get one.

All who are present who are neither superintendent nor assistant, but whose schools have teachers' meetings please rise? (Mr. Jacobs announces that 74 responded who were not of the first number.)

Let us find out what a teachers' meeting is for. First of all, who should attend; that is to say, who would it be well to have attend teachers' meeting? A. *The Superintendent; the Pastor; all teachers.*

Q. Would it be well to have a rule that no one shall be a teacher or officer of a Sunday School unless they will attend. *No sir.*

Q. How many think the pastor ought always to attend? (Many hands up.) Doesn't it make any difference whether his wife is sick or he has a funeral or wedding out of town? The pastor is to be invited, welcomed, given a good place, not allowed to monopolize things, but made happy generally if he does come.

MRS. DIETZ: Should a teacher continue to have a class if she will not come to the teachers' meeting?

MR. JACOBS: I should want to talk with you a little while before answering definitely. A good motto is, "Do the best you can with what you have." But there is a way to get people to think as you do; do you know what it is? I used to sit up nights to get one young lady to think as I did. That is the way to get people to teachers' meeting. If I had been content to have merely sent her a postal card she never would have come. There was an Irishman who wrote a letter to his sweetheart; said he, "Bridget, my darlin', I'm just after sendin' yez these few lines to tell you how I love yez, but I will not trust them to the rascally postman so I'll bring them to yez myself." There is a way to get them and a way to keep them out.

Q. Who shall conduct the teachers' meeting. A. *The Superintendent; the Pastor; the best Bible student you have. The best Christian teacher. Change about among the best Christian teachers.*

Q. Do we all agree that whoever leads the teachers' meeting should be a Christian? A. *Yes.*

Q. Do we all agree that the person who leads the teachers' meeting should be a student of the Bible? A. *Yes.*

Q. Do we all agree that the person who leads the teachers' meeting should know how to teach? A. *Yes.*

Q. As well as to study? A. *Yes.*

Now, then, I think it is perfectly safe for us not to decide at first upon a certain one, but to try to get the best man or woman in the school, and, as a general rule, to have one person lead, with an occasional change.

Q. What shall we do at the teachers' meeting? When shall we hold it? A. Friday night. The last of the week. After prayer meeting. The first of the week.

Q. What is the advantage in holding it the last of the week? A. It gives time to study the lesson.

Q. What is the advantage in having it the beginning of the week? A. You can study it a whole week afterward. Have the teachers' meeting at the best time for our school, whatever that is.

Q. We have ours Monday night; we think that a great deal the best plan for us. We have a general teachers' meeting for our city, conducted by Mr. Torrey, every Saturday noon. We think that is the best time for this meeting. Some would rather have it before or after prayer meeting because the teachers are scattered and they usually go to the prayer meeting, and it is hard to get them out twice in the week. Suppose we do not have any one who is qualified to lead a teachers' meeting, what suggestions would you make to go into print and reach those persons where they perhaps now don't have a teachers' meeting? What shall we say? A. Start a normal class.

Q. That it is a good idea; let part of the time be given to the study of manner and method, and part to the matter of the lesson itself. When we come to the lesson study, how shall we study it? A. Analytically.

Q. Shall we all bring our various lesson books and quarterlies to the meeting? A. *No.*

Q. How many of you think your lesson leaves and quarterlies and commentaries ought to be studied at home? (Many hands up.)

Q. How many of you think they ought not to be taken into the school room? (Many hands raised.)

Q. How many of you are in Sunday Schools where they do not take lesson quarterlies and leaflets into the school room? (Four hands raised.)

It is part of the teachers' meeting to study the lesson—to do what? A. *To study the lesson.*

It is part of the teachers' meeting to learn what to teach and part of the teachers meeting to learn how to teach. When we come to the teachers' meeting what shall we have, a blackboard? *Yes.* Shall we have maps? *Yes.* Shall we have any pictures? *Yes.*

How shall we study the lesson? *Prayerfully. Analytically.*

What does analytically mean? *Take it to pieces.*

That is the very first work, to take a lesson to pieces. Get it separated into its different parts. In order that we may leave it scattered all over? *No, sir.*

In order to what? Build it up into a lesson into the boy, in order that the boy or girl that gets the lesson may be built up. Now, then, we have the lesson before us and want to get it into the boy. Shall we first get a comprehensive look at it, or look at it piece by piece? *Look at the whole lesson.*

Q. May a lesson contain more than a prescribed number of verses? *Yes.*

May it go backwards into the chapters before and forward into the chapters which follow? *Yes.*

When we get that lesson as a whole into our minds begin the analysis, take it to pieces, see where it separates, where it joins together in order that you may know how to put it together again. What other way shall we study the lesson? A. Without argument. Thoroughly. Geographically. Synthetically.

What does that mean? *Putting together.*

Any other way? *Earnestly. Topically.*

That is to say, we start with the material first. If a man is going to build his house he does not make one great heap of brick and lumber and hardware and wall paper and paint and oil, and say to the workmen, "Help yourselves!" No; but he piles up the brick here, and the lumber there, and the paint here, and the wall paper there.

What is the teachers' meeting for? To learn to teach. To plan better work. To get the views of other teachers.

That is right. How many of you ever went into a little country church or school house before we had electricity or before we had gas, or before we had kerosene—how many ever went into one? (Many hands raised.)

Only a few left of that generation! We used to have in this country to begin at *early candle light*, and the first one that went in carried a candle, and there was not a great deal of light, was there? No.

A large amount of darkness and a small amount of light. That is the way it is when only one teacher goes into a meeting. Another one came in and lighted a candle. One after another they would come in until the room would be sufficiently illuminated. That would be a model teachers' meeting. Every one that has a candle or even a match ready to strike for the next teachers' meeting, hold up your hands. (A great display of hands.)

What else is the teachers' meeting for? A. To unify the teaching.

DR. C. C. MILLER: There has not been an answer given yet which will be accepted by any normal graduate to-day.

B. F. JACOBS: Give one.

DR. C. C. MILLER: A teachers' meeting is to secure and test preparation.

B. F. JACOBS: They have spoken of harmony in teaching, for without harmony of teaching there can't be harmony in review. You may easily understand that, "to secure preparation and to test it." What is there beside the study of the lesson, the building up of the teachers and the testing of preparation in the teachers' meeting?

G. W. MILLER: To plan for better work.

W. C. PEARCE: To consider the needs of the school.

A DELEGATE: To pour in and to draw out and combine together.

B. F. JACOBS: That is first rate; if you don't pour into some people you cannot draw much out. Now for the next topic.

#### GRADED SUNDAY SCHOOLS.

Q. How many persons present are members of graded Sunday Schools? (The result announced was \$6.)

Q. What do you mean by a graded Sunday School? Any one please tell us? A. Advancement by examination from one department to another.

Q. That is the process. What do we mean by a graded Sunday School? A. One that goes by steps.

Q. A grade means something that is not absolutely level—that is, not what they call a dead level. A grade is something where there is a chance to go up a little. Now then consider the answers that were given and we will find the answer. We go up step by step when we go from one department to another. Mrs. Lamoreaux, please tell us how your primary department is graded.

MRS. M. A. LAMOREAUX: We have a class, what we call the "Kindergarten Class," children under the age of six. The 23d Psalm is taught in the kindergarten class; then we have the beatitudes taught in the next grade and the ten commandments taught in the next and the names of the books of the Bible in the graduating classes.

B. F. J.: You have four grades?

MRS. LAMOREAUX: Yes sir.

B. F. J.: Miss Hall, tell us about this subject of grading the primary department.

MISS MABEL HALL: We have graded our primary department according to the grades of the public school. First we have a kindergarten grade for those under six; second grade B, those in first grade of the public school; grade C, those in the second; grade D, those in the third. There are a number of general requirements, the 23d Psalm, the beatitudes, the commandments, the books of the Bible. We require the child as he advances in the public school to assume responsibility in learning God's word. If he has already entered the second grade, then we say to him, "You have to learn a good deal now you are in second grade; the Lord will expect you to know a great deal more." In grade B they learn the golden text. They are marked for their recitation of it. Every one is permitted to learn it in the Sunday School. If they don't know it we very frequently keep them after Sunday School and have them learn it then—very lovingly, of course, so they do not feel the restraint, but the teacher sacrifices to stay with them. Grade C learns aside from the golden texts, in addition, the name of the lesson and the lesson story. I am not telling you what is theory, but we have practiced it for five years and it works. In grade D the children add to that lesson work one memory verse. The children must stand

75 to get on the roll of honor. While I present this to you in order to show you what we are doing it is far below what we hope to give you later.

B. F. JACOBS: The percentage is 75 per cent. of all that is possible for all the Sundays of the year; it includes punctuality in attendance, lesson study and contribution. We will take a minute more about grading in the other departments of the school. Some one who has a graded school tell us how it is graded. A. According to the ability of the scholar.

Q. Give it more definitely; add something to it? A. Put those from eight to ten into classes and those from twelve to fourteen likewise; then use the senior lesson leaves; then have a Bible class for the older folks.

Q. Why not call them Primary, Intermediate, Junior and Advanced departments, and have them understand we are all studying the Bible?

A. Let the Sunday School be called "Bible School."

A DELEGATE: In the same class we have a boy eight years of age and a boy eleven or twelve; they are graded according to ability, not age.

"Do the best you can with what you have." (Laughter.) Be careful if the boy is young and small that the older boys are willing that he should come in. That is the true thought, "ability," but we must be careful about it. Is there any other question about graded schools?

In case a dull boy of twelve is no further advanced than a bright boy of eight, wouldn't it discourage him if he stays with the boy of eight?

You must deal with that boy personally; you must help him, that is what the Sunday School is for.

B. F. JACOBS: The question is asked, how shall we obtain information as to the requirements of the successive steps for grades as we go up? That is what we are getting now. We are making not only a record of the past as history, but we are also making a platform on which we will step up a little. That platform may be found in Prof. Hamill's normal book, and may be found in other Sunday School normal books, but it must be found in your school and in you if you are going to make it work. All the Bible any teacher in this house has is what you have inside of you, not on the shelf.

A DELEGATE: Would you advance teachers from the primary to the intermediate department?

B. F. JACOBS: Sometimes I would and sometimes I would not. I would do the best I could with what I had. Sometimes a teacher ought to remain in the primary department; sometimes it is indispensable that the teacher and class go on together.

G. W. BARNETT, Chicago: In our school we have an attendance of 425 and a primary class of about eighty; the ages are two to eight. When they can repeat the requirements they are presented with a diploma publicly recognizing their ability. From that they move into a preparatory department where they remain about four years. From that they go into the intermediate or main school.

They are presented with a Bible and remain in the main room until about twenty years of age, when they graduate to the senior department reserved for young men and young women who are almost too old to go to Sunday School. We also have provision for the old folks. We grade our school on that basis and aim to keep them from the infant class until they get gray or baldheaded.

B. F. J. Now I want to ask the superintendents or assistants, whether of advanced or intermediate or primary department, but only superintendents, to tell us what plan you have for

#### TEACHING TEMPERANCE IN SUNDAY SCHOOL.

If you can tell us anything about how you have made this a success in your school, will you report? Is there one? The reason I put this in this form is that we have tried for years to get this subject on the platform and we have had many theories presented; now I want to know if we have anything in practice?

A DELEGATE: Have a temperance lesson once a quarter.

Q. Is that what you do? *Yes sir.*

Q. Well, now if that brother will pardon me, how do you conduct it? A. Just the same as any other lesson.

Q. What temperance lesson do you use? We use the International lessons, which once a quarter present a temperance lesson.

A DELEGATE: We have a mission school and have special general exercises, we have songs and recitations, etc. We like it.

A DELEGATE: In our Sunday School at Davis Junction our superintendent assigns the temperance thought to the various classes each Sunday. In every lesson there is temperance thought brought out.

B. F. JACOBS: In the lesson for next Sunday "Christ before Pilate," is somebody assigned to talk on temperance?

THE DELEGATE: Yes sir, every lesson. There is somebody assigned to bring out the temperance thought on each lesson.

B. F. JACOBS: What particular thought do you expect to have brought out in this lesson?

THE DELEGATE: I don't know.

B. F. JACOBS: You will pardon me, I am going to say with the greatest tenderness that I don't believe by any means that yours is the best way, forcing something into a lesson which is not there. In our enthusiasm for one subject we are apt to make a mistake. If those teachers were in a good teachers' meeting where the subject was carefully thought out, I am sure they would see that some better plan than that could be provided.

DR. C. C. MILLER: I think we have temperance successfully taught in our school. It is simply taught as the lessons come up. We try to impress upon the young the evils of intemperance, and so impress it that they will hate the thought of intemperance. We try to impress the older boys with the truth that while in the beginning there may not seem to be great danger, still at the end there will be a biting.

A LADY DELEGATE: We have a grand school in DeKalb county; we have taught temperance in the school for four years. Nearly

every member of our Sunday School is pledged with the triple pledge. We have a roll hanging on the wall. When a new scholar comes into our school we ask him to sign the pledge. If they are too small to go on their own judgment they ask their parents' advice. If their parents are willing we have them sign the pledge, and their name is put upon the pledge roll. At every session we ask the children after the first song, what they have pledged to God. Occasionally we put temperance exercises on the blackboard. When our temperance lesson comes along we have it taught and have regular temperance exercises put on the blackboard. We believe it has been a success in our school. Our boys have been true and faithful to us in securing the names of the individuals who went into the saloon; our Sunday School boys have helped us so our saloon has gone down.

B. F. JACOBS: I want to ask you a question: Suppose a boy came in there who did not wish to sign that pledge; would it be made disagreeable for him? *No, sir.*

Q. You look after that? *Yes, sir, we do.* We don't insist upon their signing the pledge until they understand what the pledge means.

And the boy does not feel that he has to sign it or leave? A. No, sir. After they sign the pledge we hang our pledge cards on the corner of our roll and let them hang there for several weeks, and then we ask our children if they have kept the pledge up to that day before the names are put upon the pledge of honor.

A DELEGATE: In our Sunday School we subscribe for temperance publications, the *Oak Leaf* and *Ivy* and *Young Crusader* published by the W. C. T. U. of Chicago. There is a committee appointed by the Endeavor Society to see that the temperance lessons are regularly and well taught in both the Sunday School and the Endeavor Society.

"Tell me the Old, Old Story" was sung.

## THE SUPERINTENDENT'S WORK.

DONAT MILLER.

*Mr. President and Fellow Workers:* I am not going to make an address. I will give you a few pointers from practical experience. If they are good, take them; if not, just lay them on the shelf.

The superintendent's work is very important because much depends on what he does, how he does it and when he does it. It is important, because whatever he aims for will be the result of his labors. His school will be what he makes it. He is the head of that school. Around him center the teachers and scholars and those to whom the school is known. He is the bishop of the school; the teachers, the pastors; the class, the charge. If you know of the relationship of a pastor to a church, or of a pastor and church to a bishop, you will easily make an estimate of the work which falls to the Sunday School superintendent.

The superintendent's work varies. I don't think the suggestions I offer will fit every school, or that every superintendent will be able to adopt them in his school, but on general principles the work of superintendents is the same. Let us remember all through this talk that the great work of the superintendent is to lead the school to study the Word of God and thereby lead the children to Christ. I believe that the superintendent who makes that his study, his aim, will be successful if he follows the direction God may give him.

The superintendent should be a leader, an organizer, a systematizer; he should be able to put forth the same energy in his school that he does in his business. He should lay plans for the work of his school as he lays plans for the running of his business, and the superintendent who does that, who lays plans thoroughly for his work, has system throughout his whole school, will be the one who will accomplish most for Christ. I say he should plan ahead. If you should go into some business house here in the city and go to the head of the firm and ask him, "Have you any plans for to-morrow, or day after, or next week?" you would find that he has. I believe there are no successful business men who do not plan ahead. It should be so with the superintendent. No superintendent should allow the interest in the lesson of one Sunday to die out before he plans for the lesson of next Sunday. He should plan from one to five weeks ahead.

He should plan for special days. If you will look in our city papers you will find the business houses advertising special sale days. Allow me to mention two days in our Sunday School especially, one of them is Mothers' and Fathers' Day, and the other is Rally Day. Of course, the children have their Christmas exercises, and the mothers and fathers attend; but Mothers' and Fathers' Day is one of special interest. A letter from the superintendent, signed by him and the secretary, is given to each scholar in the school, inviting their fathers and mothers to attend on some particular Sunday. We do not tell them we are going to have any dialogues or solos or anything special; simply have the lesson of the school as on every Sabbath, and we invite them to come and see what their children are taught, who teaches them, and the order of exercises. The result is some of the parents remain in our school. So with Rally Days.

The superintendent should strive to be up to date in school work; he should be in touch with other Sunday School workers. He should read Sunday School literature. I will say some word with regard to the *Sunday School Evangel*. I believe I have received more benefit out of that paper than any other paper I know of. He should be in touch with other Sunday School workers because they have ideas and notions; they have made experiments which have been successful, and by an exchange of ideas he can get new ones.

He should have a place for everybody and everybody in their place. In our Sunday School we have a librarian. Some people probably would never make a librarian, and we have one fitted for that business. Some would never make a secretary, while others are excellent for that position. We have an orchestra. We select



young men, whether Christians or not, to come in and play in the orchestra. What is the result? Young men are brought in there and right in touch with the superintendent.

**PRESIDENT WELD:** Is the orchestra paid?

**MR. MILLER:** No sir, it is a free orchestra. We have committees. We try to have them outside of the teachers. We have a Social committee, an Entertainment committee, a Sick committee, a Flower committee, an Invitation committee, Cadets or Brigade committee and a Look Up and Bring Back committee—that committee is composed of Christian Endeavor or Sunday School workers, they go out and bring back the absentees. The superintendent should endeavor to bring all members of his church into the Sunday School and have them unite either with the main school, or the home department. It won't be long before a great many who join the home department will be in the Sunday School. He should see that there is a teachers' meeting whether he leads it or not. It is an important thing for his school to have a time when he can go and meet his teachers and inquire of them in regard to the work.

We should look over the list of absentees every two or three weeks. We have a blank which is filled out by the secretary every two or three weeks; he makes two lists, one he mails to the teacher and the other goes to the superintendent. The superintendent looks over it and if he has any suggestions to make they are made. The teacher is supposed to follow up the scholars and mark them. The blank is as follows:

#### SUNDAY SCHOOL.

*Teacher* .....

Direction: Place an **X** Opposite the Name Indicating Your Report, and Return this Report by next Sunday.

Names of Scholars.	Address.	Promised to Return.	Sick.	Needy.	Left School.	Out of City.	Gone to Other S. S.	Left the City.	Parents Join S. S.	Parents join Home Dept.	Remarks.

With that usually goes a letter of this character:

#### COPY OF SUPERINTENDENT'S LETTER.

*Dear Teacher:*—The secretary has handed me the enclosed list of names of members of your class who have been absent two or more

Sabbaths from our school. Won't you please call on them and try to induce them to return, and report the result of your call by marking the list as indicated, and return the same to me by next Sabbath. I sincerely believe it will repay you to give this your personal and prompt attention.

A suggestion: If the members of the household do not belong to some other school or church induce them, if possible, to come to our school or to join our Home Department.

Praying that God will bless your efforts,

Lovingly yours,

.....Supt.

This is dated of course, and signed, and I believe it does good work.

The superintendent should not fail to notice the boys and girls during the week. We walk along the streets occupied with our business and all about us are the boys and girls of our school looking at us, but we do not mind them at all. We will have better Sunday Schools if we will notice the little fellows. They may be superintendents or teachers some day in your school. Let us speak to them as we pass by.

The superintendent should go to his school from his prayer closet. I believe the sweetest moments some of us superintendents spend are the few moments we spend just before going to our school; we go there in a better frame of mind, with a better disposition, with more patience and more grace in our hearts. Let us get to the school ahead of time, from fifteen to thirty minutes. When he enters the school he should greet the little fellows by the door, shake hands with the visitors and the teachers. He must be generally sociable if he wishes his school to be so.

Open your school on the stroke. If your time is 9:30 be sure your opening exercises commence at 9:30. You be on time whether the rest of the school is or not. They will soon follow. Have strict order. I don't mean that you are to have a gong at your desk. You should train your school to know that when you stand before it your presence means silence. You can do it.

Have a program, but don't have it so stiff you cannot bend it. Let it be flexible. Let it be varied. Get everybody to take part. A few weeks ago there were two boys in a class, and what they were doing I don't know—swapping marbles or exchanging jack-knives, I don't know what they were doing; but the school was reading the lesson and I noticed there was something wrong. I stopped for a moment and said: "Miss So-and-So and her class will read such a verse when they come to it." You ought to have seen those boys and that teacher skirmish around! When the time came they read it. You should see that every part of your school has an equal part in the exercises.

Teach them to bring their Bibles and to love them; and teach them to love our country's flag; we should teach them to love God, their home, and their country. I believe that our schools should turn out patriotic citizens. (Applause).

Every superintendent ought to have something special for the classes to do. For instance, have certain classes sing something at a certain time. I believe it will bring the teacher and scholars together and you will find out what they can do.

Let your reviews be practical and short. Be careful about inviting a stranger to speak to the school, be very careful indeed. I came from Mr. Reynolds' school—I was a very bad boy, played high-spy and things of that kind—and in those days it was very common to have a stranger come in and make a speech to the Sunday School. One Sunday Mr. R. asked a gentleman to address the school; of course he did not know how long the gentleman would speak. A few weeks afterward another gentleman stepped in and he was invited to speak. He made a mistake; he asked the school how many of them wanted him to say something? *He did not talk* (laughter). Be very careful. You can wear out the little fellows.

One word to the teachers about your superintendent. Sympathize with him, he has to be sympathetic with you. A few weeks ago a teacher came and said "I cannot teach this class any longer; there is a boy who won't behave himself at all." "Is that so? don't give up the class;" but during the week I went to see that boy and talked to him, and a few weeks afterward I appointed him as my page. He wears a high standing collar, and sits in front of me. I gave him something to do, moved him into position and he will be all right if he does not get a stiff neck looking at the girls. (Laughter.) Sympathize with the superintendent, teachers, and remember him in your prayers.

Brother superintendents, as we go from this convention let us do so with the firm resolve to make our school the best school in the world in the name and for the sake of Jesus Christ who hath redeemed us. (Applause.)

The song, "There's a stranger at the door," was announced.

B. F. JACOBS: The last Sunday night I was in Paris I went down to the McAll Mission School and as I came away, bade them good-by and told them we were going to help them with the pictures, the little fellows under their leader broke out in this beautiful hymn, "There's a stranger at the door." I want you to pray for the French schools and help us to keep on sending the pictures to them.

The selection was then sung.

## BLACKBOARD REVIEWS.

REV. R. F. Y. PIERCE.

Some people do not believe in reviews. Well, I used to have a professor who said, "I never knew a lesson until it had been reviewed." I believe in reviews and I believe the method of presenting the review of the lesson should be greatly varied. I don't come before this body of teachers half so much to teach them as to enjoy this delightful occasion and get the inspiration which comes from your presence. I rejoice in being with you. I have already

been helped in this service marvelously, and I know that I shall go home with more of the love of Christ in my heart and a deeper determination to carry the dear Saviour to the boys and girls with whom I shall come in contact. The one plea of my life is, "O God, help me to help the boys." It was my privilege a few months ago to be at Pontiac and have gathered before me an audience of more than seven hundred and fifty boys, every one of whom had a defect in the life. When I looked into the faces of the boys I thought how few of them really had earnest, loving parents and warm-hearted teachers. Some had never known a mother's love, a real mother's love! Some had never known what it was to have a sister whose gentle life might be laid up close against his. I felt then more than ever like taking the dear loving Christ in all his tenderness and power, and the beauty and simplicity of his life, and just laying his great heart of love close up against those hard, stony hearts. That is what you and I are trying to do. I was astonished when we started to sing; many of the boys had been in Sunday School and knew how to sing the Gospel Hymns; when we were through talking I said: "How many of you dear fellows would really like to live a better life and love the Lord Jesus Christ and follow him?" Nearly six hundred hands went up. I said, "Do you mean it? If you really mean you would like to live a better life and love the Lord Jesus Christ stand up," and four hundred and fifty of them stood up. Bro. Jacobs said a moment ago, "Pray for the boys in the McAll Mission."—I ask you in God's name to remember the boys at Pontiac, the boys of our own state. The teachers came to me at the close of the service, in the evening, before I had left the institution and said, "The lessons are already being put into practice for some of the boys are in their cells kneeling on the floor, weeping and praying." This is what we may do for the boys when we come in contact with them in these penal institutions. These dear fellows want the light that is in the Sunday School.

The teachers bring the Word of God fresh from their loving hearts; and from their knees they go to the Sunday School; they present the lesson; it is supposed that the lesson has been presented by faithful teachers; but the exercises are not concluded when the teachers have done the work committed to them; the superintendent wants to say a word, wants to say good-by to the boys, and before the benediction is pronounced he wants not only to say "good by," "God bless you," "come again," but he wants to gather up all the beautiful things that have been said by the teachers, and squeeze them together, and in some way to gain the attention of the boys and girls in one minute, two minutes or five minutes, then just force that Word of God into their lives in a way it can never be eradicated. I don't know any better illustration of the superintendent's work in the review than to take the old idea of the sun-glass. Why, all around the room beautiful things are floating, and they want to be crystalized; we want something to catch them and hold them up; in like manner the beautiful things the teachers have said, which are floating around in the minds of the children need to be crystalized, that the picture may be fastened on the heart of the

boy and girl. I believe in the importance of a review, collecting all the beautiful things that have been said and placing them away for future reference, hanging them on this peg and on the other that they may be taken off at pleasure.

The nature of the review is to find Jesus Christ in every line and to bring the Christ of the gospel home to the hearts of every pupil in the school as a personal Saviour. Some have said at times, petulantly, "What can we get out of this lesson—what is there in the lesson we can bring to the mind of the pupil?" There never has been a Sunday School lesson sent out under the direction of the International Lesson Committee but it had Jesus Christ in it, the Christ that saves, and we can find the Christ there and present Him to the hearts and lives of those committed to our trust. The method of conducting the review may be by words, by some little objects which can be used, or by some little picture. We want to arouse the attention, and when we have gained the attention pour in the truth, and the greatest truths that have ever been poured into our lives have come as a flash. We can sometimes well afford to give six or eight or ten minutes to thoroughly arouse the attention of our pupils, and then in the half minute which may be left pour in the gospel, and that half minute may be used to carry the message of salvation to the heart, and lead the soul to Jesus Christ. Arouse the attention then fasten the truth. Have some pleasant little surprises scattered throughout the work. Not long ago we were talking about the joy in the presence of the angels over one sinner that repenteth. We talked about the joy of Jesus owning our lives. We just wrote three little words:

J E S U S

O W N S

Y O U

Would you like to have Jesus own you? Will you let Jesus own you?

Scientists tell us that more than eighty per cent. of information comes through the eye; if this be true, how much we should use the eye for the purpose of fastening truth upon the heart! We can vary the method of presenting truth through the eye to the heart.

Another way is by a simple word exercise; by the use of some little word center the truth of the lesson upon the heart of the pupil. It need not be an elaborate thing. The great difficulty with most of us in using these sketches lies in the fact that we cannot use beautiful pictures. Some say, "I would like to use a blackboard, but I cannot make a picture like that." I think there is where many are making wretched mistakes. We don't have to make a beautiful picture; make a crude, rude line and call it something; let the mind present the picture; let the mind develop the beautiful picture. If you attempt to make something really artistic then they will criticise your drawing and will forget the truth you are trying to present.

Let us take a word exercise; we will take a lesson I think I referred to once in talking to you, "The Good Samaritan." We want

to be *like* him; how are we going to be like him? We can *GO* like him; we can *DO* like he did—that makes us

G  
D O-LIKE

(God-like.)

Aim in your work to leave pleasant thoughts in the mind of the pupil. It is needful in presenting a truth that the least thing that is said and the least thing that is done shall be something that is bright, helpful and instructive, rather than something sad and dark, so that the child shall go home with the brighter thought, leading him to be good because of the love of good, rather than because of the fear of evil. There is a lady down at Asbury Park every summer who interests me a great deal. I saw her in the early morning go down to the beach and gather the empty shells that the tide had washed in during the night, and she would gather quite an apron full of them. During the day at one of the pavilions she will have an easel and will have a crowd gathered around her, and she makes a few little dashes of color here and there and she will produce a nice cloud effect on the shell, and she will put in some little dash of color to represent perhaps a sunrise with the beams flashing on the water, and thus transform that shell into a thing of beauty, and people pay large sums for these little shells (illustrates the shell on blackboard). So it is with our work; we must take up the little illustrations and so use them that the pupils will carry them away and have them for future days.

Three things I always try to keep in mind: (1) The truth that is to be taught. (2) Simplicity in illustrating that truth. (3) Rapidity.

It is Jesus Christ that is to live in your picture. If you spend a great deal of time on your picture the pupils will talk about the picture; you are not to care about the picture but about Jesus Christ. Long after the picture has faded away you want Christ to remain in the recollection of those who looked upon the picture. How can we picture these Old Testament truths, for instance the Passover, when an angel death-messenger passed over the homes of Egypt? I never could make a picture of the cities of Egypt and of the homes there and represent an angel passing over. Who wants to draw an angel! Who would know how it would look after it was done, whether like an angel or not? Isn't it strange, all the pictures we see of angels are women, and all the angels spoken of in the Bible are men (laughter)!

You don't want to represent that truth half as much as the fact that the blood of the lamb has to be sprinkled upon the door posts of the heart. You don't have to make a beautiful picture to represent that; draw here a few little marks (illustrates). We will call this the door way of an Egyptian home (indicating). The blood was to be sprinkled on the door posts and around the lintels of these Egyptian homes. There was to be either a dead lamb or a dead child in every home. One said, "There is no necessity for it," and another said, "I will obey, but what is the use?" The death mes-

senger comes to the home and looks for the sign of blood, finds it and passes over. He looks for the sign of blood on the next home, no blood is there and the death angel descends into that home and death follows. He then goes to the next home; he finds blood only on the lintel, but the command was on the door posts and lintel, and down goes the death angel into that home and one is dead; for half-obedience is *disobedience*. Now apply this to the heart of the child: By faith we have the blood of Jesus sprinkled upon our hearts; can we fully trust him? If not the death-messenger is at the door.

Take the lesson "Thou God seest me." How can we have a picture? I could not make a picture of God! Don't have to! In the lesson is the suggestion of an eye; we can draw a little eye, and on the rays of light write the words:

SEARCHES  
JUDGES  
SENTENCES

ME

God looks upon each one of us through his divine eye. Why? To search our hearts—we can hide a good many things from the world but not from God; he uncovers the hidden in our lives. Then he judges us, and sentences us. But God does not leave us in that wretched condition. Bethlehem's star was lighted in the long ago when God gave the promise that the seed of the woman should bruise the serpent's head. God does not leave us in that sad condition. I think I told you once the story of the little girl: It had been raining, and after the cloud had passed by the sun burst out in its beauty. The little girl was standing by a pail of water; a little bee had fallen into it, and she tried to help the bee out. A lady came by and asked her, "What are you doing?" "Trying to save that little bee." "What for?" "Because I love to see everything happy, and I want to save it." In a larger measure, the great God in his infinite mercy looks upon us in this world of sin, sorrow and death and sends us Jesus, and taking fast hold of him we may be saved. Now Christ has come and God looks upon us through Jesus. How wondrously the scene is changed! We are justified, we are eternally saved when God looks upon us through Jesus! Now the boy has Christ between God and himself. This may be applied to the individual life, whether Christ is standing between the pupil and the justice of God. An elaborate drawing is not necessary. A little illustration to delight the mind, just a few little marks are all that is necessary.

Take the lesson of the missionary. How may the children understand that they are to go about as missionaries? Take for instance the lesson on Paul's journey. Draw an outline map, you can do it beforehand, and mark a journey from one side to the other. Take a little candle if you want to make it real, like this, and twist a little piece of wire around it, and fasten the candle at Ephesus, where there was a church started; then go to Corinth and light another one, and thus follow the entire journey; you may use different colored candles if you want to mark the three journeys of Paul. You can have a great flood of light girdling that entire journey.

You want your boy to be a missionary; if you will give him something to do, he will be glad to do it. Tell him about going as a missionary. He goes to a home and asks, "Is there anybody here who does not go to Sunday School? I wish you would go to our Sunday School; we will tell you about Jesus." Thus the little light brings light to that home and a light is left burning there which may burn brightly for the Master. He goes to another home and finds another child and leads that one into the light; and then to another (illustrating by placing and lighting candles), and thus they are girdling the world with the light of the gospel. He goes down here along the gutter perhaps (placing a candle on the carpet), and he finds poor old Rickety Jim (placing a broken candle). Jim hasn't any home like the others; nobody cares for him; he lives in a cellar, but the little missionary goes down and tells old Rickety Jim about the love of Jesus and says, "If you would only come to my church and Sunday School they won't care about your ugly clothes; we will fix you up, and we will tell you about Jesus," and so Rickety Jim is led into the light (lights the broken candle). So the little missionary carries the gospel into all the corners of the earth.

There are many things I would like to say, but I have already trespassed upon your time. I thank you for your kind attention, and pray earnestly that God may bless you and bless your work. (Applause).

Mr. Pierce used many colored crayons in his illustrations and held the large audience spell-bound with his striking blackboard work and earnest words.

## RESOLUTIONS.

The committee on resolutions, by Mr. Griffith, chairman, reported the following:

*Resolved*, That the thanks of this convention be hereby returned to the good people of Elgin for their bountiful hospitality so liberally extended to the delegates during the three days of our sessions; to the officers and members of the First Congregational Church for the use of this beautiful building and for all the facilities they have prepared for our accommodation; to the different committees for the perfection of all their arrangements for our entertainment and comfort so that everything has moved with perfect harmony and without friction or any disturbing element; to the reception committee, who were so attentive in welcoming their guests and making all feel themselves to be among friends to whom their coming was a pleasure.

To our beloved brother Excell, whom we so gladly welcome back to an Illinois convention; to his son, and to the accomplished ladies who have assisted in leading us in music and song.

To the Press of this city, who have given such faithful and accurate reports of the proceedings of this convention.

To the Ushers and Pages, and all others who have co-operated and by their gifts and unwearied labors have aided to render this con-



vention so successful that it will long be felt as a great power in our state of Illinois.

To the florists and ladies of this city who have sent their flowers which in the skillful hands of the ladies have so beautifully decorated this already beautiful building.

To the railroads which have extended to us their usual courtesies; and to the Elgin street railways for favors shown by them, and to the President of this Convention, who, amid his arduous duties as Chairman of the Entertainment Committee, has found time to preside with so much dignity and faithfulness over our sessions.

*Resolved*, That we acknowledge with thanks the courtesy of the David C. Cook Publishing Company in providing for our use a reception room with so many conveniences, and for the beautiful decorations of their building; and to other citizens of Elgin who displayed our national colors and flung to the breeze from the towers of their churches and from other public buildings of the city the flag of our country, emblem of our liberties, thus recognizing this Sunday School institution as one of the fortresses which are set as guardians of this liberty.

That the thanks of the convention is extended to the merchants of Elgin for the furnishing of Primary Department exhibit.

Dr. C. C. Miller moved the adoption of the resolutions; his motion was seconded.

B. F. JACOBS: We have been magnificently entertained at other places, but words fail me to say anything about Elgin. Their provision, care and love are something which pass words. As many as favor the adoption of these resolutions are invited to rise.

The affirmative vote was unanimous.

B. F. JACOBS: Mr. President, I thank you.

After singing "God be with you till we meet again," Rev. Mr. Pierce, of Rockford, pronounced the benediction.

### *THIRD DAY, EVENING SESSION.*

A delightful song service ushered in the closing hours of the convention, under the leadership of Prof. Excell.

Bro. W. B. Rundle, of De Witt County, offered prayer.

The pages marched upon the platform and were greeted with a flattering Chautauquan salute.

### ADDRESS TO THE PAGES.

MR. B. F. JACOBS.

It is my very great pleasure to speak to you to-night, boys, in behalf of the State Sunday School Convention of Illinois, and to say to you that principally we are here for you. The greatest thing on earth is a boy, except it may be a girl (laughter), and the most im-

portant people in the State of Illinois are the boys and girls. These gentlemen you see before you and know, Mr. Weld, the President, Mr. Excell, Mr. Executive Committee and myself, are getting out of your way just as fast as we can, for we expect some of you boys will be the presidents of our county associations and president of this State Association and chairman of this State Executive Committee. We expect you will be something more than lawyers, physicians, merchants and manufacturers; you will be more than even ordinary discoverers. We expect some of you boys will learn to look through telescopes. You will find some things no one else has ever found yet. Other boys have found things other people did not know, and there are more things that have not been found than have yet been discovered. Some things have been lost that need to be found. Did any of you go to the World's Fair? (Some of the pages answer "Yes, sir.") Well, they had a room there for lost articles, and in that room there were fifteen hundred lost umbrellas and parasols, and hundreds of lost carpet bags, and hundreds of lost bundles. And, boys, most wonderful of all, a baby was found after the Fair had closed and the people had gone, a baby that nobody claimed. Then many people stretched out their hands and said they would like to take the baby. It was astonishing how many friends the baby had all at once. At last they let one family have the baby to bring up. There are some boys that are lost and other boys have got to find them. The other day I was walking on Clark street, in Chicago, near the Sherman House, and I saw a little fellow with curly hair, about four years old, walking beside a great Irish policeman. He was kind to the little chap. I asked the policeman if that little fellow was lost, and he said he was. Said I, "Where are you taking him?" He said, "To the City Hall; we are going to telephone over yonder to the North Side, where he says he came from, and ask them to send out and find the house and see if his father and mother will come; if not we will call the patrol wagon and send him over with a couple of policemen to watch him." I thought I would speak to the boy; said I, "Did you go away from home?" Said he, "Yes, sir." "How was it that you had to get lost?" I asked. Said he, "I went down the alley." (Laughter). Do you know that many boys get lost who go down alleys and get into places where it is not best for boys to go? I heard a little fellow once say to a minister who said he was one of the lights of the world, "Well, mister, I wish you were hanging up in our alley, it is fearful dark down there." (Laughter). Mr. Pierce, of Rockford, was showing us here this afternoon how boys and girls ought to be like lighted candles going around to light other boys and girls that they may shine in all places, all over the city of Elgin and all over the State of Illinois. We want you to shine.

If there is anything bright and beautiful this side of heaven it is a Christian boy; nothing finer than that! I have been a Christian man forty years, and I don't know anything in this world equal to the joy of being a Christian, all the time, in business and everywhere. We would like to have you boys grow up and become as great as you can. What would a boy be good for if he did not grow?

Some boys grow, and their hands grow higher up than their jackets. Some boys just grow out through their shoes. There is a boy inside of you who has got to grow. You must remember the little fellow inside must be fed that he may grow; he must have a chance to grow this way and that way (indicating) and a chance to grow every way. That is what the Sunday School convention is for; that is what our institutes are for; that is what we are here for; we are here for *you*. Some people say "The Sunday School won't do." Some boys get an elegant cravat and begin to wonder what is the matter with their upper lip, and then say, "I don't believe I will go any more to Sunday School," and step out. We have 750,000 in the state of Illinois in the Sunday School—100,000 splendid men, 100,000 splendid women, and 550,000 splendid boys and girls, and we are after all the others, and we want your help.

We will put your names in our book and mail you each a copy; but we want your names in the *book up yonder*, boys. You should remember that Jesus Christ will help you, and this State Association will help you and the men of this city and state will help you, and we want you to do better things than we have ever done for Christ, for this state, and for the whole world. May God greatly bless you and help you and keep you and make you patterns to the boys of the whole state of Illinois. I should like personally to shake hands with every one of you. I pray for you, that God will greatly bless you. (Shake hands with the pages.) I don't know your names, but the Lord Jesus knows every one of you by name. I wish every boy in our school could attend a state Sunday School convention. When I saw one of our little girls here yesterday I thanked God and took courage. Help us, boys. When I shake hands with you remember that the whole state of Illinois is shaking hands with you (applause). I will ask every man and woman in this house who would like to help these boys, to raise your hands and shake them.

The reporter failed to discover a single individual who did not raise both hands and shake or wave them.

The members of the State Executive Committee and ex-presidents were invited to the platform.

"Where He leads me, I will follow," was sung.

## THE TEACHER'S SPIRITUAL EQUIPMENT.

REV. R. A. TORREY.

The great need of the Sunday School, not only of this state, but of the world to-day is properly equipped teachers. We want teachers who are properly equipped intellectually and who have thorough and accurate knowledge of the One Book, not of some particular part, but the whole book, its character, its authorship, its divisions, its geography, its history, its doctrines; who have a knowledge of the moral training; who have a knowledge of the art of teaching, the art of questioning, the art of illustrating, the art of holding the attention. It would be difficult to emphasize too much the equipment

of the intellectual character, yet there is an equipment far more important than that, far more vital, and that is the equipment mentioned in my subject—“*Spiritual* equipment.”

Our work is primarily spiritual. However we may be equipped intellectually, if we fail in the spiritual equipment we fail at the vital point. I have known teachers of rare equipment intellectually who as far as the main purpose of Sunday School work was concerned were utter failures. I have known other teachers of rather poor intellectual equipment who were rare successes in Sunday School work as far as its principal purpose is concerned. So if we fail in the spiritual equipment we fail at the most vital point. Some years ago my father bought a country home and it was necessary to get a gardener to look after a part of the establishment. A man came to him who was quite well recommended and my father was pleased with him, and he employed him. A little while after, he went out into the garden one day and he thought he would put his knowledge to a test. He said, “Anthony”—the crocuses were breaking up through the soil and opening their yellow cups—he said, “What is that flower?” Anthony said “That flower?” “Yes, that flower.” He says, “You mean that little yellow flower.” “Yes,” my father said, “I mean that flower.” “Well,” he said, “Mr. Torrey, that is a pretty little yellow flower.” (Laughter.) That man had a great many points on which he was excellently equipped to be a gardener; he knew a hoe, a shovel, a spade, a rake, and how to use them; he was honest and industrious, but he did not know the first thing about flowers. And I want to say to you to-night that the man who does not know the first thing about flowers is better equipped to be a gardener than the man who is not spiritually equipped is to be a Sunday School teacher no matter how much other knowledge he may have.

What is the right spiritual equipment for the work? The *first* element in a right spiritual equipment is *spiritual life*. Our business as Sunday School teachers is to impart life. God has to use us as instruments to impart life to the scholars we teach. The apostle Paul said to some of his scholars down in Corinth: “I have begotten you again through the Gospel.” This is our business, *to impart life*, and unless we have life ourselves we cannot impart it to others who have it not. Unless we are regenerate men and women we are not fit for Sunday School work. I believe if Jesus Christ were on earth to-day he would say to many teachers in Christian Sunday Schools more emphatically than he did to that teacher in Israel, “You must be born again.” The very first question that one who contemplates teaching in a Sunday School should ask is, “Have I been born again?” We should be very clear about that. Unless we are sure we have been born again we have no right to take a Sunday School class, not until we are sure. I would sooner think of taking a man who had the small-pox and putting him in charge of a health resort than to put an unregenerate man or woman in charge of a Sunday School class.

The *second* element in a right spiritual equipment is *spiritual discernment*. By spiritual discernment I mean an intelligent apprehension of God’s truth that comes through being directly taught of

the Holy Ghost. It is not enough to have an inspired Book; we need an inspired understanding of the book. It is not enough to have a book which the Spirit of God has given; we need the Spirit of God to teach us what he means by the book. The best things, the things the scholars most need to know in that book, are sealed to the man and woman who is not taught of the Spirit of God—"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." A great many people have the idea that in order to understand the Bible all that is necessary is a knowledge of the languages in which the Bible was written. You might as well say that all a man needs to understand art is a knowledge of paints. I would sooner think of setting the man who understands paints to teach art, than to set a man who had no spiritual sense to teach the Bible, simply because he understands Greek and Hebrew.

I say here to-night that a great deal of the much vaunted so called higher criticism of to-day is an attempt to judge the Sistine Madonna by the methods of the paint shop. The Bible is a *spiritual* book, and to understand and teach that Book one needs not only to have an understanding of the languages and the things taught by the lexicographers, commentators and dictionaries, but he must be taught directly by the Spirit of God, and the only truth you can impart successfully to others is the truth which the Spirit of God has imparted to you.

The *third* element in the spiritual equipment of the teacher is *separation from the world*. There is one text in this Old Book that needs to be graven very deep on the hearts of Sunday School teachers; it reads this way: "Come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing." When I was in college I had a classmate who taught a mission Sunday School class. He was a very bright fellow, a smart fellow, attractive, popular, well adapted to teach a Sunday School class in many respects. I doubt not that the superintendent of that school thought he had made a rare catch when he got my friend Harry to teach a Sunday School class in his mission. Harry was interested in the class and he invited the class to come and see him. The class rather enjoyed the invitation and accepted. They took an unfortunate time to make the visit. It was just before the Saltenstall races when the mission class rapped at the door, and he said "Come in," and they went in, and to their surprise they saw my friend Harry sitting on a table with a big pipe in his mouth, selling pools on the Saltenstall races to his classmates. I thought it hurt his influence. (Laughter.) That was an extreme case, but I am afraid that the men and women who teach the Bible on the Lord's Day and go to the theatre, the progressive euchre party and to the dance on week days very much hurt their influence. I don't want any man or woman of that kind to teach my children. But is separation from the card table and the dance and the theatre all that is involved in separation from the world? One would judge so when they see how much more frequently those things are spoken of, but there are other things which are equally hateful to God. I know people who abhor the theatre,

people who are perfectly frightened at the sight of an ace of spades or a jack of clubs, people who would be frightened out of their wits if you should say, "Won't you go to a hop?" who are just as eager for money as any worldling, and employ the same methods in accumulating it. I know Sunday School teachers whose reputation in business and politics is not savory. Separation from the world means not merely separation from amusements that are questionable, but from the world's method of doing business, the world's political and domestic and social life in all their questionable aspects, and all that is questionable in personal life. If we wish to be successful Sunday School teachers and properly equipped for the work, we must not only separate ourselves from things that are clearly sinful, but from whatever is objectionable in personal life, in business, in society life, in amusements, in politics and in everything else.

The *fourth* element in the spiritual equipment of the Sunday School teacher is *love for souls*. What is our first business? Not to teach the children who the ancestors and descendants of Abraham were; not to teach the children the geography and history of the Bible. Our first business is to lead the children to the Saviour and win souls for the Lord Jesus Christ; and, friends, the only one who can do that work successfully is the one who has love for souls. The teacher who has no love for souls is not likely to put forth very persistent efforts for the salvation of the class, and is not likely to succeed in the efforts put forth. O for teachers to-day who could say of their classes, as the Apostle Paul said of his kinsmen, "I have great sorrow and unceasing pain in my heart (for thee);" and in the next chapter he says, "My heart's desire and my supplication to God is for them, that they may be saved." O if the teachers when they look into the faces of their scholars would ask the question, "How many of this class are saved?" and when they find one that is not saved would feel a burden of heart for that one and then begin to pray, plan, study and work for the salvation of that one! I am afraid we have many in our Sunday Schools to-day who are not saved. I had an experience in Chicago the first day I ever preached in that city, before I became superintendent of the Bible Institute, I shall never forget; I don't think I ever go to a convention like this without thinking of it. When the sermon was over, among those who expressed a desire to live a Christian life was a finely dressed and beautiful young lady, perhaps twenty-two or twenty-five years of age. As I sat down and tried to show her the way of life from the Word of God she opened to me her heart. Her story was one of the saddest I ever heard. She had not only taken the first, the second, the third step in the path that leads down not only to shame here on earth but to eternal shame hereafter, but she had gone very far that way. I pointed her to the Lamb of God that taketh away the sin of the world. At last she looked up and said, "I have been a constant attendant at Sunday School for six years"—she told me the Sunday School, one that you all know by reputation, she was not an attendant at this time—"and you are the first person who ever spoke to me about accepting Christ." That is an awful record!

I wish I could believe it was a solitary record, but I am afraid it is not. O teacher, let it not be true in your case; go to them as a rescue worker to lift them up and point them to the Blood. Don't let any scholar be able to say of you, "I was in a class in the Sunday School and my teacher never had a close hand to hand conversation with me about accepting the Lord Jesus Christ." If that could be true of you, teacher, I say it in all tenderness, but I wish to say it in a way you will never forget, "Shame on you!" If there is a Sunday School teacher in this gathering to-night who has not shown a love for the souls I beseech you, when you go away from this convention with its enthusiasm, to go alone to God and get down before God and confess to Him your utter unworthiness to be a Sunday School teacher and ask Him in His infinite pity and grace, by the power of His Holy Spirit to create within your heart a love for souls. And as you kneel there before Him think about your Sunday School class one by one, think what their present condition is out of Christ, think what their eternal destiny is out of Christ, until your heart begins to burn and you can't sleep at night, but have to get down on your face before God and pray for each boy and girl or each man and woman in your class that they be led to the Lord Jesus Christ. There are 750,000 in our Sunday Schools; 550,000 boys and girls; O what a magnificent opportunity if our souls were burning for the perishing, and our hearts were bursting as the heart of the Apostle Paul. I had a letter this morning that ought to stir the Sunday School teacher's heart. We had a boy connected with the Boy's Brigade in our Sunday School who had obtained a position on Fifth avenue in Chicago and the letter said, "Last night there came a certificate of his honorary membership as one of your boys' brigade, but he never saw it, for about five o'clock they sent us word that he was crushed to death in the elevator." Thank God, that boy was saved! The letter went on to say, "Last summer you had a student in your school from Germany and he led this boy to Christ." Suppose that young German, who could not talk English very well, had not talked Christ to him, where would that boy be to-night? Suppose he had been a boy in your class. Are you sure he would have been saved? Teacher, have you done your duty? If to-morrow a letter should come to you saying that John or Charley or George or Mary or whoever it might be was suddenly called out of this world, could you lay that letter before you and say, "Thank God I have done all I ought for that boy's salvation, or I have done all I could for that girl's salvation?"

The *fifth* element for a proper spiritual equipment for the Sunday School teacher is *power in prayer*. When I was a boy in the Sunday School a man came to the school one Sunday, I have forgotten his name, but I will never forget what he said. He stood up and talked to us when the Sunday School was over, and he told us about some woman who had power in prayer. He said through that woman's power in prayer, one after another, her whole class was led to Christ. I was not a Christian, did not become a Christian for years afterward, but that story made such an impression upon my heart that when I did take a Sunday School class, the very first

class I got, a large class of boys about sixteen years of age, I began to pray for each one of them every day, prayed for their conversion, and every one of them did in fact profess to accept the Lord Jesus Christ. I have kept that up ever since. I keep it up to this day, to pray for my Sunday School class definitely. I can't pray for them individually any longer; it takes time to pray for five hundred people in a day, but I pray definitely for my class. They have been saved by the score and I never go to my Sunday School class until I have prayed definitely for them, that somebody may be converted that day, and God answers prayer. If there is one thing I desire as a Sunday School teacher it is power in prayer. I want to understand more about this Book; the more I study it the more I love it; I want to know the most advanced methods of study and of teaching, but the one thing I hunger for to-night above all else is to know how to get near God and lay hold of God in prayer that the power of the Holy Ghost may come down upon my class. If I make but one impression upon you to-night more than any other, I wish it may be this, that as Sunday School men and women you shall learn the lesson of prayer as you never have known it in all your life.

The *sixth* and last element in the spiritual equipment of the Sunday School teacher is the *baptism of the Holy Spirit*. When the Lord Jesus Christ sent out his disciple-teachers and gave that great commission to "go into all the world and preach the gospel and teach all nations," he said; "Wait a minute; I have given you work; you are to be teachers, but before you start wait for the promise of the Father which ye have heard of me; John indeed baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence, and ye shall receive power after the Holy Ghost has come upon you." These men were splendidly equipped to be teachers. Had they been at conventions? Yes, sir; great ones, presided over by the Lord Jesus Christ. Had they been to Normal classes? Yes, the best that ever existed on earth; they had been three years in a Normal school of which the Lord Jesus Christ was the head. For three years they sat at the feet of Jesus Christ and had heard the doctrines they were to teach from his own lips; they had been eye witnesses of his miracles, death and resurrection, and in a few moments were to be eye witnesses of his ascension; all they had to do was to go out and tell the world what their own ears had heard and their own eyes had seen of the Son of God. If men were ever equipped by preparation for teaching, those men were. Were they not fully equipped? No; they were utterly unfit, so utterly unfit after three years' course in a Normal class under the Lord Jesus Christ, that Christ himself said, "You must not stir one step until you have been baptized with the Holy Ghost." If those men, so rarely equipped for work, needed the baptism of the Holy Ghost, do not we as teachers to-night need it?

Friends, listen! No man, no woman is fit to teach in the Sunday School until they have been personally and definitely baptized with the Spirit of God. What would it mean for Illinois if this splendid gathering of men and women, all who are teachers, were ready to seek and meet the conditions, to claim and to get the baptism of



the Holy Spirit! Would Illinois be the first state in the Sunday School work? Yea, verily. If this company of Christian teachers from the different parts of the state were to seek, meet the conditions and get the baptism of the Holy Spirit, the state of Illinois would be shaken by the power of God as no state ever was in history. We can all have it. There is not a teacher here to-night who cannot have the baptism of the Holy Spirit before to-morrow morning's sun rise. One of the most precious promises in this blessed Book you will find in the second chapter of Acts, the 39th verse: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." What is the promise? There are a great number of promises in God's Word, but the burden of *this* promise is the baptism of the Holy Spirit. On the strength of this inspired Word I assert that there is not a man or woman in this gathering to-night, but can have the baptism of the Holy Ghost. I spoke to a gathering of Christian workers in Tremont Temple in Boston some two or three years ago, an assembly of my brethren in the ministry and in Christian work, and I said the reason our efforts are not as successful as we desire is not because we are teaching false doctrines (though I presume some are doing that)—nor because we do not preach the fullness of the Gospel (though there are many who do not teach the truth in its fullness), but because we are teaching the Gospel in its simplicity, in its purity, the very truth as it is in Jesus, yet not preaching it in the power of the Holy Ghost. The most deadening thing on earth is the simple Gospel, the pure Gospel, the full Gospel preached in the energy of the flesh. "The letter killeth, the Spirit giveth life," and there is many a teacher in this assembly to-night who is carrying on a ministry of death. It is an awful thing to teach a Sunday School class and not have the power of the Holy Spirit. I thank God there was a time in my ministry when I stopped short and said, "I will never go into my pulpit again"—I did not say it publicly, but to one intimate friend—"I will never go into my pulpit again until I have been baptized with the Holy Ghost and know it, or until God somehow tells me to go." O, I wish the teachers assembled here to-night would say, "I will never go before my class again until I have been baptized with the Holy Ghost." During the World's Fair I was preaching one Sunday morning in the Standard Theatre on this very subject, the baptism of the Holy Ghost. At the close of the address a Presbyterian minister came to the platform and said, "I want you to pray with me; I haven't the baptism of the Holy Spirit, but I want it; I want you to pray with me." We were just about to kneel on the platform of the Standard Theatre when a fine looking gentleman came up and said, "Can I join you?" I said "Certainly," and we knelt down and prayed for the Holy Spirit then and there. When we arose from our knees I said to this other gentleman, "Are you a minister, too?" He said, "No sir, I am a judge, but" he said, "I am a Sunday School teacher, and I think I need the baptism of the Holy Spirit just as much for my Sunday School class as this gentleman does for his pulpit." He was right. O friends, when in infinite love, to make abundant provision

for the necessity of our Sunday School work, the Son of God died to make way of access to God and ascended to receive of the Father the gift of the Holy Ghost, and is just longing to pour out upon this audience and upon every individual in it the Holy Spirit, what a pity it is we are willing to go before our classes without the power of the Holy Ghost! If you have the baptism of the Holy Ghost some of your scholars will be saved through your agency or effort, and they will not be saved unless you have this baptism. Therefore, if you don't pay the price and get the blessing you will be responsible before God for every boy and girl that might have been saved and was not because you did not get what God intended for you.

Prof. Excell sang a solo, entitled "The handwriting on the wall."

### PARTING WORDS.

REV. SAMUEL EARNGEY (PASTOR OF THE FIRST M. E. CHURCH, ELGIN).

*Mr. President and Delegates:* It is getting late and I would not presume upon your time to make a lengthy address. I am reminded of the speaker who got up at a children's meeting and asked, "What shall I say?" They shouted back "Say Amen!" I don't know but you may wish you could say that to the speakers who shall follow Dr. Torrey. There are two kinds of Amens; there is the Amen of the departing congregation, and there is the amen of the tramp of a mighty army that is marching forth to glorious battle and victory. The latter is the Amen I would have you say to-night as we come to the closing hours of this convention, because I believe that as we separate we feel that we are going forth in the name of our Christ to a great battle and to a glorious victory.

When Brother Jacobs came to Elgin and told us about the wonderful things we might expect in the coming of a State Convention. I wondered whether we would realize them all; I am sure we have been surprised because we have received more than we expected. The meeting has been a wonderful help and inspiration to all the workers of this city. Now as you are about to go away I would not say to you to-night what some one said to the visitor who was about to depart—as they began to shake hands he said to him, "Well, good-by and thank you for going." (Laughter.) No, I would not say that at all, for I would really like it if we could keep you here over Sabbath and just keep this meeting going right along for several days, in order that the entire city of Elgin might be stirred in this great Sunday School idea that has in it the saving of this entire nation.

*Rea*, in his splendid illustrations of Faust, portrays in a wonderful picture the demons in hell struggling for the souls of men; Faust and the angel look down upon the thrilling scene and seem desirous to take a hand in the struggle; they reach up and pluck the roses from the bushes of paradise and fling them down upon the heads of the demons, and the roses turn into balls of fire. Workers in the Sunday Schools of this great state of Illinois! I want to tell you

that there is a mighty struggle going on for the souls of the boys of this land to-day, and angels are looking on with anxiety. You have the privilege from Sabbath to Sabbath, year in and out, of plucking the roses of truth and of love from the bushes of the paradise of God as they bloom in his own blessed word, and of pouring them down into the hearts of the boys and girls; they will not turn into balls of fire if you do it in the right spirit, but they will blossom into lives of wonderful beauty and power, to bless and to save this land.

May God be with you as you go forth and may we all get a new inspiration for this God-given and God-inspired work. (Applause.)

The HON. G. P. LORD was introduced, and said: *Mr. President and Fellow-workers*: As we are now about to come down from these heights of privilege to engage in the ordinary work which is committed to our charge as Sunday School workers, I bid you have faith in the truth, believe in God's word. I remember very well a few years ago at a Sunday School convention in this city, that Mr. Moody was present. He had not then the reputation which he now enjoys. At a meeting for the children he said that the last sayings and the last doings of a great man are always treasured sayings and treasured doings; it was so in the life of Washington and of Napoleon, and then he said: "We have come here this afternoon to listen to the last sayings and to witness the last doings of our precious Redeemer," and he took up his Bible and read as no other man but Mr. Moody could read from the last chapters in Matthew the account of the death, sufferings and sayings of our Saviour. It somewhat surprised me that a man of his reputation would come out and say a thing which had been said so many times before, but he said it so well, in a way that sounded new and fresh, and I made up my mind that one of the most important things for a teacher in the Sunday School was to have faith in the Truth. Believe in God's word and if you can't do anything else take the Bible and read it to your class with all the energy of your soul and ask the Divine Spirit to accompany the truth.

We should have faith in the power of the truth to do good. This is a wonderful Book. I don't think we know how wonderful it is. We have no adequate idea of its immense power. In every land of all the historic past and in every land of the historic present where this Book has not been and is not known and read, and its God worshiped, woman has been and is a slave to-day. This Book, so old and yet so new, has had power to redeem woman from the bondage of slavery and elevate her to her God-given position as a companion and a blessing to man.

Some are questioning whether this Book is inspired. To my mind the proper question is this: Does this Book inspire me with noble thoughts, with noble conceptions of God, with grand ideas of the future? Does it tell me of the obligations that rest upon me to do my duty faithfully to my fellow men and to my God? We have heard a good deal in the past few years, especially in the Congress of Religions, about the Fatherhood of God and the brotherhood of man. I have been astonished when I have heard some of these men

from the Oriental World proclaiming in tones of eloquence their belief in the Fatherhood of God and the brotherhood of man, knowing how little brotherhood between man and man a visit to those countries discloses.

May God add His blessing to us as we go away from this convention and baptize us anew with the Divine Spirit that we may be enabled to take this Book in all simplicity and present its truth to our classes in such a way as to lead them to believe in Jesus Christ and be saved.

REV. W. M. WALKER, the pastor of the First Baptist Church, was introduced to the Convention. He expressed himself as delighted with the three days' programme, predicted a magnificent year in the Sunday School work, and wished the delegates God-speed in their labors of love.

MR. B. F. JACOBS reminded the delegates of their great responsibilities in connection with the vast interests of the Sunday School work and earnestly besought them to make the coming year more glorious than any in the past by achieving larger results for the sake and in the name of Jesus.

"God be with you till we meet again" was appropriately sung, the benediction was pronounced by the Rev. Mr. Selden, and the convention adjourned.

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— PROCEEDINGS —

OF THE

THIRTY-EIGHTH

ILLINOIS

STATE SUNDAY SCHOOL CONVENTION,

HELD IN

First Presbyterian Church,

*CHAMPAIGN, ILL.*

TUESDAY, WEDNESDAY AND THURSDAY,

*May 12th, 13th and 14th,*

1896.

REPORTED BY REV. J. C. YOUKER, OF CHICAGO.

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CHICAGO :

W. B. JACOBS, PUBLISHER, 132 LA SALLE STREET.

1896.

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1896-7.

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5.	Jacksonville..	*Isaac Searritt.....	1863	24.	Champaign ..	O. R. Brouse.....	1882
6.	Springfield...	A. G. Tyng.....	1864	25.	Streator .....	Rev. Wm. Tracy.....	1883
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11.	Bloomington..	D. L. Moody .....	1869	30.	Rockford.....	H. T. Lay .....	1888
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\*Deceased.

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# THIRTY-EIGHTH ANNUAL CONVENTION.

---

## *FIRST DAY—MORNING SESSION.*

The spacious First Presbyterian Church was comfortably filled with delegates and friends at the opening hour of the convention. Prof. E. O. Excell's newest book was used and under his inimitable leadership, delightful services of song were enjoyed at the commencement of the various sessions.

The Executive Committee held a meeting at 9 A. M. At 10 o'clock E. A. Wilson, of Sangamon County, gave a very instructive Bible reading. An open Conference was then conducted by Mr. B. F. Jacobs, who read a number of inspiring passages from the Scriptures and set forth the privileges and responsibilities of those called to work in the Sabbath-school.

A number of delegates offered prayer; the session concluding with the benediction pronounced by Rev. C. N. Wilder.

## *FIRST DAY—AFTERNOON SESSION.*

The work of the afternoon was ushered in by a song service conducted by Prof. Excell.

Prayer was offered by Dr. Steadman of Champaign.

The following were appointed as a nominating committee: R. H. Griffith, I. M. Philips, H. W. Bunn, Chas. F. Hare, Townsend Blanchard.

In the absence of President Weld, Mr. B. F. Jacobs called the convention to order and introduced Dr. H. H. Oneal, who delivered the

## ADDRESS OF WELCOME.

REV. H. H. ONEAL, D. D.

MR. CHAIRMAN, SUNDAY SCHOOL WORKERS OF ILLINOIS, SISTERS AND BRETHREN: You see, Mr. Chairman, I place the sisters first. This is not an accident, but intentional, and for two reasons: First to that old sentiment, which for a hundred years and more, we have been appropriating to Geo. Washington, "first in war, first in peace, and first in the hearts of his countrymen." It seems to me that splendid sentiment ought to be applied to the ladies: "first in war," etc.

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I have another and a better reason, however, for giving them the precedence. They are, numerically, much the larger part of this convention, and I have little doubt that in effectiveness they are also the better part.

I think myself happy in being permitted to stand here in the name and on behalf of the Twin cities, and extend to you a most cordial greeting and welcome. We give you welcome to the hospitality of Urban-ah homes. More than that, we offer you what as Sunday-school workers you do not often get, and what no other city in the state would or could offer, a hearty invitation to our Champaign suppers.

We feel it an honor and a privilege to have you among us, and while we cheerfully extend to you our hospitality, we expect to receive from you more than we give. We confidently believe that your presence will be an unspeakable blessing to us.

As I look over this assembly, I ask myself what does it mean? What is the significance of this gathering? Well, it means several things that are exceedingly gratifying for the present, and hopeful for the future.

1. This convention stands for the principle of Christian unity.

Some one has said, there are two kinds of unity—the unity of singleness, and the unity of manifoldness—the unity of one and the unity of many. The unity of one applied to theology, is unitarianism. The unity of manifoldness or many in one, is our evangelical Christianity. The true unity is the oneness of many. It implies union, concord, harmony. There is no union in the mathematical quantity one. There is no agreement in a single grain of sand. There is no harmony in a single note of music. But when two or more ones combine; when two or more grains of sand united, when two or more notes of music accord, then you have, not a dead formal unit, but a real living unity.

This convention stands for such a unity. *We are many.* We represent many doctrinal views—many forms of service and worship, but all fused by one spirit.

Oneness of faith in Christ as a personal Savior—not sameness of Creed statement; one common impulse of constraining love—not identity of visible forms. “Is thy heart right? if thy heart is as my heart with thee, give me thy hand,” then like Jehu and Jehonadab we all mount and ride in the same chariot. This, I venture to assert, is the unity represented by this convention.

2. This convention and the work it represents stands for an aggressive Christianity. Whatever else may be moss grown, the Sunday-school work is not. This is the rolling stone. The Sunday-school work lives, and breathes the spirit of the age, which is progress, which is the Spirit of the Lord. The law of progress is very noticeable in the history of Sunday-school work. Robert Raikes’s first idea was scarcely more than to keep the children off the street and to protect the Sabbath day. Then the children were taught to read and write. After that a great advance was made by the introduction of the Bible as the Reading Book. The next step was to commit the Bible to memory. Then the Christian churches took hold of the Sabbath-school. For awhile memory was crowded to its

utmost, to the injury of the scholar, until the physician came in and put a stop to that.

Then followed the era of question cards and question books. These soon began to be stale and monotonous, and appeal was had to the imagination. Stories and anecdotes of good boys and girls were resorted to. The good boys and girls all died so young that we had to give that up. Then the commentaries were introduced,—Philip Doddridge, Mathew Henry, Adam Clarke and Albert Barnes. Theology, heavy and strong, was administered to the children in old school doses. Then followed a season of what was called spiritual teaching, which soon degenerated into mere exhortation.

Now we find that we must comprehensively grasp and use all the good things of all the past, without making a hobby of any. Memory, imagination, intellect, heart and soul are to be caught and held under the transforming, renewing power of Jesus Christ. Now the aim of Sabbath-school work is or should be primarily the conversion of childhood and youth to Christ. Now many a Sabbath-school teacher has learned the precious art of leading the children to Jesus. The Sabbath-school has entered upon a great and glorious career, compared with which all past history of the cause is but as the early dawn before a bright and splendid day. We have come now to the era of Christian culture and training by the Word and grace of God of all that constitutes the best style of Christian man and woman.

Your calling, Sunday School workers, is most honorable, and will receive an honorable reward.

There is a legend of mythical love: Jupiter, the son of Saturn, and most powerful of the gods, called a great assembly of his servants, to hear what each had done in his service, promising to reward with a golden crown, him who had done the most and best.

They came from the east and west and north and south, from the remotest parts of the kingdom to recount their deeds.

One, a well-known statesman, arose and told of his work in statecraft, how he had given the State good laws, and a stable, prosperous government. He sat down and was greeted with great applause. Another, a celebrated philosopher, recited the story of his researches and discoveries which had proven of vast benefit to the people. Then a great general stepped forward. He was hailed with rapturous applause. He rehearsed his achievements on the field of battle; how he had met and vanquished all his countries' foes and covered the King's dominion with imperishable glory. Then others followed; the orator, the poet, the traveller, the philanthropist, and told with eloquent words the services they had rendered.

At length an old man arose, gray bearded, venerable and poorly clad. Leaning upon a staff he advanced with trembling step. All eyes were turned upon him, and a suppressed smile of derision crept over the assembly.

Who are you? thundered the god.

With faltering speech he replied: "If it please you, O Jupiter! I am the teacher of all those whose mighty deeds have just been told."

Crown him! Crown him! said Jupiter, and all the people shouted their approval.

An aggressive church, which you represent, does not mean zeal without knowledge. It does not mean rushing into battle without equipment, or plan, or definite purpose. It rather means a full equipment with the best and most approved implements of spiritual warfare. No department of Christian enterprise is more perfectly panoplied with the "whole armor of God," and more fully armed with the sword of the spirit, which is the Word of God, than is the Sunday-school army of today.

This convention stands for a thorough, compact, complete organization—an enormous organization eleven million strong, impelled by a tremendous motive, and thrusting itself into the life of the world.

It is impossible to overestimate the value of organization in Christian work. There is genius in industry; so there is in method. System is an element of success in any enterprise. The lack of system is almost a sure guaranty of failure.

The benefits of organization in Christian work are two:

1. The distribution of labor.
2. Co-operation of labor.

The distribution of labor means laying the burden upon all alike. It means assigning to each man and each woman a work for which he or she alone is held responsible, and in most cases that will not only be done, but done well.

Co-operation in Christian work means many hands and heads and hearts, working in many ways, and along different lines, but all working toward the same end, and all helping to bring on the same glorious result.

And now a final word as to the motive power which impels us to this work. There are three great forces which, combining, press the soul to fidelity in the Lord's work:

1. The constraining love of Christ.
2. The new appetite of a soul created anew in Christ Jesus.
3. The need of a sinning, suffering world.

Yonder on the shore of Lake Michigan, in the heart of a great city, stands a building enclosing a stupendous system of machinery. It is the Chicago water works. As you enter the building you see a slow, steady, vast, mysterious movement. The sight which first greets your eye is half the disc of a great wheel—it is the rising half—you see a series of strong heavy beams of great length, rising and ever rising like a giant lifting his outstretched arms.

You see that besides lifting up their own great weight, these solemn, silent beams, with their ceaseless motion, impart a motion also to the whole great system of machinery. You are told that this system reaches out into the bed of the lake for miles, and dips up the water, carries it along unseen channels, and distributes it in the homes of a million and a half of people.

As you stand and gaze at these huge arms ever rising, you almost feel a consciousness of pity for the ceaseless toil of the laborers. But your guide conducts you down a stairway into a story below; there you discover the secret of this patient, steadfast toil. Opposite to the rising arms, are arms that fall, a constant power is touching the extremities, and the weight of this power compels the arms on this side to rise, and on this side to fall.



My brethren, if you could get a door open into the heart of a true worker for Christ—if you could get a glimpse into the inner laboring life—you would discover that the sins and sufferings of humanity have been collected and laid upon that soul, and this constant pressure drives that soul into a ceaseless round of laborious activity.

The life that is placed under the play of these three kindred powers: the love of Christ, the appetite of a regenerated nature, and the sins of the world—these three may well send us out, in ceaseless toil, at God's command and for man's good.

R. H. Griffith in behalf of the Nominating Committee read the following report: "Your committee appointed to nominate officers for this Association for the coming year beg leave to report the following: For President, Robert C. Willis of Cumberland County. For Vice-President, Rev. H. H. Oneal, D. D. of Champaign. For General Secretary, W. B. Jacobs. For Assistant Secretaries, Miss Mary I. Bragg, Mrs. Edith Burnham. For Treasurer, R. W. Hare.

The report of the committee was unanimously adopted.

The Chairman appointed W. C. Pearce and William Reynolds a committee to escort the President-elect to the platform.

On the appearance of the committee with the President-elect, Mr. B. F. Jacobs said: A week ago last Lord's Day our lesson was Faith; last Lord's Day our lesson was Prayer; next Lord's Day our lesson will be Faithfulness; his other name is R. C. Willis, the President of this Convention. (Applause.)

## ADDRESS OF PRESIDENT-ELECT.

MR. R. C. WILLIS.

MR. CHAIRMAN, FELLOW SUNDAY SCHOOL WORKERS: I must say it is with a good deal of trepidation that I come forward to occupy this position. If I were looking for honors I think I should go no where else; for to be president of this Association I consider one of the highest honors which can fall to a man. It has come to me unexpectedly, as Saul's kingdom came to him. I do not feel capable of discharging the duties of the office, but with the help of the Chairman, the Vice-President and the other officers, I hope we will get through. I have just closed a campaign of two weeks of township conventions in our county, and as I have gone around I have asked Christian people to pray that this might be a Pentecostal convention. I believe this is the desire of the delegates here today. Our success in planning and our work for the future depends upon the presence of the Holy Spirit, and I request that you continue to offer prayers for the success of this convention. We are pretty well equipped in Illinois with machinery; what we now want is power, the presence of the Spirit, his infilling, and his guidance in all our work.

"Open the door for the children" was sung.

## REPORT OF GENERAL SECRETARY.

W. B. JACOBS.

FRIENDS AND FELLOW WORKERS:—No higher privilege is given to any man or woman than that of teaching the Word of God to the children. The work in which we are engaged is at once the most important, delightful and hopeful that can be imagined. To be the instrument of starting in the path of righteousness and truth even one young life may be far more important than to become the possessor of millions or the occupant of a throne; for on the one hand, money and power may be so used as to dishonor God, harm our fellows and ruin our own souls, while on the other a young life won for God and trained in ways of righteousness may become God's chosen instrument in turning thousands of other lives from darkness to light, and from the power of Satan unto God. One of the great educators of our land has truly said: "No one can tell all that is buttoned up under a boy's jacket;" for no one may predict all that is possible of achievement by one forceful, earnest life.

That this work is delightful, every one will bear witness who has ever had the privilege of leading even one little child out of the darkness of self and sin into God's marvelous light. That it is hopeful needs no other proof than this recognized fact that 75 per cent. of those received into the church on profession of faith in Christ are from the Sunday-school.

It is ever important that we "put the first thing first," and surely our first business as Christ's ambassadors is to lead our scholars to accept Him as their Savior and acknowledge Him as their Master, to enlist them as soldiers in the Army of the Lord. But it is equally our duty to train them for service in this army of righteousness, that they indeed become "good soldiers of Jesus Christ."

This then is the two-fold work of the church of Jesus Christ, of the Sabbath-school as a department of church activity, and of our Association which is simply "the great S. S. Army organized as one body" and moving forward to possess this land for Christ. Our motto is "Bring to Christ, train for Christ." Our weapon is the Word of God taught to the people, old and young; our workshop is the Sunday-school. But before we can win or train them, we must bring them within our reach, hence the importance of missionary or visitation work. Our work then is three-fold: Inviting, saving, training; for we must bring them in before we can hope to win them to Christ, and we must win them before we can train them for His service.

When our hearts are fully in sympathy with God in His great desire to save men from sin; when like Him we are "not willing that any should perish," 2 Pet. 3:9; when we thoroughly believe and deeply feel that "there is none other name under heaven given among men whereby we must be saved," Acts 4:12; that the Gospel alone is "the power of God unto salvation," Rom. 1:16, we will no longer speak or think of "dry statistics." Far from that!—the reading of figures which show the awful neglect of God's word by the perishing about us, and the yet more awful neglect of the perishing by professed followers of Christ, will bring tears of sorrow to our eyes; while the statistics which tell of thousands brought into the Sunday-school, and

thousands brought to Christ through the study of God's precious book, and of other thousands being trained for earnest, aggressive Christian work, will fill our eyes with tears of joy and our hearts with grateful praise. Brethren beloved of God! Has life any other opportunity or privilege or joy to be compared with ours, who are called to be teachers of the blessed book and workers together with God for the salvation of a lost world? I am sure it has not!

Let us then turn our eyes and fix our minds upon these "statistics," no longer "dry" to us, and behold what God has accomplished in fields where willing workers have been ready to co-operate with Him; though we be compelled to drop tears of sorrow that in other parts of our favored state the work has fallen behind because men are so much occupied with their own affairs, and few have been found to come to the help of the Lord against our mighty foes. Look first at the figures which show

**THE INGATHERING.** The number of schools reported this year is 7833, an increase of 139 since my last report. Forty-nine counties report a gain of 218 schools; seventeen report a loss of 79 schools; thirty-six report neither gain nor loss. The largest gains are in Cook County, 50 schools, Jackson 14, Saline 12, Jo Daviess 10. Pope shows a loss of 24 schools, though the comparison is with a report made several years ago when the work there was in much better condition than now; no accurate report has been obtained since 1891 until this year. Sangamon reports a loss of 12 schools, Montgomery 6, Lake 5 and Livingston 5; but we hope that some of these "missing schools" will yet be discovered.

Our membership this year is 774,349, a gain of 25,781 over 1895. The number of officers and teachers is 91,835, of scholars 682,514. Sixty-six counties report a gain of 29,631, fifteen a loss of 3,850. Twenty-two counties gain over 500 each, as follows: Cook 5,179, Vermillion 1,187, Christian 1,020, St. Clair 1,021, Kane 986, Clark 916, Pike 905, Clay 822, Alexander 891, Saline 833, Whiteside 662, Ford 638, Montgomery 621, Schuyler 616, Woodford 580, McLean 572, Hancock 568, Menard 553, Carroll 548, Edgar 546, McDonough 541, Wayne 509. Three counties show a loss of over 500 each, viz.: Pope 911, Lake 668, Sangamon 511.

Under the head of organization and instruction are included Conventions, Institutes, Normal Classes, Teachers' Meetings, etc.

**BANNER COUNTIES** are those in which every township is organized for aggressive and progressive work, such organization being evidenced by at least one convention or institute held in each township during the year. Nor can any county appear in this list which shows a loss either in number of schools or in membership, as compared with last year's report. On this basis Illinois has this year 38 Banner Counties, as follows: DeKalb, Kane, Kendall, McHenry, Winnebago, Whiteside, Knox, Mercer, Ford, Kankakee, Peoria, Tazewell, Henderson, McDonough, Schuyler, Christian, Mason, Menard, DeWitt, Macon, Shelby, Champaign, Clark, Coles, Cumberland, Douglas, Edgar, Vermilion, Crawford, Lawrence, Marion, Bond, Jackson, Jefferson, Perry, Edwards, Wayne, Pulaski.

**CONVENTIONS, INSTITUTES, ETC.**—One hundred and five county conventions have been held during the year, two each in Lake, White

and Will, one in every other county of our state. One thousand, five hundred and forty-two township conventions are reported, and a larger number of Normal Institutes than ever before have been held. For the exact figures you are referred to the reports of our executive committee, our Normal superintendent and other field workers. One thousand two hundred and twenty-six teachers' meetings are reported this year, an increase of 37. The actual number of Normal classes is probably much larger than the figures given by Prof. Hamill, for the reason that many classes fail to send in their reports.

ADDITIONS TO CHURCH are reported from 92 counties and contributions for benevolent objects from 93 counties. The number received into the church from Sabbath-schools being 26,901; amount of benevolent contributions, \$74,541.20.

SPECIAL FEATURES.—In addition to the Normal work, our Association is pressing upon the attention of pastors, superintendents and all Sunday-school workers two important auxiliaries to what has hitherto been considered the "regular work" of our schools. These special features are the Loyal Army Plan for increasing interest in and fidelity to duty on the part of those already connected with our schools; and the Home Department, which aims to secure regular and systematic Bible study on the part of those who for any reason cannot or do not attend Sabbath-school.

THE LOYAL ARMY PLAN emphasizes faithfulness in three particulars: Punctual attendance, home study of the lesson and regular contributions on each Lord's day. This movement is rapidly gaining ground both in Illinois and other states; perhaps the most significant and encouraging fact of the past year is the official adoption of this plan by one of the leading denominations of our country for all Sabbath-schools under its care. We refer to the action of the "general assembly of the United Presbyterian Church" last year at Pittsburg. We are fully convinced that when rightly understood this plan will be adopted quite universally by the Sabbath-schools of our state and nation.

THE HOME DEPARTMENT has been given a prominent place on the programs of our conventions and institutes during the past year. It is a child of rapid growth and of glorious possibilities. Thousands are to-day studying the Bible regularly each week in their homes, to whom a few years ago it was an unknown book. Thousands, also, through the house-to-house visitation which is a part of this movement, have been induced to attend the regular Sunday-school, and many have been brought into the kingdom of Christ. One pastor, writing to your secretary, says: "Our Home Department has done more to secure the regular study of God's word by the people in one year than had been done by all other agencies during the previous ten years." As yet, however, we are standing only upon the threshold of this great movement, with unlimited possibilities of good before us.

RECAPITULATION BY DISTRICTS.—I have received fresh reports from every county in the First, Second, Third, Fourth, Sixth, Seventh, Eighth, Twelfth, Thirteenth, Fourteenth, Fifteenth, Sixteenth, Nineteenth and Twentieth Districts. The largest gains in schools are 41 in the First, 19 in the Seventeenth, 17 in the Fifteenth,

16 in the Third, 14 in the Sixteenth, 10 each in the Second, Thirteenth and Twentieth, 8 in the Seventh. Three Districts report a loss of schools: 12 in the Nineteenth, 11 in the Eleventh, 3 in the Fourth. Largest gains in membership are 4,448 in the First District, 3,333 in the Thirteenth, 2,194 in the Sixteenth, 1,951 in the Eleventh, 1,901 in the Second, 1,860 in the Sixth, 1,405 in the Ninth, 1,361 in the Third, 1,336 in the Seventh, 1,196 in the Eighteenth, 1,084 in the Eighth. One district only reports a loss in membership, 202 in the Nineteenth. Ten districts report more township conventions than there are townships in the county: First, Second, Seventh, Eighth, Ninth, Eleventh, Twelfth, Thirteenth, Fifteenth, Twentieth. One district, the Thirteenth, has 7 Banner Counties. The Second has 5. Three districts have 3 each, the Eleventh, Twelfth and Seventeenth. Six have 2 Banner Counties each, the Fourth, Sixth, Seventh, Eighth, Fifteenth, Eighteenth. The Third, Ninth, Fourteenth, Sixteenth and Twentieth Districts have 1 Banner County each.

IN CONCLUSION. Our Sunday-school Army under its glorious Leader is "in the field" and on the march. We have not gained all our desires during the past year, yet have we moved steadily forward. We have "more schools and better schools" than ever before. We have fullest confidence in our Leader, and we enter upon the new year determined to conquer by the power of His Name, using as the only weapon in our warfare "the sword of the spirit, which is the word of God."

## RECAPITULATION BY DISTRICTS.

District.	No. of Counties in Dist.	Co. Conventions held.	No. of New Reports.	Total No. of Schools in Counties.	Increase or Decrease.	Officers & Teachers.	Total Scholars.	Total Members 'p	Increase, Decrease.	Average Attendance	Received into Church from S. S.	Total Amount of Missionary Collections.	No. of Townships.	Tp. Conventions held.
1	5	7	5	1,225	41	21,042	194,595	215,637	4,448	150,530	5,946	28,037	32	93
2	6	6	6	401	10	5,126	36,587	41,713	1,901	27,156	1,106	4,298	63	85
3	6	6	6	438	16	5,160	31,301	36,461	1,361	22,923	1,429	4,561	02	124
4	5	5	5	363	d 3	4,051	29,388	33,439	332	21,706	1,373	3,953	18	84
5	4	4	3	248	....	3,030	19,684	22,714	335	13,879	405	1,093	70	78
6	5	5	5	444	4	5,215	36,028	41,243	1,860	27,168	1,536	4,880	42	113
7	4	4	4	358	8	3,847	30,155	34,002	1,336	21,458	1,091	3,457	32	81
8	4	4	4	284	2	3,227	20,904	24,131	1,084	16,115	989	3,522	27	67
9	5	5	4	376	6	4,418	30,058	34,476	1,405	23,022	2,053	2,741	28	80
10	6	6	4	325	1	3,436	22,521	25,957	203	17,709	402	647	86	85
11	6	6	5	428	d 11	5,199	32,019	37,218	1,951	25,301	1,521	3,336	62	98
12	5	5	5	347	1	4,132	25,561	29,693	407	20,728	1,206	2,375	91	68
13	7	7	7	623	10	6,912	44,035	50,947	3,333	33,919	2,992	4,967	03	102
14	4	4	4	255	2	2,482	15,602	18,084	9	12,369	480	765	69	51
15	4	4	4	284	17	2,636	19,473	22,109	902	15,857	623	914	96	46
16	6	6	6	321	14	3,340	26,513	29,853	2,194	19,266	1,027	2,356	11	94
17	6	6	5	422	19	3,231	24,320	27,551	866	17,827	1,134	1,289	18	87
18	5	6	5	297	4	2,424	20,690	23,114	1,196	15,841	851	707	67	51
19	4	4	4	151	d 12	943	7,086	8,029	d 202	5,085	345	153	05	42
20	5	5	5	243	10	1,984	15,994	17,978	829	11,066	392	481	98	47
Total.	102	105	96	7,833	139	91,835	682,514	774,349	25,781	518,925	26,901	74,541	20	1,576

# ILLINOIS STATE SUNDAY-SCHOOL STATISTICS, 1896.

DISTRICT	MEMBERSHIP.										COUNTIES.			STATISTICAL SECRETARIES.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
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	Total in County.	Increase.	Open all the year.	Teachers.	Officers and Teachers.	Scholars.	Total.	Increase.	Average Attendance.	School Population between 6 & 21.	Received into Church.	Total Amount of Missionary Collections.	Amount State S. S. Work.	In County.	Organized.	Conventions.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
1	Cook.....	965	50	850	218	18	173	428	191	747	5,179	134,359	441,410	5,313	26,038	37	2300	00	46	F. A. Wells, Chicago.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Du Page.....	61	d	1	45	13	597	4,737	5,384	d	67	3,724	8,102	54	390	12	50	00	33	W. B. Jacobs, Chicago.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Grundy.....	36	d	3	33	8	382	2,615	2,397	4	1	6,787	124	391	54	55	00	12	12	Leta M. Chaffield, Turner.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Lake.....	57	d	5	42	5	545	3,969	4,454	d	668	2,592	7,565	182	318	62	35	00	15	Mrs. Mary Eldred, Gardner.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	*Will.....	106		98	46	1,139	9,906	11,105			7,888	19,636	273	898	67	30	00	24	22	Miss Dymple Tichenor, Waukegan.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
2	Boone.....	36	d	27	358	2	358	2,923	36	1,637	3,611	89	231	77	55	00	8	8	10	D. D. Sablin, Belvidere.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	DE KALE.....	65	d	59	10	759	5,586	6,345	391	4,232	8,223	122	593	06	60	00	18	18	19	Frank Mosher, De Kalb.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	KANE.....	119	d	110	21	1,813	13,421	15,231	986	9,938	19,745	430	1,434	74	150	00	16	16	22	Rev. R. E. Thomas, Batavia.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	KENDALL.....	21	d	1	23	5	339	2,029	2,359	108	1,513	3,352	72	188	33	50	00	9	9	11	Dr. W. E. Kinnett, Yorkville.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
	MCHENRY.....	63		44	9	548	3,297	3,845	167	1,508	8,407	55	387	84	60	00	17	17	18	Dr. C. C. Miller, Marengo.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
3	WINNEBAGO.....	89		67	21	1,309	9,695	11,004	215	7,436	12,164	338	1,455	89	165	00	17	17	19	A. E. Cutler, Rockford.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Carroll.....	53		39	11	561	3,829	4,330	548	2,585	5,559	237	335	99	55	00	14	13	16	Prof. J. Peasley, Mt. Carroll.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Jo Daviess.....	64	d	10	49	9	610	3,880	4,499	203	2,798	8,051	129	391	63	30	00	23	21	A. H. Weir, Elizabeth.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Lee.....	56	d	1	46	5	648	3,940	4,578	68	3,052	8,455	257	493	01	85	00	25	24	A. W. Rosecrans, Ashton.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Ogle.....	92		76	22	1,052	6,837	8,388	203	4,651	8,388	199	1,010	85	100	00	25	24	22	Prof. E. L. Wells, Oregon.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
4	Stephenson.....	90	d	82	20	1,257	6,879	8,146	323	4,558	9,674	272	988	50	100	00	18	16	8	Frank Clingman, Winslow.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	WHITESTEAD.....	83	d	68	7	1,022	6,391	8,013	662	5,279	9,659	335	1,341	04	125	00	22	22	28	L. M. Phillips, Sterling.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Henry.....	104	d	76	11	1,089	7,501	8,680	92	5,085	10,249	368	866	22	59	00	21	24	5	J. A. Stearns, Morris town.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	KNOX.....	96		74	15	1,129	8,345	9,475		5,888	12,480	467	1,163	33	50	00	20	20	20	Dr. G. S. Chalmers, Galesburg.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	*Mercer.....	64		53	8	672	4,501	5,173	256	3,590	6,212	228	807	44	75	00	15	15	18	Thomas Kiddoo, Joy.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
5	*Rock Island.....	67		64	10	843	6,267	7,506		4,876	14,397	217	846	35	68	66	17	5	4	E. B. McKown, Rock Island.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Stark.....	32	d	25	3	318	2,287	2,695	14	1,666	3,103	93	269	84	50	00	8	4	6	Frank E. Saunders, Castleton.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	*Bureau.....	92		66	13	1,017	6,501	7,518		4,892	11,185				25	00	25	15		Prof. H. V. Rees, Princeton.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	La Salle.....	108	d	3	98	23	1,569	10,115	342	6,827	25,873	282	881	83	125	00	37	24	47	C. T. Franks, Mendota.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	*Marshall.....	36	d	1	35		2,260	2,638		1,728	4,343	40	113	95	50	00	12	9	12	J. S. Thompson, Lacon.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
6	Putnam.....	52		11	2	126	808	931	d	6	632	1,369	83	97	92	10	00	4	1	1	Geo. N. Hayslip, Granville.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
	FORD.....	54	d	46	9	612	4,579	5,231	638	3,251	5,664	198	778	26	75	00	12	12	12	J. P. Smith, Roberts.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	IRON.....	90	d	78	7	993	6,353	7,346	306	4,812	11,771	197	1,005	00	90	00	25	25	17	John S. Darrough, Waseka.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	KANKAKEE.....	60	d	43	9	710	4,046	5,356	317	5,705	9,428	196	805	16	85	00	17	17	19	Daniel Day, Waldron.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	LIVINGSTON.....	93	d	5	75	6	962	7,546	8,508	27	5,705	12,084	193	125	00	30	30	30	30	B. R. Johnson, Cornell.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
7	McLean.....	147	d	2	131	15	1,898	12,904	572	9,857	19,760	732	2,167	00	150	00	29	29	30	30	John T. Ayers, Danvers.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
	Putnam.....	125		104	17	1,425	9,391	10,816	283	6,479	14,207	268	1,017	36	110	00	26	17	33	Donat Miller, Canton.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	PEORIA.....	107	d	9	10	1,018	11,256	12,274	325	7,488	21,440	403	1,015	36	200	00	19	19	20	Wm. Schroder, Peoria.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	TAZEWELL.....	83	d	60	14	919	6,166	7,085	148	5,065	9,426	291	1,312	74	50	00	19	19	30	Henry M. Smith, Hopedale.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Woodford.....	43	d	3	32	5	485	3,827	580	2,396	6,787	129	521	89	45	00	17	4	4	Amos Marshall, Roanoke.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									

3	Hancock.....	94 d	2	87	61	1,083	6,803	7,886	568	5,097	9,698	336	1,012 42	75 00	25	40	G. W. Thompson, Ferris.	Mrs. E. J. Callahan, Augusta.
	HENDERSON.....	34	1	385	2	2,551	2,936	2,885	20	1,887	3,048	127	647 87	50 00	8	13	Rev. J. A. Kenwick, Biggsville.	Mrs. H. N. Patterson, Oquawka.
	MCDONOUGH.....	97	3	83	7	1,045	6,466	7,511	541	5,499	8,616	226	438 94	82 50	19	29	L. B. Vose, Macomb.	Prof. O. E. Reynolds, Rushnell.
3	Warren.....	59	3	48	10	714	5,084	5,798 d	45	3,632	5,906		1,403 00	70 00	15	17	Prof. W. T. Wiley, Monmouth.	H. R. Moffett, Monmouth.
	Adams.....	126	3	111	48	1,634	11,785	13,479	49	8,448	19,348	857	1,420 00	100 00	20	38	R. B. Start, Mendon.	G. G. Blunt, Quincy.
	+Brown.....	41	28	5	408	3,234	2,826	3,234	165	1,932	4,005	101	361 78	65 00	19	23	M. P. Greenwell, Mt. Sterling.	Jos. A. Curry, Mt. Sterling.
3	Cass.....	43	1	39	9	473	3,019	3,522 d	905	2,409	5,119	863	502 00	60 00	14	15	Philip Kuhl, Beardstown.	J. J. Bergen, Virginia.
	Pike.....	107	1	97	28	1,229	8,289	9,518	965	7,368	9,102	863	502 00	50 00	24	20	W. H. Peters, Summer Hill.	Miss Lizzie E. Stone, Grigsbyville.
	SCHUYLER.....	59	1	53	7	614	4,109	4,723	616	2,476	5,123	252	367 41	60 00	13	20	Thos. L. Strong, Rushville.	H. B. Roach, Rushville.
0	Calhoun.....	14	2	107	649	756	22	476	22	476	2,608	7	14 67	30 00	8	17	W. E. Barber, Hamburg.	E. A. Tharp, Kampsville.
	Greene.....	55	40	2	658	3,357	4,355	4,355	285	3,543	8,084	119	251 00	55 00	13	11	U. S. Pinkerton, Berdan.	O. T. Purl, Carrollton.
	+Jersey.....	39	31	3	400	2,600	3,000	3,000		1,900	3,497	100	250 00	45 00	11	10	R. P. Shackelford, Jerseyville.	J. W. Becker, Jerseyville.
0	+Macaplin.....	110	30	15	1,000	6,127	7,127	7,127		4,600	13,442			37 00	26	13	N. B. Challacombe, Challacombe.	Miss Alice Shultz, Shipman.
	+Morgan.....	79	9	14	986	7,385	8,381	8,381	102	5,715	10,212			150 00	13	14	Arthur Swain, Sinclair.	Rev. S. A. Glasgow, Woodson.
	Stout.....	28 d	1	23	3	275	1,823	2,098 d	102	1,475	10,212	176	132 19	45 00	13	20	Rev. W. S. Clark, Manchester.	E. L. Maine, Manchester.
1	CHRISTIAN.....	69	5	56	14	882	5,702	6,584	1,020	4,254	10,185	364	735 56	60 00	17	18	H. P. Hart, Bolivia.	Mrs. Ellen Chapman, Bolivia.
	+Logan.....	66	50	10	704	4,371	5,075	5,075		3,500	9,433			23 00	17	15	W. P. Wakeman, Lincoln.	J. A. Critchfield, Broadwell.
	MASON.....	53	51	3	702	3,757	4,459	4,459	258	3,016	5,324	342	521 26	50 00	13	25	W. J. Kincaid, Mason City.	Miss Lilla A. Cook, Mason City.
1	+McNair.....	43	2	42	8	742	3,489	4,231	553	2,689	5,361	122	462 45	45 00	17	15	D. Zeigler, Greenville.	Miss Mary Cardinal, Petersburg.
	Montgomery.....	73 d	6	57	11	989	6,241	7,180	623	5,145	10,393	324	479 59	88 00	17	15	A. Meriwether, Raymond.	L. J. Ware, Hillsboro.
	Southern.....	114 d	12	106	7	1,230	8,459	9,689 d	511	6,927	19,164	369	1,137 76	50 00	25	26	E. A. Wilson, Springfield.	G. B. Hemenway, Springfield.
2	DE WITT.....	55	1	44	612	3,664	4,276	4,276	118	3,001	5,393	104	214 16	75 00	13	23	Clas. S. Watson, Clinton.	Mrs. W. W. Newman, Clinton.
	MACON.....	82	1	74	10	1,219	8,187	9,406	454	6,227	11,834	442	909 42	95 00	17	17	J. R. Gorin, Decatur.	G. T. Tucker, Decatur.
	Montrie.....	48 d	2	34	2	462	2,746	3,208 d	164	2,412	4,624	142	176 55	40 00	8	10	W. A. Steele, Sullivan.	Eli N. Richey, Alwood.
2	Plafl.....	51	1	52	8	646	3,843	4,509 d	90	3,331	5,570	218	460 41	95 26	8	8	M. N. Mikels, Cerro Gordo.	Iida Frydenger, Cerro Gordo.
	STEELE.....	108	3	80	3	1,173	7,121	8,294	89	5,757	10,755	300	615 37	80 00	22	25	T. C. Eiler, Tower Hill.	C. L. Smith, Benton.
	CHAMPAIGN.....	118	3	101	20	1,450	8,741	10,191	253	6,900	13,370	751	1,193 05	75 00	28	28	Prof. G. R. Shawhan, Champaign.	L. A. McLean, Urbana.
3	CLARK.....	79	1	59	5	900	5,266	6,166	916	4,125	7,412	283	318 74	50 00	15	22	J. W. Adams, McKean.	Prof. L. S. Kilborn, Marshall.
	COLES.....	81	55	40	830	5,690	6,430	6,430	75	4,964	10,085	408	640 60	50 00	12	22	J. W. Clegg, Charleston.	O. L. Minter, Oakland.
	CUMBERLAND.....	64	2	46	3	592	3,512	4,104	95	2,666	5,009	209	212 39	35 00	8	8	R. C. Willis, Toledo.	A. R. Palmer, Neoga.
3	DOUGLAS.....	59	60	12	625	4,741	5,367	5,367	291	3,305	5,967	170	386 67	60 00	9	9	M. W. Gilbert, Oakland.	Ernest Koller, Newman.
	EGGAR.....	75	59	67	8	902	5,933	5,946	431	3,749	8,276	431	662 80	125 00	15	22	G. W. Miller, Paris.	Mrs. J. W. Arterburn, Kansas.
	VERMILION.....	147	3	130	16	1,612	11,144	12,736	1,187	8,210	16,044	690	1,652 78	100 00	15	15	Rufus A. Brown, Danville.	Miss Temple Newton, Danville.
4	CRAWFORD.....	63	2	48	3	761	4,581	5,342	9	3,352	6,272	191	339 98	.....	9	24	M. N. Beaman, Robinson.	A. R. Short, Robinson.
	+Fayette.....	50	35	5	556	3,199	3,755	3,755	.....	3,200	7,013	144	123 08	25 00	14	7	A. W. Baker, Dexter.	Miss Susie Smith, Mason.
	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	E. Kasserman, Newton.
4	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	James Eaton, Bridgeport.
	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	Miss Bessie King, Kimmunity.
	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	N. L. Croul, Olney.
5	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	J. S. Bradford, Greenville.
	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	Laura E. Prather, Huey.
	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	J. G. Reynolds, Upper Alton.
5	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	Miss Fannie Divers, Columbia.
	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	Miss Fannie Webb, Lebanon.
	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	Mrs. M. E. Webb, Lebanon.
6	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	Mrs. Eliza McAuley, Oakdale.
	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	
	*Jasper.....	41	23	23	386	2,316	2,702	2,702	.....	2,706	8,897	117	231 67	25 00	18	10	F. N. Lakin, Vandalia.	





## REPORT OF THE NORMAL WORK.

PROF. H. M. HAMILL.

The past year has been one of steady growth. Numerically the gain in class students and graduates has gone little beyond the year preceding, but the signs of progress are exhibited in a wider diffusion of interest, in more painstaking by the teachers, in more thorough study by the students, and in a better supervision of the work locally by superintendents of county and township Normal work. The following counties have officially notified me of the appointment of a county superintendent of Normal work, viz: Shelby, Cumberland, White, Peoria, Clay, De Kalb, Wabash and Iroquois.

At the coming County Conventions, such an officer should be appointed in every county of the state in which there is a live county organization. This officer should first himself be a Normal graduate or student, should aid by letter or in person in the forming and maintaining of Normal classes in his county, should see that a complete Normal report is made to this department annually and as far as practicable, should be present at county and township conventions to present and illustrate the subject of Normal study. A circular of information as to plans of work by such officer has been prepared, and will make plain his duties. During the past year, eighty-three classes have been formally enrolled with names of students and leaders, but there are good reasons for believing that at least thirty or forty other classes in the state have been organized and maintained, which have failed to report themselves to the superintendent of Normal work. The names and numbers of classes are accurately and promptly reported from month to month through the *Trumpet Call*, together with the names of all graduates. Reference to this paper will make known whether any class has been enrolled. The list of graduates for the year numbers two hundred and sixty-two. If belated reports, now several weeks overdue, were included, this number would easily be increased to three hundred or more. There have been in fact fully this number of graduates, but it is the rule of the department to include in the annual roll of graduates only those who have complied with the requirements of enrollment.

The Legion of Honor Alumni of Illinois now number fully thirteen hundred, and if this fine corps of trained workers would set themselves systematically and energetically to extend the Normal work in their own counties, the Alumni would soon run up to thousands. With eighty thousand Sunday-school teachers to man our evangelical schools, it will be seen how vast our work and how relatively small our achievements in the past five years since the erection of the Normal department. The Alumni Association with its fine membership and able officers, as an auxiliary to this Association, should begin to make itself felt as a power for good in aggressive and united endeavor, especially among the many thousands of Christian young people of the several church societies. So far, it is a matter of much thankfulness that the Normal work in Illinois has moved steadily, though perhaps a little slowly, onward. In other states, by unwise emphasis or insufficient supervision, the movement

has sometimes receded. In Illinois it has been kept within bounds, and in its rightful place. That place is always secondary to that of organization and direct evangelization. The county and township organizations, the gathering in of reports, the establishment and aid of schools, the campaigns of house to house visitation, and the extension of home classes, should demand the first place in our state work. The thirteen hundred Alumni of Illinois are now in existence as such because there first existed State and County Associations to devise and direct a plan and course of Normal study. The State Normal Department is the child of the State organization, and however much loved and honored, should take its place at the second table and not seek to crowd the mother from the first. The proof of this right relationship is shown in the fact that the best organized counties of the state are those now doing the best Normal work, and furnishing annually the largest number of Normal graduates. This is true of other states as well, notably of New York, Massachusetts, Ohio and Kentucky, in all of which the first care is given to perfecting and maintaining effective state and county organizations. There should be a meeting of the Legion of Honor Alumni at each annual convention of this Association, including the present one, to discuss and devise better methods of carrying forward Normal study and the organization of Normal classes. The officers of the Alumni Association have it in their power to greatly stimulate and develop this largely latent and unused force.

As to the Normal Institutes during the past year, the supervision and direction of this part of the work has fallen upon our General Secretary, in the absence of the Normal Superintendent for more than half a year, including especially the usual institute season from November to May inclusive. The superintendent during the past Summer and Fall was engaged in county conventions and since then has been set apart wholly to work in other states. Six Institutes or Normal meetings were conducted by him before his assignment to other fields, and he has held sixty Institutes in other states during the time of his International labor. During the year he has maintained his supervision and direction of all Normal classes and study in Illinois. For a full report of the Normal Institutes for the year in this state, reference must be made to the General Secretary's report. So far as gathered by letter and reports to his office, the Institutes have in every way improved and strengthened the Normal Department, and have exhibited marked Institute ability in our field workers, Bros. Pearce and Miller. It is needless to say anything of the efficiency of the General Secretary in this or any other department of our great Sunday-school work. It is indeed gratifying to know how the grace of God together with hard, personal study is giving to our staff of field workers, and to many local workers as well, a thoroughness and efficiency in "all round" Sunday-school work, whether in going from township to township, in aiding county organizations and Conventions, or in the conduct of general or local Institutes. This gives a timely illustration of the value of Normal work, which gets its first life from the mother organization and then returns to it an intelligent and helpful service in time of need.

There is one serious defect in the present system of our State

Normal study, which this convention, through its Executive Committee, should at once remedy. Our many Normal students have graduated from some simple elementary course, such as Hurlbut's, or the Church course, or the Legion of Honor course. A few classes in the state have followed this up with post-graduate courses of their own selection. There is a general desire in the state to add at least a year or more of study to our beginning course in the way of post-graduate study. This desire should be met and the supplemental work should be indicated by this convention. We therefore recommend the following changes as to the entire course, both graduate and post-graduate.

1st. That the Legion of Honor, or any equivalent elementary course, continue to be the *basis* of study and graduation.

2nd. That a full course of Bible and Training lessons be required in order to the full course Legion of Honor diploma.

3rd. That a certificate only be given upon completion of either part of the course selected.

4th. That the two-year post-graduate course follow the regular course, consisting of one book for each of the two years of study, these books to be named in their order of study by the Executive Committee at the present session, so that holders of our full course diplomas may at once enter upon the post-graduate study. We recommend as such books, for the first year, Trumbull's "Teaching and Teachers," for the second year Dunning's "Bible Studies." The classes in post-graduate study should be organized, reported and enrolled by the Normal department, and toward the close of the year pass a written examination, as in the regular course, under the direction of the Normal superintendent, and the graduates should receive the honors of the annual convention upon the occasion of its graduating exercises. A silver and gold seal respectively, as indicating the completion of each book, should be added at this time to the regular full course diploma.

5th. We recommend that if the above named or other books be adopted, the Normal superintendent shall at once make a division and plan of study of the contents of each book, and we urgently recommend that the *Trumpet Call* be requested to give from month to month a syllabus of study based upon the post-graduate books, and designed to assist all post-graduate students.

6th. We recommend that a special and permanent Committee be appointed to plan and supervise the annual graduating exercises of the convention.

7th. We suggest also that a stated session of the Alumni be held at each state convention for the consideration and advancement of Normal work, and that this convention instruct each county during the coming year to appoint upon its regular staff of county officers a County Superintendent of Normal work.

## REPORT FROM FIELD WORKERS.

W. C. PEARCE.

DEAR FELLOW WORKERS: With this convention ends my fifth year's work as Field Worker of the Illinois State Sunday-school Association. In many respects the past year has been the most delightful of my whole life, and in every respect the work has been most pleasant and satisfactory. I wish I could take you with me step by step over the whole year's work and introduce you to all the faithful workers whose untiring zeal has made our work successful. I mention none by name because I cannot mention all. Perhaps it is best not to do this lest it savor of boasting, for our Master tells us when we have done all that is commanded us, to say "We are unprofitable servants."

I have attended 36 county conventions as follows: Lee, Carroll, Stephenson, Bureau, Stark, Woodford, Marshall, Scott, Morgan, Shelby, Washington, Jackson, St. Clair, Christian, Lawrence, Wabash, Fulton, Williamson, Bond, Edgar, Peoria, Livingstone, Jefferson, Saline, Wayne, Warren, Hancock, Clay, Fayette, Franklin, Hardin, Union, Jersey, Cook, Will and Ogle.

I have conducted 41 Institutes; one for three days at Decatur, nine two day Institutes at Mt. Carmel, Galesburg, Tuscola, Greenville, Olney, Louisville, Flora, Pana and Clinton. Thirty-one one day Institutes; one in Knox Co., three in Douglas, one in La Salle, five in Wabash, four in Ogle, three in Menard, four in Richland, two in Clay, four in De Witt and four in Christian. Have attended 28 township Conventions and Institutes combined; one in De Kalb, one in McLean, one in Bureau, two in Du Page and twenty-three in Cook. Also several special meetings at which Normal lessons were taught and improved plans of Sunday-school work were presented.

The county conventions are growing in interest and power. The Sunday-school convention is the only place where all Christians come together to consider their whole field. Here we tarry to think, to pray, to plan. We look into the past for encouragement and warning. We work in the present, and plan for the future. We have baled the old straw and are threshing the new wheat. At many of our conventions we find magnificent audiences of young people who come anxious to be taught and trained for future work. While the young are coming the old are not deserting us. May our County Officers be able to plan the best things for these conventions! Neither time, nor labor, nor expense should be spared in making these annual gatherings of measureless value to the entire county.

The Institutes have been very successful. The County Officers without a single exception have co operated heartily. They have not spared themselves in making the arrangements complete in every detail. Hundreds of letters were written, and some visited all the local points, attending in person to the appointment of committees, and to every little item of arrangement. The result was very satisfactory. Almost all of the Institutes were largely attended. The gatherings were enthusiastic, and an effort was made to make them thorough, practical and helpful.

In a very few instances the local workers failed to do their work

and accordingly the attendance was small, and the opportunities limited.

We mention with gratitude the financial success of these Institutes. The State Association assumed all obligations for expense of the Institutes and made no definite charges. We asked only for an opportunity to present the work of our Association at each Institute and take a collection. Our thought was that each county would thus be enabled to have Institute work if they wished it and not be afraid of the financial burden. At the same time we believed that if some county should fail to pay its expense that some others would pay more and thus the burden be equalized. The sequel proved that our confidence was not misplaced. I am glad to report to you that there was not a county but what the collection paid expenses and more.

Christian county sent a balance of \$38.75, Douglas \$34, and Menard \$29, to our state treasurer. One county whose state pledge is only \$25, sent a balance of over \$15 to our State Treasurer.

These facts to me are marks of appreciation of the Institute work our Association is trying to do, and should encourage counties that have not heretofore undertaken it to go forward.

I believe that in many cases three two-day Institutes would be better for a county than six one day Institutes; but in some instances our one day Institutes have reached and will reach some workers that we are not able otherwise to help. The time for instruction, and the amount of information imparted are necessarily limited, but we may hope to awaken an interest, to kindle a zeal that shall be far-reaching. For some heart to be aroused and filled with a holy zeal, and to begin to live with a determined purpose means much to a community, a city or a state.

This suggests that we must not forget the chief purpose of our Institutes—"The organization of Normal classes." We should not be content until every school in our state has a class in training for future work.

One of the weak points in our Association has been the lethargy of our cities to Association work. Many of our best schools are in our cities, and also many weak struggling schools. These need to be brought closer together for mutual benefit. Some may possibly say they do not need the help of the County Association, but the County Association needs their help. The feeling in parts of our state that the cities are against the country and the country against the cities must not be permitted to grow. Our cause is a common one, and all must be enlisted.

We have with great pleasure witnessed the organization of some of our larger cities. The president of Knox county will speak to you upon this subject tomorrow. The Galesburg City Union was formed last winter and has done excellent work.

At Decatur during our Institute in December, we had on one evening a conference of superintendents and pastors and ladies. Sixty sat down to lunch together, and afterward listened to some short addresses on City Unions and then unanimously decided to organize. One of the best superintendents in Illinois was chosen president, and we shall expect great things from Decatur.

Let us push on, not satisfied until every city in our state is thoroughly enlisted in this great work.

One of the most encouraging features in Illinois work is that the dress parade day has passed. Practical, enthusiastic workers are in the lead, demanding better methods; and when better methods are presented they are willing to test them.

I believe that ten schools are adopting the Loyal Army Plan now, where one adopted it five years ago. At first many thought this idea was only a theory, then they concluded it would work in some schools, now they are learning that it will work in any school where officers and teachers are willing to work it.

The Home Department has come to stay and is being greatly blessed of God. It is the township president's opportunity. It solves practically the solution of an annual co-operative visitation of every home in the interest of Sunday-school work and lays the foundation for regular and systematic visitation on the part of each school. The world is hungry for Christian love and Christian fellowship. Many homes are longing for us to enter them in the name of Christ. But some I fear have looked so long and in vain for our coming that they have ceased to wonder at our absence. Let us wait no longer! Let every township officer who has not done so, rally his workers, secure the visitation of every home, and the organization of a Home Department in each school.

I have noticed during the past year an increase in the visitation of schools. Townships and county officers are becoming more faithful in this respect, and their visitation is for a purpose. In one county, one of the workers has gone from school to school in the interest of Normal work. She remains until the close of the school and then arranges to meet the teachers and young people. At this meeting a Normal lesson is taught, and in many instances a Normal Class organized. Another township president is visiting all his schools in the interest of the Loyal Army Plan. He calls the workers together in much the same way and explains to them the Loyal Army Plan. How much better is this than an aimless visitation. These are only instances that illustrate the opportunities of our county and township officers. When all are thus faithful, who knows what God will do for our beloved state?

United Christianity is not to be a failure. We do not propose that a single outpost which has been captured and is being held for Christ shall be surrendered. It does not matter to us about the names, peculiar views or kind of guns the soldiers inside possess. If they love Christ we will uphold their hands. We are united under the banner of the cross to encourage every struggling soldier. The most desolate and lonely portion of our state shall be visited and the few workers there shall know that we love them, and want to help them. No single company shall be cut down while we either ignorantly or selfishly withhold the strength of the whole army from their support. We are united for the purpose of organizing the Christian sentiment of the state, and focusing on the weak points. United for help in the study of God's Word; united for instruction in methods and work; united for evangelization; united for Christ. May we abound in his grace—be given a clear conception of our purpose, and be kept loyal to the truth and to the work entrusted to our hands.

## REPORT OF FIELD WORKERS.

GEORGE W. MILLER.

The past year has been one of great activity and rich blessing in my tour over the state. I have visited 45 different counties, many of them a second time; have attended 26 county conventions and 63 institutes, beside numerous township conventions, conferences and special meetings.

In estimating the value of organized Sunday-school work we must not overlook the great International Lesson System which binds the world together in systematic Bible study. Think of this great channel opened for Bible study, and the wise direction of effort, thought and activity flowing through it, as you witness the church as never before in its history, pouring over God's sacred Word.

Again meditate upon the consecrated brain force of the church striving through this channel to help the masses to a clear understanding of God's word. Consider the better Sunday-school methods and ways of working, Normal institutes and Bible schools, and the excellent Sunday-school literature, such as the *Sunday-school Times*, the *Evangel*, our own *Trumpet Call*, with all that is issued by denominational publishing houses. Think of these manifold blessings and thank God for organized Sunday-school work that gave birth to and perpetuates them all. Recall the thousands of township Sunday-school conventions, the county, state, international and world conventions that have stirred sleeping souls, aroused the dead, stimulated the living, developed the active, matured the growing, inspired, instructed and blessed Christian workers everywhere.

Look into the dark corners visited by State Sunday-school missionaries and county officers who come in touch with the discouraged ones, and have lifted them up into the light. And if it be possible estimate the souls saved, and all the influences put in motion for good which eternity alone can reveal.

Along the line of "better Sunday-school work," hundreds of Normal students have been equipped for better service, many Loyal Sunday-school Army Schools and Home Departments have been organized which should fill our hearts with gratitude to God and make us rejoice that through His Providence we have Organized Sunday-school work in Illinois.

These things reveal the necessity of putting forth every possible effort to make our township and county conventions and Bible institutes profitable, helpful, instructive, inspiring and deeply religious, that the Sunday-school work may be better because of such gatherings, and above all that God may be honored and His kingdom advanced.

To accomplish this requires, first, an exalted conception of the work to which God has called us; second, a noble Christian desire to excel in the Master's vineyard; third, a positive conviction that we have not achieved all God has given us to do, nor reached perfection in our methods and plans of work; that there is room for improvement both in ourselves and our work; fourth, an appreciation of the counsel of others, and a willingness to contribute our mite to en-

courage and help our fellow workers in township, town, city and county.

Knowing this, county officers will have deeper conviction regarding the importance of township and county conventions and will

First, Plan their programs carefully at least one month before the convention.

Second, Promptly notify all persons of the part they are to take on the program.

Third, See that the subject matter is fresh, modern, educational and inspiring. The following topics are suggested:

Value of organized Sunday-school work, missionary work, house-to-house visitation, the home department work, superintendent's work, Sunday-school equipment, Sunday-school management, better music, varied Sunday-school programs, the Loyal Sunday-school Army plan, normal classes, teachers' meetings, Bible and training lessons, Bible drills, written quarterly reviews, institutes, better primary work and kindred subjects.

The work of the Sunday-school teacher should be exalted and more thoroughly prepared for. Discussions must not be confined to local work, lest it make us narrow and conceited. Prominence should be given to the field work of the Illinois State S. S. Association.

The work of the Lesson Committee may well be spoken of. Let your people know who they are, what they do, when they do it; that all may feel grateful for the years of faithful service rendered for which no salary is received. Tell your workers of the great achievements of the International Sunday-school work under such men as William Reynolds, H. M. Hamill, Hugh Cork, L. B. Maxwell, and the special primary Sunday-school workers that have been sent out under direction of the International Executive Committee, of which Mr. B. F. Jacobs is chairman.

And if you branch out and present the great world field under "Organized Sunday-school work" no harm will be done and probably some superintendent who thinks himself, or his school, or his denomination to be all there is of Sunday-school work will go home with something to think about.

Spare no pains in inviting Sunday-school workers pastors, and all others to come and partake of the feast, which should be well served in an attractive manner with the best of music. Let us prepare, pray, work and carefully plan for the best township and county conventions ever held in our beloved State, and God will give blessing and victory in Christ's name.

B. F. JACOBS: I heard a little boy say once that he lived in the most wonderful town in the world; that there was a road went from it to every part of the world. From this convention influences go to every part of our great Sunday-school field, and we have a man here to speak on this subject, his name is Reynolds. (Applause.)

At the request of Mr. Reynolds "All hail the power of Jesus' name" was heartily sung



## REPORT FROM THE WHOLE FIELD.

WILLIAM REYNOLDS.

Mr. Chairman, It is a very great pleasure for me to stand in your midst and meet with you. Recollections come up of a most delightful character. If I am of any use in this world in this work I owe it under God to the State Sunday-school Association of Illinois and to the county and township conventions that it has been my privilege to attend for many years.

In 1864 Mr. Moody and I sat together in Gen. Howard's headquarters at Cleveland, Tenn., after the close of a large meeting at which Gen. Howard and others had spoken. Gen. Howard said to the soldiers present: "I am going to lead you in a few days against the enemy; what will be the result of the battles I know not, nor how many of you will come out alive I cannot tell; O if I knew every one of you were saved for God, how differently would I marshall you against the enemy." Mr. Moody said to me, "This war is going to close in a short time; what are you going to do after it is all over?" I said, "I am going back to my business." "But what are you going to do for God?" I replied, "I have not thought." Said he, "Do you know what the greatest work in this world is?" I said, "What do you think it is?" He said, "Teaching the children of this country the way to Christ and then building them up in Christ. Do you know that the Sunday-school is doing that thing? Let us go into the Sunday-school work; you come to Springfield next June, we are going to have a state convention; Jacobs is going to be there; let us try to capture that convention and try to make a power in the state." I said, "I will follow you anywhere, Moody, for I am sure if you go into this it will be all right." That was my first convention. I had never been in a Sunday-school convention in my life before. As I sat there and heard things entirely new to me I commenced to see the possibilities of such an organization. A few months after the war closed we took hold of that work, and what a mighty power it has been, shaking this State from end to end! What an impulse it has given to men, and what magnificent men it has raised up and educated under God! Bishop Vincent received his first conception of the magnitude and possibilities of this work in Illinois; B. F. Jacobs owes what he is to-day to the education in this same line of work in Illinois; D. L. Moody would never have been the man that he is, at the head of the evangelistic work of the world, if it had not been for his training in conventions and meetings of this kind in Illinois. I could mention others who have been sent to other fields and whom we have in our midst to-day. What a power it has been in the development of character! And Illinois has not kept herself within herself: she has boiled up until she has boiled over. All over this great country we find representatives of Illinois in the front rank of the Sunday-school work. Whenever I go to a state that knows little about this work and find a man from Illinois, I know that man can be counted on almost always. He has a right conception of the work and is ready to enter into it at once.

It is a great delight to meet with you here and find the same spirit

and energy that we had years ago. Some of our states have gone up to a high altitude and fallen back; some workers have moved away and they are not in the position they were some years ago, but not so in Illinois. Men may come and men may go in this state, but God's work goes on forever, and it is greater to-day than ever in the history of this State.

As I have listened to the report of Mr. W. B. Jacobs and these faithful workers in connection with him, my soul goes up in gratitude to God for such men. The work has not retrograded, but occupies a larger and more aggressive position than ever before. The influence of Illinois throughout this land is and has been most helpful. Mr. Jacobs and I could not maintain the position we hold in the International work in this country if it were not that we are backed up by Illinois. If there was another state in the union that exceeded in efficacy its organization we would have to move to it or bring Illinois up ahead of it. When we talk about what has been done and what can be done, we point with pride to Illinois and say, "It has been done, brethren, there it is, look at it, read its history." I often think of the time when Gen. Grant was nominated for the presidency by Gen. Logan. His speech was short and to the point. Somebody had brought in a bust of Gen. Grant and put it up before the great audience. Logan turned to it and said: "Fellow citizens, there he is, match him!" So we can put Illinois up and say to the country and to the world "Match her!" We are grateful to God that He has privileged us to be in such a position and to be able to extend our work through that influence all over this land. I believe that the increase in the Sabbath-school work which will be shown at the convention at Boston will be a marvel; people will be amazed to see the progress that has been made from one end of the land to the other, but there is one thing that cannot be tabulated, and that is the improvement of the work. No one, unless he has been brought into contact with the work, as has been my lot, can realize the marvelous improvement in the character of the work which has been wrought. We have immensely stimulated the denominations. In some of the states we have difficulty in maintaining our interdenominational work because of the aggressiveness of the denominations. They have adopted the methods of the International work and are prosecuting them. In the state of North Carolina our work is not as strong to-day as it was three or four or five years ago because of the strength of the denominations, the Methodists, the Baptists, the Presbyterians, they having taken up this work and carrying it forward denominationally. There certainly never had been a convention held in that State of a denominational kind, until the International came in and showed them the work.

The work in the north and west has been greatly improved and enlarged, but we have now entered a new field. I have never gone to the south without having delegations of colored people come to me and beseech me to do something for the colored race. The condition of things there is such that we cannot hold colored and white conventions together. In regard to the right of that thing I am not going to discuss it; we have to meet the fact; the fact is there; the question is, How can we manage so as not to give offense and at the

same time not compromise our Christian character and integrity. We have never had any person among the colored people for the very reason we have never had the money to carry on the work. We felt a very great reluctance to go in, but last August at a meeting of the Executive Committee of the International Association at Chicago we took a bold stand; we said, "We believe the time has come when we ought to do this work, and instead of waiting until God puts the money into our hands, let us step forward and plant our feet upon the plank of faith and believe that God will furnish the money," and right there we passed a resolution that we would at once put a man into the field. Last November that Committee met at Atlanta. God sent us a man unquestionably; we employed him at once; we put him into the field; we pledged him support; we had not the means to do it but a few weeks afterward, in the city of Philadelphia, a gentleman stepped forward and without solicitation on our part said: "I will be responsible for the support of that man myself." Thus God not only challenges the use of faith, but he honors it! We need another man in the field, and I believe some one will soon come forward and repeat that very thing. If not, the money will be forthcoming from the different states throughout this country. What is one or two men in such a territory as that? The Emancipation Proclamation set at liberty three millions; to-day there are seven and a half millions in the south. Think of the marvelous increase! If we knew of the religious destitution that exists among that people our very souls would be stirred into action in regard to it. Millions of colored children go to no Sunday-school or day school at all. As Mr. Jacobs has asked, "Can this nation stand such a strain as that?" You see the necessity of taking this work up. I believe God has led us to that point at which we are to be a great instrument in solving that problem which denominations in the south have never yet been able to solve. After we put Mr. Maxwell in the south, a southern man said, "It is the first time that the southern and northern whites have clasped hands and entered upon any Christian work for the colored people."

All over this land we are emphasizing three things. We do not want any more machinery; we have enough machinery and as perfect as it can be made, I believe, but we want to emphasize these things we are now presenting. First, ingathering. We are determined with God's help to reach every family in the United States and Canada with an invitation to come to church and Sunday-school, so that not a boy or girl, man or woman, can rise up in America and say, "I lived in this country but no one cared for my soul, no one visited me or invited me to come to church or Sabbath-school." When we realize that in the last ten years the Sunday-schools of the United States have increased 50 per cent., that in a little over one hundred years we have had in this country alone an attendance of eleven millions where there was not one before, think of the God we have to rely upon! What is it to reach the balance of eight or nine millions of the children of this country? Child's play so far as effort is concerned, if we will go to work and distribute our forces, take up the work systematically and every one of us do our duty. If this house-to-house visitation is planned by counties and townships, how long

will it take to visit every family in the State of Illinois if every Christian or one-half of the Christians in the state will spend two hours a week for God in this work? Before the next convention comes, you can see that there is not a family in the state which has not been personally visited by some Christian man or woman and invited to church and Sunday-school. What would be the result? God only knows. He says, "Bring all the tithes into the storehouse and prove me now herewith saith the Lord." Well, Lord, what will you do? "Bring in the tithes; what do you mean?" "Your time, your money, your influence, what you have, bring it in and show me you are in earnest; take hold of the work just as you do your business, and I will open the windows of heaven and pour you out such a blessing there will not be room enough to receive it." There would not be room enough in all the churches and school-houses in the state of Illinois to hold the crowds that would come to hear His word preached and taught. I verily believe a nation could be born in a day, and I believe God stands ready to do this thing when we come up and prove to Him and show by our earnestness that our hearts are in this work. Mr. Wanamaker said to me some time ago, "We are fooling with this thing of religion; let us go to work and take a grip; let us show God we are in earnest; let us put the same spirit and life into it that we put into our business and then we will see things move." That is what God wants.

We are entirely dissatisfied with the kind of work that is being done. Would we permit such teaching in the public schools as is found in the average Sunday school of this country? No sir, we would not. When God wanted to do something for us He did the best He could; when He wanted to make a present to this world He did not look around heaven to find something He could spare as well as not, but "God so loved the world that *He gave His only begotten Son.*" He sent the brightest jewel in all heaven as His present to a lost and ruined world. Shouldn't we then give Him our best endeavors? Somebody said a while ago, "You have given up your business?" "Yes sir." "What are you doing?" "Engaged in another kind of business very extensively." "What is it?" "Going over this country making dissatisfaction." "That is a new thing for you!" "Yes sir." "Do you like it?" "I never enjoyed anything so much in my life. If I can get people dissatisfied with themselves there is then some prospect of their doing better; but if they feel they are doing about right and getting along pretty well they are in a hopeless condition. I was at a convention in New Jersey some time ago. I stated that my object in visiting the convention was to create some dissatisfaction, and if I could keep some of them awake that night I should feel supremely happy and I should be glad to hear from them the next morning. As I went out two ladies were in front of me and one said to the other: 'I feel thoroughly dissatisfied with myself.' 'Yes,' said the other one, 'So do I and I am going to give up my class.' The other one said, 'I am not, but I am going to make myself a better teacher.' I went up and said, 'Ladies, thank you, I feel my mission is not in vain and I have accomplished my purpose.' 'Oh Mr. Reynolds,' one replied, 'I think you have accomplished your purpose as far as I am concerned.' And I said, 'You are not going to give up

your class; if you do you will never have a bit of rest until you take it up again.' 'No,' she said, 'I won't.' That is what we want. We must make them feel 'I am doing poor work for God and I must do better work.' "

I have in my Sunday-school a machine, a magnificent machine for the manufacturing of teachers. I am not going round now picking up teachers as I used to do. I was in a Sunday-school a few weeks ago and there was a class of boys, I think seven, and they were having a great time trading jack knives, sticking pins and enjoying various other amusements exhilarating and lively. They looked like boys off the street, and no teacher! The teacher they had was an "off and on" teacher. The superintendent went down to a young lady and said, "I want you to teach that class." "I do not know anything about the lesson." "Wont you go over to them and keep them still?" Think of those boys with immortal souls, one hour a week all they ever get of the Gospel of the Son of God, coming into that place and somebody implored to go over to them and keep them still! How wonderful is the patience and long-suffering of God!

We must have better teachers. In my own school we have a society of Christian Endeavor. I went in there and looked them over. I found some bright intelligent young girls and young men. I said to them, "Do you want to do the highest and grandest and noblest work in this world? Would you like to do what Jesus Christ did when He was in this world?" "Yes sir." "I will put you where you can do it. The greatest work," I said, "is to be a teacher, and the greatest thing to teach is God's Word, and the best material to teach is children. Now come and give me your names and subscribe to this little document that I have here," a promise that they would join that class and be faithful in their attendance, etc., and seven of them signed that document. We got a room and fitted it up in the Sunday-school gallery. I went to a young man, a teacher in the public school, formerly a pupil in my school, and said, "Have you ever received any benefit from the school I am superintendent of?" "That school has made me what I am, sir; I there learned to love Christ and in it I received the religious education of my life." "Would you like to do something for it now in view of what it has done for you?" "I will do anything in the world for it." "Come down next Sunday and take a training class of young people and fit and qualify them for teachers." Last Sunday I was at home and I found eleven young men and women sitting there with that splendid fellow standing before them teaching Prof. Hamill's Normal lessons. I tell you I am not going around any longer picking up teachers to keep boys still; I am going to have a first-class lot of teachers; no person is to graduate from that class until that young man gives them a certificate that they are qualified so far as he is able to qualify them to be teachers. Every one of you can do this. Put Normal classes in the Sunday-schools and have a training class for teachers.

The Home Department is Bible study extension, and it has produced marvelous effects. Two years ago I was out on the Pacific Coast and I there introduced it. It had been introduced in some portions of California but I believe there were hardly any classes above the central part of California, and now I receive letters from that

country telling about that Home Department and the beneficial results flowing out of it. This is a thing particularly needed, and this we are planting all over our land.

Keep up your organizations. The organization is the house; these other the goods to put into the house. You must have a good house with a good roof, in order that you may have these articles to put in it and make them useful. We want these township conventions. O the joy of attending township conventions! I have to attend these larger conventions, but the joy of my life has been in these little township conventions where we get one, two, three or four schools together and get down where people need to be instructed in this work. Brethren, the delight of this work is that you are able to help somebody else; what a luxury it is to help somebody to a higher and better plane! God has given us this wonderful organization; God is with this organization in a marked degree; what He intends to do with it He only knows, but let us be faithful to our trust.

Many of those who in early days traversed this state, have been called home to their reward. You and I will soon leave this work and go to receive our reward. I believe that in heaven one of our joys will be to sit down on the walls of the new Jerusalem and talk over the conflict here below, the scenes we were here engaged in. Brethren let us have something to talk about when we get up there. It seems to me that I know some people whose conversation will be very limited when they get to heaven; they will have nothing to talk about. Let us see to it that we have something to talk about. Let us know that the time of battle is on and the fight is progressing, and we are in the very midst of it; let us quit ourselves like men, and when we meet Him may we hear the welcome plaudit, "Well done, good and faithful servants."

The doxology was heartily sung, and the session closed by the benediction from Rev. Dr. Oneal.

### *FIRST DAY—EVENING SESSION.*

The proceedings of the evening were prefaced with a delightful song service conducted by Prof. Excell. "Sweet are the Promises" was most effectively rendered by Prof. Excell.

At 8 o'clock President Willis took the chair and Rev. Edgar L. Williams of Peoria offered prayer.

### EXECUTIVE COMMITTEE'S REPORT

DEAR BRETHREN:—We meet, for the third time in our history, in this beautiful city, on the Eastern border of our state. We are welcomed by many loving hearts, who represent the strong churches and Sunday-schools of this city, and its twin sister Urbana, and our state has a noble representative here, in the Industrial University that has helped to train many of our best men and women for places of usefulness and power. As we gather here, memories of the past

come to us crowded with blessings and fragrant as the perfume from flowers. Our first visit was in '74; our beloved and honored brother, D. W. Whittle, was president, and the sweet spirited Rev. John S. Frame, was the devoted pastor of this church. Another of our Sunday-school Superintendents, J. W. Dean, called of God to be an Evangelist, was also with us. How precious was that meeting. In effect, it was like "a morning without clouds, when the tender grass springeth out of the earth through clear shining after rain." We came again in '82 for our Twenty-fourth Convention. It was a royal gathering. The general topic was "The King and His servants," and it was well chosen, for Dr. J. A. Worden of Philadelphia, Dr. P. S. Henson of Chicago, Dr. A. E. Dunning of Boston and Dr. now Bishop J. H. Vincent of New York, were with us, with visitors from Indiana and Iowa, and many well known workers from our own state. We return to-day with great expectations, and pray that our meeting here, may resemble the three stages in the souls experience, illustrated in the Patriarch's journey, at Bethel, Mahaniam and Peniel. If, at our first visit we were led to say "This is the House of God," and at our second visit we met "The Host of God," may we now desire to see "The Face of God," in Jesus Christ.

But when we summon the angel of memory, and recall our joys, we cannot refuse to look as we are pointed back, to Springfield in '64, to the arrival on Saturday morning of the advance guard, led by our beloved Moody, and the convention presided over by A. G. Tyng, and a revival that spread over the state. At Peoria in '65, the plan for dividing the state into six districts, was formed, and the great campaign began. At Decatur in '67, William Reynolds was our standard bearer, and here our first paid field worker was chosen. At Du Quoin in '68, we met in the old tobacco warehouse, and Illinois took the first step, by a vote favoring the Uniform Lesson System, and there, led by E. C. Wilder, our third president, and by Edward Eggleston, we planned for the revival of the National Sunday-school convention, which had been discontinued. These plans were acted upon at the meeting of the Y. M. C. A., at Detroit in the fall of that year, and the National Sunday-school Convention met in Newark, N. J. the following spring. We cannot forget Bloomington in '69, where D. L. Moody was first elected president; nor the evening meeting when President Edwards, D. W. Whittle and Dr. Burns, roused us to great enthusiasm. We stop here, to drop a tear to the memory of our beloved brother, Dr. Burns (so recently fallen asleep) and to give thanks for the valiant service he rendered while with us. At Galesburg in '80, our brother beloved, J. McKee Peeples, was our leader. Moody and Sankey, Whittle and McGranahan, Reynolds, Morton, Gillett and Lucy J. Rider, were all there. Rockford in '88, comes before us with the first Sunday-school railroad train, preparing the way for the first steamship, loaded with Sunday-school Workers, that ever crossed the ocean, and for the World's first Sunday-school Convention in London, '89. Part of this, and much more, is printed history. Since then our work has grown rapidly, and our example has been helpful to others. This, in itself is an incentive. "Few motives in life could be stronger than the consciousness that the career and destiny

of other lives will depend on what we do with our own life," and, if true of an individual, how much more of a great organization. But we cannot live in the past. "A cake made of memories will do for a bite now and then, but makes poor daily bread. We want the present enjoyment of God," and this we may have by going forward with His work.

#### AN IMPORTANT MEETING.

This is an important meeting. It is held at an important time. The closing years of this century are crowded with great events. It is a great thing to have a great conception of a great work, and the work we have to do is indeed great. It makes great demands, it imposes great conditions, it promises great rewards. It is a work for our children, for our country, for the world, for God. Maimonides said, "The world exists by the breath of children," a wonderful expression of a wonderful truth. We are to teach and train the children and youth of America, and who can say what that means for the world. Horace Bushnell once said to Henry Clay Trumbull, "The work you are in (the Sunday-school work) is the greatest work in the world; I sometimes think it is the only work." It is a work for our country. A great man said, "the true guardians of the city are the teachers;" very true, for they guard the fountain from whence the stream flows, and the teachers of our children should be Christian teachers. We must face the future, and watching is facing the future. Carlyle said the study of the French revolution saved him from atheism. Do we wish the history of France in the eighteenth century, repeated in America in the twentieth century? If not, the education of our children must be a Christian education. Renan saw the force and effect of early irreligious education, when he declared "Religious beliefs will die out slowly, undermined by primary instruction and prominence of scientific over literary instruction." If the nation endures the children must be saved. It was proposed that Congress should appropriate eighty million dollars for Naval defense, and the committee has reported favoring the appropriation of eleven millions, to make a beginning. Perhaps the whole amount is needed, and even more, but we may at least ask what most needs defending, and how shall the defense be made. In the hour of trial, when our relations with England were strained, the Christians of both countries were united in prayer and purpose, that peace should be maintained. The money spent for iron-clads and projectiles, would, if used for religious education, do more for the peace of the world, than the navies of all nations. The cost of one iron clad ship is three million dollars; one modern projectile, fired at a target, costs the yearly salary of a Sunday-school missionary or state worker, and one afternoon's practice in the harbor exceeds in cost the expense of the Illinois State Sunday-school work for a year. As a peace offering, what would the three millions that one battleship cost, do, if used to pay the salaries of five thousand Sunday-school missionaries for one year.

This work makes great demands. Privileges bring responsibilities, talents are trusts. If we have been called to this work, if we believe it to be important, we must use all the resources at our command to



secure the results. "This age has yoked its wagon to a star." "It makes use of the great forces of the universe, in its work. What a lesson should this teach us in spiritual things. If we navigate our ships by the position of the stars, if we transact our business by the light of the sun, and carry on our intercourse with the world by means of the lightning of heaven, should we condescend in the sphere of the Soul to the use of things relatively lower?" The work now demands our noblest efforts, and no sacrifice is too great. We need qualified workers. The teachers who instruct our children in the Sunday-schools must be the equal in ability and training of those who teach them in our public or private schools, or failure is near. But we need not fear. When God makes a demand He provides the supply. Our Conventions and Institutes, our Training Classes, Primary Unions and Bible Schools, are answering the question, how and where can we learn to teach? And, while these are urged upon the attention of the young, the older teachers should not neglect them. "He that would make a real progress of knowledge, must dedicate his age, as well as his youth, the later growths as well as the first fruits, at the altar of truth." It demands time. How pitiful is the plea, "I have no time for study." Truly, we may as well say, I have no time to live, for life, unless redeemed from self-seeking, is not worth living. This work demands that our plans be changed when necessary, and improved as we advance. Plans do not produce power, but power will produce plans, and the discoveries of the two new elements, Argon and Helium, and of Roentgen rays acting outside of known laws, lead to a belief that "there are large spaces of knowledge yet to be reached." This is true in Sunday-school Work; let us not think that our plans are perfect, but continue to improve them and progress. Do not change for the sake of change, but change for the sake of improvement. And some changes are needed now.

This work implies great conditions. It has been said, God does not expect us to do more than we can do. But, the reverse of this statement is true; God does expect us to do many things that are impossible to us, and it is for this that He has promised to add infinite power to a human arm or brain. The revised version reads, "A God ——— which worketh for him, who waiteth for Him." (Isa. 64:4) Jesus said, "Nothing shall be impossible unto you," (Matt. 17:20) Paul said, "I can do all things in Him that strengtheneth me." (Phil. 4:13) "Time and again God has brought us face to face with great difficulties, that by going forward we might have great victories; but faith and courage failed, and we lost our opportunity." This is the hour of the church's opportunity. The Sunday-school movement is growing as never before, increasing in numbers, growing in teaching power, gaining the confidence of our best thinking men. At a reception given in the city of Washington to the representatives of the International Executive Committee, the Hon. John W. Foster, said: "I deem it an honor to be called upon to follow the gentleman who has just taken his seat (Mr. Jacobs). You and I, and the whole Protestant World know what Mr. Jacobs and his associates have done, and the great value of that work. I am glad to have an opportunity to unite with you in commending the work of the Inter-

national Sunday-school Executive Committee, and I esteem most highly the International Lesson System of instruction. These agencies are doing an inestimable service in adding new interest to the study of the Bible, in fitting the rising generation for better service as citizens, and in leading them to a fuller comprehension of their duties as members of society. It is a broad field, a patriotic and holy work."

This work promises great rewards. Let us look at the work of the year, and compare our present condition with the past.

#### THE WORK IN ILLINOIS IN 1895-6.

Your Committee have endeavored to carry out the plans adopted at the Elgin Convention, and to study how the work may be improved. It seems to us that some changes may be helpful, and we ask you to consider the suggestions and recommendations. By the growth of Chicago, Cook County now contains at least one-third of the population of the whole state, and we believe it best that five members of the Executive Committee be selected from that county. The terms of five members expire this year, and our beloved brother, Mr. Knox P. Taylor, offers his resignation because of continued ill health. In making choice of persons to fill their places, will it not be well to include some younger men, who are known to be qualified for the place? We also recommend that the Committee be divided into at least three, and possibly four sub-committees, on Finance, on Normal Work, on Conventions and on Missionary Work, and if thought best on Primary Unions.

The work has been conducted by the General secretary and his assistants, and the Normal Work under the direction of Prof. Hamill, our Normal Superintendent.

MR. W. B. JACOBS, the General Secretary, has had general charge of the work in Illinois during the year, and with the assistance of Miss Mary I. Bragg, and Mrs. Edith Burnham, has conducted the correspondence, the publication of the "Trumpet Call," the Normal Lesson Books, papers, etc., and the work of the Loyal Sunday-school Army. He has also attended twenty-seven County Conventions, and the state conventions of Indiana and Minnesota.

REV. H. W. HAMILL, Superintendent of Normal Instruction, has conducted six Normal Institutes of three days each. He has prepared the Normal Lessons, and with the assistance of Mrs. Hamill he has conducted the Normal Correspondence. The details of the Normal Work will appear in the reports and addresses of Thursday morning, but the results may be estimated from the reports of 87 Normal Classes organized, with 1081 members, and 33 individual students, and 260 graduates. He has attended sixteen county conventions, and all this work has occupied but a part of his time. In response to the request of the International Executive Committee, and with our consent, he has given a part of his time to the International Sunday-school work. He made a tour of southern cities, holding Institutes and meetings for the restoration or improvement of state and county organizations. He has also attended the state conventions of Montana, Ohio, North Carolina, Alabama, Georgia, Louisiana and Texas. The salary of Prof. Hamill, for the time named, has been paid by the

International Convention. In view of the possibility of similar requests being made in the future, for his services, we recommend that the Executive Committee of this association, be authorized to use their discretion in arranging with Prof. Hamill, and with the International Committee for the year to come. And further, in view of such changes being made, we recommend the appointment of a Subcommittee of the Executive Committee, consisting of three or five members, to be known as the Committee on Normal Work, and that the Normal Work of this Association be placed under their direction. The importance of this suggestion will appear, if we consider the 1,300 Alumni of the Legion of Honor in this state, who are without a plan to foster or develop Normal Work. This committee may recommend a reading or study course, with seals to attach to diplomas.

MR. W. C. PEARCE, has attended 36 County Conventions, and conducted 41 Institutes, one of these lasted three days, nine lasted two days each and 31 lasted one day each. He has also attended 27 Township Conventions, and aided in the organization of four City Unions, in Decatur, Galesburg, Rochelle and Princeton. He attended a number of special meetings where Normal Lessons were taught and the plans of the state organization presented.

MR. G. W. MILLER, has attended 26 County Conventions, 48 Township Conventions and Conferences, has conducted 64 Institutes, one of two days and 63 of one day each. He has given much time to township visitation and missionary work, and the report of his work in Pike County, resulting in the organization of six new schools in destitute places, is one of the most encouraging and suggestive features of the work done in this state during the past year.

MR. R. E. HALL, has attended three county conventions. He also spent six weeks in township missionary in the southern counties of our state.

REV. A. W. RIDER, a former state worker, was here on a visit from his home in California, and attended two County Conventions.

MR. B. F. JACOBS, attended one County Convention, the State Conventions of Ohio, Massachusetts, Ontario, Michigan, Pennsylvania and New Jersey, and city meetings in Boston, Buffalo, Philadelphia, Wilmington, Baltimore, Washington, Louisville, Cincinnati and Milwaukee.

MISS MABEL HALL, attended one County Convention, the State Conventions of Indiana, Alabama, Georgia, Louisiana and Texas, a County Convention in Kentucky, and a city meeting in Milwaukee.

MRS. MARY F. BRYNER, attended one County Convention.

From all parts of the state we have received letters filled with expressions of thanksgiving and praise, for the abundant blessings received. A recent number of the "*The Trumpet Call*" contained many such letters from presidents of counties. The secretary says: "Four very important things have been secured in our meetings this year which give proof of true success: (1) A large attendance representing the entire district covered in our Institute Plan. (2) Practical Normal Instruction, which the people greatly appreciate. (3) Deep spirituality oftentimes reaching and winning nominal professors, and even the unconverted. (4) Financial success."

The report of the General Secretary gives the following: 105

County Conventions, one in each of the 102 counties, and a semi-annual Convention in three counties. 1,542 Township Conventions reported, and probably some unreported. New reports from 96 counties. Total number of schools reported, 7,833, a gain of 139. Officers and teachers, 91,835; scholars, 682,514; total membership, 774,349, a gain of 25,781. 38 Banner Counties. 93 counties report 26,901 additions to the church from the Sunday-school. 1,226 schools report teachers' meetings. The following table gives the comparison with former years :

REPORT OF	1891	1892	1893	1894	1895	1896
No. Schools.....	7,037	7,191	7,255	7,369	7,694	7,833
Officers and Teachers.....	79,312	81,755	83,757	86,186	89,344	91,835
Scholars.....	594,200	603,639	600,845	619,872	659,224	682,514
Total.....	675,512	685,694	694,602	706,058	748,568	774,349
Public School Enrollment.....	1,163,440	1,163,440	1,221,832	1,221,832	1,316,888	1,316,888
Received into Church.....	20,605	25,223	21,336	23,934	29,578	26,901
Conventions Reported.....	1,267	1,247	1,188	1,436	1,674	1,647
Institutes Reported.....	13	19	35	30	93	125
Normal Classes Organized.....		74	88	104	85	87
Given to State Work.....	\$8,121.59	\$8,490.22	\$8,713.91	\$9,102.01	\$9,290.12	\$9,145.56

#### THOSE WHO HAVE FALLEN ASLEEP.

We acknowledge the loving kindness of the Lord, in permitting so many of our workers to meet with us in this convention, or to report by letter. But we notice with genuine sorrow, the absence of one greatly beloved by us, Brother R. A. Bristol of Paris, treasurer of Edgar County Sunday-school Association, and for twenty-five years a faithful and loving co-worker. Formerly the secretary of Union County, he did much to improve the work there, and after his removal to Edgar County, he contributed his full share toward placing that county in its present high position.

We have also received notice of the death of Mrs. Oma B. Mason, Secretary of Johnston County Sunday-school Association.

In the International Field, two members of the International Executive Committee have died, Mr. Joseph Pyle, of Delaware, and Mr. John W. Wallace, of Georgia. These were among our best, and best loved workers. In the Foreign Field, our dear brother Dr. J. L. Phillips, of India, our first foreign Sunday-school field worker has died at his post. As we think of these, who being absent from us, are yet present with us, let us thank God, that they lived and loved and labored with us, and by their life and work they have influenced others. "The great need of the world in every age, is heaven filled and heaven sent men," and "No power can withstand the life that is truly lived for Jesus sake." "Every human life affects the stream of human history." Let us remember those who are personally bereaved, and send them a word of comfort and hope. "There could be no fitter prayer than that we may be permitted to carry some help, comfort, instruction, inspiration courage or cheer, to every life that our life touches. Therefore, let us sorrow, not even as the rest who have no hope, for if we believe that Jesus died and rose again, even

so them also that are fallen asleep in Jesus, will God bring with Him. Wherefore comfort one another with these words, (1 Thess. 4:14, 18.)

#### THE FINANCIAL STATEMENT.

The Treasurer's Report will show in detail, the receipts and expenditures for the year. It is a privilege in such trying times to report that our obligations are all paid, and there remains a small balance in the treasury. There are few business houses or organizations of any kind that can make a better financial showing, and when we remember the difficulties and embarrassments that our great missionary and benevolent organizations have met, we may well pause, and thank our Heavenly Father that "the lines have fallen to us in pleasant places," and that "we have a goodly heritage."

The report shows that 97 counties, including individual contributors, have given \$8,543.47, and the receipts from other sources have been \$602.09, making the total receipts amount to \$9,145.56, and the total expenditures have been \$8,978.44, leaving a balance in the treasury of \$167.12. It will be seen by comparing the reports that the receipts are but \$144.56 less than last year—the year of largest receipts, and it should be remembered that that account included a collection taken at the Elgin meeting. The offerings for this year are the best in our history, and the pledges of the counties have been paid more promptly than ever before, and your committee relieved from the necessity of borrowing money from the bank. We are therefore assured that sufficient means will be provided for the work of the coming year, even if our plans are enlarged, and our work extended. We recommend the re-engagement of the workers now employed, and such additional help as may be required, and our resources will warrant.

For the first time, we have been called upon to pay a part of the pledge made at St. Louis, for the support of a colored Sunday-school worker, to superintend the work of organization among the colored people of the South. After careful consideration and examination a committee of the International Executive Committee at a meeting held in Atlanta, appointed Rev. L. B. Maxwell, of Savannah, Georgia, to this important place. He has been successful beyond our anticipations, and a well known Sunday-school worker writes: "This is the first time since the war, that the North and South have clasped hands in an effort to help the colored people. Mr. Maxwell's work began with the present year, and consequently we have paid one annual subscription for this work, amounting to \$250, and we have paid the third year's subscription of \$750 to the general work. Your committee recommend that our delegates to the Boston Convention be authorized to pledge this state for \$1,000 per annum, for three years. The International Sunday-school work will receive further mention in another paragraph. We recommend that \$10,000 be raised in the usual manner, and that the effort be made by special subscription to increase the amount if possible to the treasurer's estimate of \$12,000.

#### HOME CLASS DEPARTMENT AND HOUSE VISITATION.

The reports from the counties show a continued interest and in-

crease in the Home Class department, and the work of House Visitation. They are growing in favor and in power, and too much stress cannot be laid on the value and importance of these auxiliaries. They may properly be called the two arms of our Sunday school work, for reaching the neglected and helping those who need and are willing to receive help. The work of this Association is not, and cannot be carried on without the assistance of a large number of workers. Some of the district presidents, and very many county presidents and secretaries have contributed much time and thought, and the splendid condition of the work in some counties is the result of wise leadership of one able and faithful worker, and the leaders of our Normal Classes should share in the honors. The Home Class department and the work of House Visitation opens to many a door of opportunity, and offers them a place in the service. The demand for more laborers is plainly seen if we study the figures. We have increased in numbers, gained in schools and added many to the churches, but are we satisfied? The gain in the number of schools is about  $1\frac{1}{2}$  per cent. In membership a fraction over 3 per cent. The addition to the church as reported from 87 counties average about  $3\frac{1}{2}$  persons for each school. We have not reached one-half the children and youth of the state, and when we look at the results of the work in Pike County, and see six new schools there, can we doubt that "there remains much land to be possessed."

#### THE NEED OF S. S. MISSIONARIES.

Our field workers are faithful and true. More work cannot be expected from them, and the need of special efforts to reach all parts of many of our counties is painfully evident. Our county and township officers have a great responsibility. We now have the names of 15 members of the Executive Committee, 20 district presidents, 102 county presidents and 102 county secretaries, now let us add the names of 1,569 township officers who will enroll under the banner of faithful service and prove His promise to bless us. "God will be with us in our work, if we continue with Him in our ways. If our hearts are affected by His grace our desires shall be effected by His power." Faithfulness honors God, unfaithfulness dishonors Him. We have been on the defensive too long, and the idea that the Christian host is an army, seems to be lost in song, and needs to be revived. Paul's word to the Ephesians concerning armor should be studied afresh, and a bugle blast should be blown from one end of our land to the other. If possible we should have more S. S. missionary work done under the direction of our association. This is our work, and there is no other organization that pretends to do it. If we fail, we dishonor the past. "The place and position we occupy is consecrated by the service and sacrifice of those who have gone before. The heroism of God's soldiers in this world-raging conflict between good and evil is the summit of human greatness." In the struggle between righteousness and sin, the regular army of official church members has long been engaged, but now, when the arch enemy is putting forth every power, and marshalling all his forces, God appears to be reinforcing the church with battalions of the Bible and Missionary Societies, the Salvation

Army, the Christian Endeavor and denominational Young People's Societies, and now He is calling out His reserves. The various Woman's Societies, and the Christian children of our Sunday-schools are hastening forward to aid in the great and awful conflict for supremacy. "God has His own plans in regard to His kingdom. Blessed is the man who gets God's secret and works under God. Alas, we too often make our own plans." A day of earnest prayer for guidance, followed by a consecrated effort on our part, will result in great blessing.

#### THE IMPORTANCE OF PRIMARY CLASS WORK.

Just at this time there is a wonderful interest among the teachers of the little children. The kindergarten movement is gathering force, and old methods of teaching are giving place to the new. This must be true in Sunday-school work, and our primary class teachers are now the most importunate pleaders for help. In six states and one Canadian province a qualified primary teacher is now employed as a state worker, and Primary Unions are being formed in our cities and larger towns. In New Jersey a ten days' Institute for Primary workers was attended by 175 teachers, and the success was so great that the plan for this year covers twenty days, and an attendance of 300 teachers is expected. A Primary Teacher's Conference has been arranged for in connection with this convention, and every primary teacher in the state whose name was known to your committee, has been written to. We recommend the organization of Primary Unions, and that a sub-committee of the Executive Committee to be called the Committee on Primary Unions, be given charge of the work, and that the Executive Committee be authorized to employ a State Primary Worker as soon as in their judgment it is desirable. In view of this work, and the importance of having a fair representation of primary class teachers at the State Convention, we recommend that the counties take notice of this in appointing their delegates.

We also call your attention to the unequal apportionment by which the number of delegates is the same from all the counties in the state except Cook County, and recommend such changes as shall be equal and just.

#### TEACHING TEMPERANCE AND PURITY.

In our effort to increase the membership of our Sunday-schools and improve the work of the teachers, we must not forget that our great work is to aid in forming the characters of our scholars. Frances E. Willard, speaking to mothers, said, "Put your wealth into the arteries, store it away in the brain cells and heart fibers of your children." These words apply with almost equal force to Sunday-school teachers. Dr. Sarah Hackett Stevenson tells us that "the childhood of this generation is crying out 'educate my mother.'" If transposed to read "Educate my teacher," it will voice the heart and life cry of many children, who do not yet know their great need, and how to ask for it. Our three giant foes are Ignorance, Intemperance and Impurity. We are active in our opposition to ignorance, and have

been half awakened to see the danger of intemperance, but we are for the most part asleep as to the danger of impurity. We cannot afford to omit the temperance question, and we urge upon the teachers of all our Sunday-schools the importance of teaching and training our children and youth, to be firm and consistent temperance men and women, and to be haters of the abominable traffic in every form.

And we now urge you to secure the books and leaflets that will make you somewhat acquainted with the monstrous crime now being committed against our children and youth, by the introduction of immoral and impure literature, not only advertised and sold, almost openly, but in many instances introduced into our schools by persons who are secret agents and paid for this work. And, that some wise plan be found for aiding our scholars to secure such knowledge as will be a help to them through life, and a safeguard in the hour of temptation. We earnestly recommend correspondence with the secretary of the Purity Department of the Woman's Christian Temperance Union, of Chicago, and when necessary to Mr. H. H. VanMeter, chairman of the committee for the suppression of vice in Chicago.

#### INTERNATIONAL SUNDAY-SCHOOL WORK.

We are here on our way to the Boston convention to be held next month, and to the World's third convention to be held in '97. A look at the whole field is a duty we owe to ourselves, to our fellow workers, to those who need our help, and to the Lord himself. In some of the states the work has advanced rapidly. In this advance possibly Pennsylvania and Indiana are leading. It is but an estimate, but they have made great progress. Many other states are doing well and some that have been weak are gaining strength, but some are yet much in need of help. From July to January our field superintendent, Mr. William Reynolds, devoted his time and strength to the work of conventions and conferences. In the fall it became evident that a special effort must be put forth to secure contributions, or a large deficit would be reported to the convention at Boston. It was therefore determined to secure Mr. Hamill's assistance and have Mr. Reynolds' time given to the work of securing funds. A plan was prepared to give a reception to the representatives of the International Executive Committee, and invite the Christian business men of the different cities where the receptions were given to meet them. Six cities have responded, Philadelphia, Wilmington, Del.; Baltimore, Washington. Cincinnati and Pittsburg. At these meetings addresses were made on the International Sunday-school work and the work in the various states. Following the receptions Mr. Reynolds, accompanied by different members of the local committees, visited the business men and secured contributions, amounting in all to several thousand dollars. These contributions were to be divided between the various cities in which the meetings were held and the International work in the proportion previously agreed upon, and as the contributions extend over the year 1896, only one half of the amount coming to the International Committee will be available for the convention period ending in June, but even this will, we hope, be sufficient to prevent a deficit in the International treasury. But the



securing of funds, important as that was, is perhaps of less value than the benefit secured to the work in the various cities and states where the meetings were held. They also secured funds for their cities and states, and they succeeded in arousing a great interest in the work, on the part of many influential men, who previously had known little or nothing about it. This experience is of value in deciding upon the plan of work to be recommended at Boston. Following the plan suggested Mr. Hamill was engaged for work in the southern states. He returned to his home upon last Saturday, the 9th inst., having in all held sixty institutes and meetings in southern cities, and attended during the year seven state Sunday-school conventions, viz.: Ohio, Montana, North Carolina, Alabama, Georgia, Louisiana, and Texas. We cannot in this report do more than to outline the work he has been permitted to do, but it has been of the greatest benefit to all those states, and in some instances the organizations have been saved from failure. It seems probable that in the future his services will be needed to such an extent that but little of his time can be retained for work in Illinois. As we contemplate this, perhaps with fear for ourselves, we may once more rejoice in the honor conferred upon our state. It is not, it cannot be an accident, that has brought about the things that have happened. Harvests grow from seed planted, and soil cultivated. We have sown precious seeds of truth and right methods; we have cultivated, with patience and thorough organization; we have reaped a harvest of souls saved and workers trained, and among them our beloved brother stands surrounded by our other field workers. Of them we are ashamed of none, but proud of all. It will bring new responsibilities to him and to us, and as "every fresh responsibility calls us to walk in an unfamiliar road," let us call upon God to guide us aright. In his last convention trip Mr. Hamill was accompanied by another of our Illinois workers, Miss Mabel Hall, who went to aid the primary teachers of the south, as mentioned.

Previous to the time of the special work done by Mr. Reynolds and Mr. Hamill, the condition of the work in Wisconsin and Minnesota, North Dakota and South Dakota, led the International Executive Committee to engage the services of Mr. Hugh Cork, and appoint him an International District Field Superintendent in the Northwest. He has rendered excellent service, and the committee will recommend to the Boston Convention that other districts be formed and other workers appointed, if the funds can be secured.

As before stated, a Field Superintendent has been appointed for the work among the colored Sunday-schools of the South. The success, so far as we can judge, is unqualified. It has opened a door of hope in a Valley of Achor. Previous to this we have waited and tried, only to be disappointed, but "every disappointment in life is intended to give us a better thing than that which we failed to get." The colored people have suffered and waited, and now they are beginning to rejoice. So it will be—our sorrow shall all be turned into joy.

"And the woes which were bitter to you and to me,  
Shall vanish as raindrops which fall in the sea.—  
And the long hard march through the wilderness bare,  
Seem but a day's journey when once we are there."

There are many other things concerning the International Sunday-school work which are not written in this report, but these things are written because of the great interest taken by this association in Sunday-school work, not only in this country but in the whole world.

#### THE BOSTON CONVENTION, JUNE 23-26.

The Eighth International (Twelfth National) Sunday-school Convention for the United States and British North American provinces, will D. V., be held at Boston June 23 to 26. The International Lesson Committee will meet there June 19. The International Executive Committee will meet there June 22, with a preliminary meeting for prayer and guidance on Sunday afternoon, June 21, and for business on Monday morning, June 22.

The usual apportionment gives a total of 1,920 delegates, and as many cannot attend, and the Boston committee have announced their willingness to entertain two thousand delegates, the apportionment for the states and provinces has been proportionately increased, and Illinois will be entitled to 144 delegates. These should be selected with great care, that our delegation may truly represent the Sunday-school workers of this state. We suggest that our field workers be sent at the expense of the state, that a reasonable number be chosen by the Executive Committee, without regard to location, and the balance be chosen by districts or counties. Also, that seventy-two alternates be appointed to serve in place of any regular delegates who may not be able to attend, and that this convention select two persons, one to serve as the member on the new Executive Committee, and one to serve as vice-president, both to represent the state of Illinois.

#### A NEW INTERNATIONAL LESSON COMMITTEE.

One of the important duties of the Boston convention will be the selection of a new Lesson Committee, to serve in place of the present committee, and to select the lessons for the years 1900 to 1905 A. D. Of the great importance of the work entrusted to this committee you are well aware. Beginning at the Indianapolis convention held in 1872, a committee consisting of five clergymen and five laymen from the United States, and one clergyman and one layman from Canada, were appointed to select the lessons for seven years, from 1873 to 1879. At Atlanta in 1878 a new committee consisting of nine clergymen and three laymen from the United States, and two clergymen from Canada, were appointed to select the lessons for seven years, from 1880 to 1886. At Louisville in 1884 the third committee, consisting of ten clergymen and two laymen from the United States, and one clergyman and one layman from Canada, were appointed to select the lessons for seven years, from 1887 to 1893, and at Pittsburg in 1890, a committee consisting of eleven clergymen, and two laymen from the United States, and one clergyman and one layman from Canada, were appointed to select the lessons for six years from 1894 to 1899. The work of the committees has been before the world for twenty-four years, and while the selections have been criticised, and the plan opposed by a few, the approval of the

multitude of Sunday-school workers throughout the world has been plainly manifested. Mention is here made of these things, that our delegates may understand the serious business in which they are to engage, and that this convention may pray for the guidance of the Lord to be given, that right men may be chosen. This new Lesson Committee will select the lessons which are to be studied during the closing year of the nineteenth century, and the first five years of the twentieth century. This brings up once more Dr. Gibson's question, asked at St. Louis in 1893: "Will the Old Book do for the new century?" If it will not do, what have we left. Are we to restudy the Bible, or are we to begin with something else? Are we to follow in old paths, aided by all the light that now shines, or forsake them for ways unknown, and follow the men "who are sharp eyed, along the low horizons of earth who walk by street lamps, and never steer by stars." What Old Testament prophecy has failed, what word of Jesus has lost its power? We must have one Universal Book, that reveals a universal Saviour, that is able and willing to save the last and lowest sinner of earth. "The text book of Christians—the Bible, is the only book at all worthy of universal adoption." The men who have prophesied against the Book, have made failures, "the churches which have built away from Jesus Christ, have vanished." "The prophets of Spencerism were not intrusted with the last words of wisdom," and we need not fear what the future may bring. If patient investigation will make Christ's word plainer, and more easily understood, we welcome it with thankful hearts. If there are errors let them be corrected, if there is a better way to study the Word of God, let us seek to know it; but let us make sure of our leaders and know where they stand, and what they believe, and let us hold fast to the word of the living God. There are philosophers and scholars, and problems innumerable, but no one but Christ and his church has ever grappled with sin and death, and no book but the Bible tells of heaven and immortality. Yes, the Bible will do for all the centuries. In the beginning was the word, and the word was with God, and the word was God. All things were made by Him, and without Him was not anything made that hath been made. Heaven and earth shall pass away, but my words shall not pass away. The word of our Lord shall stand forever. (Jno. 1:1, 3. Matt. 24:35. Isa. 40:8.)

#### THE SUNDAY-SCHOOL WORK IN ALL THE WORLD.

In addition to the work at home, we must look abroad, even as the Master did, while talking with his disciples at the well of Samaria. His vision widened from the few sheep in Judea and Samaria, to the great fold, from the harvest in Palestine to the harvest of eternity. The flock was scattered, but not beyond the range of his vision, the harvest was great, but his garner would receive it, and He said "Go, teach all the nations." This is the hour of the church's opportunity, the bells are ringing out the nineteenth century, and waiting to ring in the twentieth century. But, where? There is no nineteenth century in many lands, it is the sixth or tenth century in China or Armenia, and in some places nearer home. At Boston, we must look across the wave, and think of and for those who need our help. We

hope to be ready to report, concerning the proposal offered at the St. Louis Convention to send a Sunday-school field worker to Japan. While we have waited, our sisters of the World's Woman's Christian Temperance Union have acted, and their first Field Worker Miss Mary F. Denton has been appointed, and is now at Kyoto. We may be able to decide at the Boston Convention who shall go, and when he shall sail. We will also there begin preparation for the World's Third Sunday-school Convention, to be held in or near London, England, D. V. July 6th to 11th, 1897. The preliminary outline as arranged, contemplates, that the delegates will spend Sunday July 5th with the churches and schools in or near London, and on Monday P. M. have a reception of all delegates for mutual acquaintance, followed by a public reception in the evening by the Lord Mayor, at the Mansion House. Tuesday, Wednesday, Thursday and Friday to be given to the work of the convention, and Saturday to be given to recreation, with a fete at the Crystal Palace, and Sunday to be spent with the churches and schools. In 1889, over four hundred Americans went to the convention in England, and it is believed that a larger number will go in '97. It is time to think, to pray and to prepare, and if the Lord will, some of us may go.

This organization must have a plan for work. Let us ask of God, that we may choose the one that is from Him. We must progress in our work, let us advance under His direction, and go under His orders. We must have a holy purpose. Let us seek to know His mind and will. We must have power, and that can come only from God. At the recent exhibition in New York, the power was transmitted by a wire from Niagara Falls, and through the telephone the roar of the great cataract could be heard in the great city. Possibly the circuit from the throne of God to this convention is shorter than from Niagara to the City of New York, and it is certain that God can communicate His power to men. Let us send the message, and call in the name of Jesus, for the plan, the purpose and the power that we need, for the work of another year.

For the Executive Committee,

B. F. JACOBS, Chairman.

On motion, duly seconded, the report of the Executive Committee was referred to a committee of five. The chairman announced that he would name the committee at a later time.

MR. B. F. JACOBS: At the request of the President I perform a very pleasant duty in introducing to you one greatly beloved, your brother and mine, and because of a very tender tie especially loved by me. This brother needs no introduction, for he is widely known throughout the whole world as a man of God with a message from God, that he is greatly delighted to honor. I esteem it a great privilege to introduce to an audience in the State of Illinois, of Sunday-school workers, who believe in the Book, Rev. Dr. Munhall.

## THE BIBLE.

REV. L. W. MUNHALL, D. D.

It gives me very great pleasure, Mr. Chairman, to be present here at this time, although it is not the first time I have visited Campaign. I was here thirty-eight years ago so I am an old settler, and I lived in the State of Illinois once for the space of about a year, and consequently I feel very much at home among Illinois people, and always at home among workers together with the Lord.

Dr. Adam Clark once said, "A good man could not have written the Bible and a bad man would not have written it." Someone else has taken the same thought and paraphrased it in this way. "Man couldn't have written the Bible if he would, and wouldn't have written it if he could." There are three self-evident propositions in these two formularies. First, a good man could not have written the Bible because the Bible tells us 2,008 times that God Himself is the Author; therefore if any man wrote the Bible he was a very great liar and consequently not a good man, *argumentum et hominum*. Second, a bad man would not have written the Bible if he could, because it tells him what he is and he does not like to be told about this. That is why he will not go to Sunday-school nor church. It is not thinkable that a bad man would sit down and write the things in this Book descriptive of himself. Third, I can take the writings of Schiller, Shakespeare or Edmund Burke, or the brightest minds that ever have done anything for the human kind, and by application I can fathom the depth of their thoughts, but "who by searching can find out God? O the depths both of the wisdom and knowledge of God, His ways are unsearchable and past finding out!" No mind has ever yet fathomed the depths of the wisdom contained in the Sacred Scriptures.

I want to call your attention to some contrasts that you may see the forcefulness of what is here referred to, and I can but suggest to your minds the many things that come to myself, and leave you to think them out for yourselves, for I reckon, as they say down south, it is better for a preacher to provoke his hearers to do their own thinking than it is to try to do it for them.

It was said of Milton's sentences that it would take a trip hammer to knock a word out of any one that he ever wrote. If that be true of Milton, how much more true with regard to the Sacred Scriptures! If you open your Bible at the beginning you will read, "In the beginning God created the heaven and the earth." Now man did not write that sentence, because if he had started to write something about the beginning he would have had an octavo volume on the cosmos; that is his habit. "And the earth was without form and void; and darkness was upon the face of the deep. And God said let there be light; and there was light." Man did not write that sentence either, because if he had ever started to write anything about light, he would have had an entire treatise on the subject, for he is very fond of writing about things of which he knows little or nothing. So you will be obliged to concede what the infidel Rousseau himself said: "The majesty of the Scriptures strikes me with astonishment." There is

a sententiousness, a breadth, depth and profundity of expression that belong to no other book, and it is not possible for one thoughtful and honest to come to any other conclusion, in viewing these Sacred Writings from this standpoint, than that they come from a higher than human source. Daniel Webster at one time said: "If there is anything in my writings or addresses that commend themselves to intelligent and thoughtful people, I attribute it to the fact that my dear mother instilled into my youthful mind a love for the Scriptures and they have been my daily contemplation." Sir Walter Scott at one time said "There is but one book, the Bible." Goethe said: "The Sacred Scriptures have served me as my guide in my literary work and life." So when it is said that the Sacred Scriptures are opposed to culture and genius, that they are a back number and possess no literary merit whatever, we need not be dismayed even though the one who says it looks wise like an owl, for he is only talking into the air and can deceive no one who is thoughtful and reverent.

Consider this Book, if you please, as a book of philosophy. Sir Isaac Newton said: "There are no philosophies like these of the prophets of Israel." Sir Isaac knew something about philosophy! Carlyle was a brilliant philosopher. He was so passionately fond of the most wonderful of all philosophical treatises, the Book of Job, that his literary friends at the club at evening would frequently ask him to read aloud the first chapter, and he would not cease reading until the last word of the entire book was read, becoming at once lost in the sublime philosophies of this wonderful book.

Consider this Book as a book of poetry. The Hebrews were not a poetic people, and yet Milton, who was a prince of poets, and knew what constitutes real poetry, said: "There are no songs like the songs of Zion." Froude speaks of the Book of Job as a "Book of which it is to say little to call it unequalled of its kind, and which will one day, perhaps, when it is allowed to stand on its own merits, be seen towering up alone, far away above all the poetry of the world." Where in the libraries of the wide world can be found poetry comparable to some of the Psalms, portions of Isaiah, Ezekiel and Daniel? of Job and the Revelation? What of "The Songs of Moses, of Miriam, of Deborah and of Mary? of David's lament over Saul?" So surely as I know anything about poetry, so surely I say that there cannot be found in the libraries of the earth anything that will compare in real poetic excellence with the poems contained in this Sacred Volume.

Consider this book, if you please, as a Book of Physical Science. Once in a while we meet a sceptic who is bound to tell you that science has destroyed the Bible, but if you ask such a one to state a single axiom of science, you will have him at a disadvantage at once, for he only said what he did because he heard some infidel or sceptic say that thing about the Word of God. Science is man's knowledge of God's works classified and systematized; theology is man's knowledge of God's Word classified and systematized. Man's knowledge is finite and imperfect, and consequently there is a clash between theology and science, and there always must be until at last man shall come to know all, which I think never will be; but between God's

Word and Works there can be no dissonance; in the nature of the case there cannot be. Therefore I am not trying to reconcile my Bible to the deductions of science, but I am trying if I do anything at all, to reconcile the deductions of science to my Bible; and if they do not agree then I know they have not the truth, and I counsel them to search further and to dig deeper, for "let God be true and let every man be a liar" is a good creed for us, good enough for any Christian.

Let me stop here to call your attention to a few facts under this head. There was going along a country road one day, a young man of sceptical turn of mind. An old deacon had come down the plough furrows, turned his horse and stopped to mop his brow, as it was very warm. The young man said, "Deacon, do you know that science has destroyed the Bible?" The old gentleman looked at him a moment and said, "Why, no, I hadn't read the papers this morning." (Laughter.) The fact of the business is there is nothing so shifting, changeable and uncertain as what is called Physical Science. The deductions of today are displaced by the calculations that take place before sun-down, and some new theory is held tomorrow. That man is a very audacious man who claims that scientifically anything is absolutely true. About two years ago last October a man discovered a comet in the sky. He was not an astronomer, did not even have an opera glass! The astronomers turned their telescopes on the stranger and began to talk about it. The professor at Cambridge said "It is going straight away from us." Prof. Young with his 23-inch object glass at Princeton said, "It is coming at us head on," and the people up yonder in Chicago got frightened for fear it would knock the World's Fair out of distance; but the comet disappeared, and there is not an astronomer on earth can tell you whence it came or whither it went or anything about it. Astronomy is reckoned to be nearly an exact science, and if these gentlemen with their big spy-glasses cannot tell us anything more about the visible heavens than that, it becomes them in all modesty to be very quiet in their claims about anything they have discovered in the works of God destroying the Word of God.

Let me give you a few illustrations. Some years ago in the home of the late Earl of Shaftesbury, God's own nobleman, the first chapter of Genesis was under discussion. The nobility had gathered there for the study of the Word of God at what was called "a drawing room." The teacher was calling attention to the fact that the fifteen orders of genera presented in this first chapter of Genesis, the Mosaic account of creation, has been proven demonstrably to be exactly correct, and then in order to show the forcefulness of what he affirmed, he took a slip of paper and on that slip of paper he wrote the numbers, one to fifteen inclusive. Under each one of these numbers he wrote a letter of the English alphabet, choosing the first fifteen, but not writing them in their regular order, but as confusedly as he could. Then he took fifteen slips of paper and on each one wrote a number, the fifteen agreeing with the fifteen on his slip. Then he passed these slips to fifteen different persons, one to each, and asked them as he called the numbers one by one, for the persons having the slips to write the letters he had written on the slip

before him. The permutations of fifteen numerals approximates an almost incomprehensible number, namely 1,307,674,368,000, and one can see at a glance that these fifteen persons could get the fifteen letters in the same order in which they were written on the slip held by the teacher, by the merest possible chance, if they were to live 10,000 years and did nothing else but try. How did Moses get these fifteen orders scientifically correct? There is only one possible answer for it, and that is that God told him what to write. God knows it all, for He made all things, and therefore we have a scientific statement of the case. Take that case in the Book of Job where God said "He stretcheth out the north over the empty space." "Astronomers who were sceptically inclined, turned their telescopes to the northward, and ransacking the heavens in that direction, could find no "empty space;" and then they would twit the theologues by saying "Job knew nothing about the geography of the heavens. He had better left astronomical matters alone, and attended to the things nearer home with which he was better acquainted, his boils for instance." Then the theologues, instead of planting themselves on the Word and insisting that Job did know what he was talking about, undertook to parry the thrust by saying "Job evidently referred to the north pole," feeling quite safe in making such a suggestion with seven or eight hundred miles of impenetrable ice barrier intervening. Some years ago the late Prof. Loomis of Yale University, in speaking about this matter told me that "Recently, by the use of the largest telescope in the northern hemisphere, in the Naval Observatory at Washington, a great vacuum, corresponding to the 'empty space' of which Job wrote, has been discovered in the depths of the northern heavens." How did Job know this? He wrote as God told him to write, and since God rides upon the circle of the heavens and knows all about his creation, of course we have it scientifically correct.

Take the case of Jonah and the whale. This is stock in trade for the infidel. He will tell you that science has proven that it is impossible for a whale to swallow a man. I was talking a while ago with an old whaler captain in New Bedford and he said to me, "I have caught whales for 37 years and if any man tells you there is not a whale that can swallow a man without any inconvenience you tell him I say he lies, for I have looked down into the throat of a whale that could swallow a dozen men at once and suffer no inconvenience therefrom." A little while ago I saw a whale seventy feet long and seventeen feet in diameter. It weighed one hundred tons they said. I did not weigh him or lift him, so I only had to take their word for it, but anyhow he was big enough to take a man in, in fact to take a whole family and not be crowded very much. I once saw a whale a good deal larger than that, 26 feet in diameter and 85 feet long. Surely the God who made such a monster could easily enough enlarge his throat, if necessary, sufficiently to make it easy for him to swallow a man. On the coast of Norway the remains of a whale were discovered with a throat so large that he could have swallowed a man on horse-back, horse and all. These facts remind me of what Sir John Herschel once said: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures." But in the Book of Jonah there



is nothing said about a whale. It says "God prepared a great fish." The Hebrew words, *dag gathol*, are literally rendered great fish. There is nothing said about a whale. In the 12th chapter of the Gospel according to Matthew, our Master is recorded as saying, "As Jonah was three day sand nights in the whale's belly, so must the Son of man be three days and nights in the heart of the earth." The word that is rendered "whale" is *Ketos* but *Ketos* means fish, any sea monster, such as the seal, shark, tunny or whale. But the sceptic says "There are no whales anyhow in the Mediterranean," but he is ignorant about that matter, for no less an authority than Cuvier says a certain species of whale has been found in that sea and he has called them *Rorqual Mediterranensis*; he says they are indigenous to those waters. I remember being on those very waters myself. Standing on the deck of the vessel I looked down into the water, and I thought I saw something moving. I watched it closely and discovered some marine monster, the like of which I had never seen, and he was big enough to swallow me and I weigh a little more than two hundred pounds, and I don't think Jonah was much larger than I. He put his head out of the water and caught sight of me and then immediately he turned his flukes and disappeared, and I readily believed that it was the very marine monster that had swallowed Jonah and that he recognized me as an evangelist and having had enough of evangelists he sped away to other waters. (great laughter.) But anyhow I know that there are marine monsters in that part of the Mediterranean that could easily swallow a man, for "seeing is believing."

But the authorities are agreed that it was a shark that swallowed the run-away, and sharks are to be found in all seas and have been known to swallow horses and cattle. I can give you the scientific authorities to prove it. I have in my hand a shark's tooth (exhibiting to the audience.) A shark has 185 teeth in one jaw and 155 in the other. Before these denticulations were removed this tooth was six inches across, and from this tooth you can readily comprehend the size of the fish that had it in its mouth; he was not less than 150 feet long; he had a mouth not an inch narrower than thirty feet wide. Swallow a man! Why he could take in a trolley car full of passengers, I should think, and I have no doubt of it because here is data from which we can see for ourselves. I could stand here for hours and give you instance after instance to show you that the Scriptures have been proven to be scientifically correct. Lieutenant Maury, than whom none stood higher in his scientific department, once said: "In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible on any subject, it always affords me a fine platform on which to stand, and a round in the ladder by which I could safely ascend." Prof. Dana once said: "The grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word."

Consider this Book as a book of biographies. Whenever a man writes the biography of his friend, he always puts in all the good things he can think of and some he cannot think of, and never any bad things. When one is deceased the minister does not tell all the facts about

him; if he did he would have to leave town. The Bible is otherwise. When God wrote a biography of Noah, He tells us how Noah got drunk. When God wrote the biography of Abraham, He tells us how he lied. Jacob robbed his own brother of the birth-right, a miserable and wretched transaction that ought not to be condoned under any circumstances, though his mother instigated it; and when he fled from his wronged brother's presence to Padan-Aram, he stole everything that was moveable and married everything that was marriageable, and it is all in the Book, so we know just what kind of a man Jacob was. When God wrote the biography of Moses, He tells us how he dissembled at the rock, for which sin he was not permitted to enter the land of promise. When God wrote the biography of King David He tells us how he committed murder and adultery. Some young man may read and wonder how such a man could be a man after God's own heart. David was a man after God's own heart in his penitence when he was broken hearted because of his sins, and the vilest wretch that ever trod this earth is a man after God's own heart, if he is only of a broken and contrite heart. When God wrote the biography of Peter, He tells us how he swore, lied and denied his Master. The men of this Book are real men. This is true of no other book.

Consider this Book as a book of history. The first thirteen chapters of Genesis have a Babylonian and Assyrian setting. The subsequent portions of the Pentateuchal Books have an Assyrian, Palestinian and Egyptian setting. Every historical statement in the first thirteen chapters of Genesis has been verified demonstrably in the last analysis and particularly by the testimony of the Cuneiform inscriptions that have been deciphered by Assyriologists. So far as the subsequent portions of the Pentateuchal Books are concerned, 283 historical statements of that portion of the Book have been verified by the decipherments made by Egyptologists. The hieroglyphics of Luxor and Karnak, the Rosetta stone, the Moabite stone, the Siloam inscription, the black monolith of Shalmaneser, all verify the Sacred Record until there is scarcely one historic statement in all the Book which has not been verified. It would seem that almost every turn of the spade is bringing to light some fresh verification of the Scriptural historic statements, so that if man wrote them he was incomparably more wonderful as a historian than Herodotus or Philo or Josephus, or any of the later great historians, and not one single historic inaccuracy has been proven demonstrably against this Book. Canon Farrar, Dean of Westminster, recently elevated to the position held by that marvelous scholar, Dean Alfred, has lately said, "The wildest learning and the acutest ingenuity that scholarship can devise has failed utterly to prove demonstrably one single historic inaccuracy against the Sacred Scriptures;" yet the best ancient history apart from the Bible has been proven by subsequent investigations and research to contain no fewer than two thousand inaccuracies or mistakes.

Consider this Book as a book of ethics. The sceptic will tell you that the ethics of Confucius, Zoroaster and Socrates are quite as good as those of the Bible. He is mistaken about that. Yet there is a great deal to be found in the writings of those men quite on a par with what you find in the Word of God. The five books of Moses and the Book of Job are the oldest writings in existence to-day. Every prin-

ciple of ethical truth known in the world to-day can be found in these six books. The subsequent books of the Bible simply extend, develop and enlarge upon what is there found. As to ethical truth, I could prove, if time permitted, that the writings of these men, Moses and Job, were carried eastward into India and China and Persia, and westward into the midst of the Greeks long before Confucius, Zoroaster and Socrates were born, and whatever they have of ethical worth in their writings they borrowed or stole from the Word of God. But my friends, you may see in the lives about you, demonstrably, the power of this truth. I knew a man once whose arms were so long as to suggest the possibility of having found the "missing link," whose fists were twice as big as mine, who had a low, retreating forehead and a small quantity of brain fibre among a lot of rubbish away back in the back part of his head, with little bits of eyes that snapped like snake's eyes when angry, with great high cheek bones and great iron jaws. He was the champion middle-weight prize fighter of the United States. When he was 32 years of age he did not know A from B. He had a gambling hell in New York and another in Paris. He was conceived and born in sin and the companion of thieves and harlots until 32 years of age, and one day he somehow came into contact with the teaching of this Book, and in child-like simplicity he received it and believed it, and God through that book by the spirit wrought a change and transformation in that man and for fourteen years he has been a preacher of the Gospel of the blessed God, and is as sweet and gentle and docile and delightful a Christian gentleman as I ever knew. You could take all the books on earth and cram them into the head of such a man and it would not make him a bit better; and if there was no other proof that this Book comes from God, that is proof enough; and you have seen it all about you.

Consider this Book as a book of useful maxims. A student came into the study of Dr. Wayland when he was President of Brown University and said, "I have been reading these maxims of Solomon and I do not think they are very wise; I think I could write better ones myself." Said the doctor, "Suppose you take two weeks and write half a dozen and bring them to me." The two weeks passed but the student failed to report. The doctor had not forgotten and sent for the young man, and when he came into his presence he said to him: "How about those maxims?" "Well," said he, "when I read them they seemed so simple and commonplace I thought surely I could improve upon them, but after working very hard for two weeks, and unsuccessfully, I was ashamed to come to you, and acknowledge my discomfiture after boasting as I did." Take the maxims of Franklin, John Stuart Mill, Æsop, Macchiavelli, and lay them alongside the maxims of this Book and you will know right away that the Bible came from a higher than a human source.

Consider the Book as a book of prophecy. Once in a while you meet with a short-haired woman or a long-haired man traveling around the country proposing for a dollar to tell you all about your future life, and the fool and his money is soon parted when the dollar is paid, for not one of them can tell you anything about the future. You understand, as I do, that a lady may have to cut off her hair for sufficient sanitary reasons. I am not speaking of her; I am

speaking of the woman that tries to be mannish, and I have a contempt for her. I have a greater contempt for the man who wants to be womanish. I don't believe in the new woman; the old woman is good enough for me. I have gone through the Old Testament Scriptures and culled out 151 distinct prophecies concerning the birth, life, passion, ministry, death and resurrection of Jesus Christ, every one of which was actually fulfilled according to the historic statements of the New Testament Scriptures, in the last particular and yet uttered from four hundred to fifteen hundred years before Christ was born. In the prophecy of Isaiah is a description of Babylon, written 150 years before the first foundation stone of that city was laid; and Dr. Newman in his archaeological researches among the ruins of that ancient city, has declared that with competent engineers and sufficient resources he could take this prophecy and reproduce that city as it once stood. In the very heart of this prediction King Cyrus of Babylon is named 140 years before he was born. Where is the wise man that ridicules his mother's Bible and thinks we have outlived the wisdom of this Book that can tell who is to be born 150 years from now, and describe his life accurately as was King Cyrus? Let him try it once and they will send him to Jacksonville or Kankakee where he belongs, in a hurry. Only God can infallibly tell what is to be, and if there were no other reason to lead me to accept this volume as the very Word of God, this would be sufficient, I am very sure, the knowledge we have of the prophecies and predictions that have been fulfilled concerning the Lord Christ.

I could go on indefinitely along this line, but I refrain. I want to call your attention to three things and then I will stop.

First with regard to the character of this Book, the make up of it. Here are 66 books in one volume, written, humanly speaking, by 38 writers, more or less, the first and last removed from each other by sixteen centuries of time, with no possible opportunity for collusion, and yet when the work of these men is brought together you have one volume, as logical and harmonious as any book on the face of the earth. How could such a thing be? Suppose up here, somewhere near where Champaign is located, there was a marble quarry, and a man went out there sixteen hundred years ago and brought five blocks of marble and piled them up in front of where this church stands. Suppose fifty or sixty years later another man comes along and puts three other blocks on top of those five? Suppose 275 years later, another man piles seven on top of these, and so they keep doing for 1,600 years, until to-day the last of the 38 men has placed the last of the 66 blocks upon the sixty-five; what would we reasonably expect to find there? Simply a pile of 66 blocks of marble and nothing else. But suppose you find there a statue, as artistic and perfect as ever came from the chisel of Phideas or Michael Angelo, you would say, "Such a thing would be absolutely impossible unless 1,600 years ago some great master artist designed that statue, and these 38 men working through the centuries worked according to that design, and under no other circumstances could such a thing be." What explanation have you for the unity, logic and harmony of this Book? It tell us how, that "holy men of God wrote and spake as they were moved by the Holy Ghost." One master divine mind controlled them through

the centuries as they wrote, and when their work is brought under the one cover, you have perfection in unity and harmony, and there is no more striking miracle in this world to-day than this Book in the nature of its construction.

My second thought is that everything man ever did has subsequently been greatly improved upon by some other man. The first sewing machine was a very crude affair, but sewing machines are now run by electricity and the cloth comes out any sort of garment that is wished. We all know what wonderful progress has been made from Howe's invention to the machine of the present day. Take the telegraphic instrument. I learned when a boy to write on an old Morse instrument. But go into any telegraph office to-day and you will find the quadruplex; lay it alongside the instrument that Morse invented and we see that the science of telegraphy has made wonderful progress, so that Morse himself would not know how to run an instrument if he were on earth to-day. Look at the locomotive engine. Place a modern Consul or Mogul alongside of the Rocket, the first locomotive engine ever built, and that first engine looks like a little gunboat hunting for water, and the others like modern iron clads, so great has been the progress over Stephenson's time. Look at the reaping machine. McCormick built the first reaping machine and it cut the grain by a blade moving backwards and forwards, but left it in inextricable confusion. A Yankee came along and built a platform on it so that any one following it with a rake could rake up the grain to be bound into bundles as it fell. Another Yankee came along and made the thing do its own raking; and another Yankee came along and made that machine bind its wheat; and another came along and made that machine carry its bundles until there were twelve of them, and then tipped them ten on end and put two as cap sheaves on top; and I have seen with my own eyes how another Yankee has improved upon that, to make that machine thresh the grain and winnow it and put it into sacks and tie the sacks and drop them into the field for the farmer to load into his wagon; and if this thing keeps on as it is going, it will be only a little while until some Yankee shall so far improve on that as to make the machine grind that wheat and put it into barrels and mark XXX on each end to show that it came from Minneapolis. Then another Yankee will come along and attach a bake-shop to that machine and make it bake the flour into bread. I hope they wont invent an eating machine, for the one I have answers every reasonable purpose. (Great laughter and applause.) But I submit that every discovery and invention of man has subsequently been improved upon by some other man. Mr. Sceptic, if you are here to-night, thinking lightly of your mother's Bible, thinking it ought to be relegated to the dusty tomes of the past, tell me why this oldest Book, written in the dawn of history by unlearned men, has not been improved upon? Tom Paine said he could have written a better book. Why didn't the fool do it? It would have destroyed this Book and secured for him such literary fame as no man ever achieved. Why didn't Voltaire do it? His was the brightest mind of that old deistical crowd. Why didn't Bolingbroke? He was at the head of that movement to destroy the Bible. Why didn't it occur to them that the best way to kill it would be to

write a better book. Why didn't Celsus, and Porphyry, and Hume, and Gibbon do it? Why don't these later infidels do it? Why don't you do it? If you think the Bible doesn't amount to much, come along now, here is a fair chance for you to secure fame and wealth. I will give you five millions of dollars cash for the copyright of a better book. I haven't the money with me now but I can get it down in Philadelphia, where I believe those old Quakers who furnish money for Chicago to put up her big buildings know a good thing when they see it and would be glad to get such an investment. Come now, let us have it! The world never knew so much as it knows to-day, and how does it come with all our learning, universities, and advancement in discoveries and science, that we have not been able to write a better book than this old Book, written when they did not have universities and did not know much about what we to-day call culture? How does that come? There is only one explanation that any sensible man can possibly receive as an honest man, that is, this Book is from God, and like everything that God ever made, it cannot be improved upon by mortal man, has never been improved upon and never will be; and God pity the people who are trying to get out another Bible; they might just as well try to make a better sun in the heavens—I think the one we have is all right—they might as well try to make a better earth; this one is not as good as it will be by and by, for the curse will be removed and God will straighten it all out. So these men are continually trying to improve upon God's Word, but do they do it? We know what the answer is: No, no, it is from a higher than human source.

The other thought is this: Do you know that everything that malice, hatred, sin and the Devil himself could invent has been used through all the ages to destroy this book? Some people now-a-days, some Sunday-school teachers, get greatly alarmed over a lot of these higher critics picking the Book to pieces. We Presbyterians are afraid of Prof. Briggs, the Methodists are afraid of Dr. Mitchell, the Baptists of Prof. Harper, and a whole lot more of them. You need not be dismayed. This is nothing new at all. There never was as much desperate effort made to destroy the Bible as was made by that deistical crowd of the last century, but the Bible lived and does live, mightier than ever before, carrying balm to the suffering and sorrowing, the sin stricken and dying; for what else has this earth, crushed under its load of sin, to hope for except what you find here in this Book? Destroy this Book! It will never be destroyed. Do you ever stop to think what would be required to destroy it? Voltaire said that in one hundred years there would not be a copy of it, he was so sure they had killed it, but the very printing press on which he printed that miserable prediction is owned by the Geneva Bible Society in Switzerland and employed by it in printing Bibles. The one hundred years have gone, but has the Bible gone? I threw up my hat the other day and said, "Hallelujah!" I expect if there had been any old-fashioned Methodists around it would have scared them, for they do not say Hallelujah any more! I read the last report of the British and Foreign Bible Society of the city of London, and in that report I saw this statement: "For every working day of ten hours of the past year we have printed and bound and put upon the

market 13,000 copies of the Bible." A pretty good Book yet for a dead Book, is it not? The American Bible Society last year printed, bound and put upon the market 7,200 copies of the Bible for every working day of ten hours. It is not a dead Book, is it? I would like to see some live book that would have such a sale, to say nothing of the other forty Bible societies printing Bibles besides these two. Why, you have one copy of this Book or some printed portion of this Book for every man, woman and child of the earth's teeming population to-day. There are quite four hundred million copies of the Bible and millions of portions of the Bible in book form scattered over the face of the earth, translated into 387 dialects and tongues, and carried to the ends of the earth. If you are going to destroy the Bible you see you would have to gather up all these books; you would have to go into the jungles of India where the cobra rears his hooded head and the man-eating tiger waits his prey; the rice fields of China would have to be traversed; mountain fastnesses of Japan and South America would have to be penetrated; you would have to plunge into the fever-stricken districts of the dark continent, and into the snows of the Arctic regions; you would have to go into the homes of kings and peasants, of opulence and squalor; you would have to go into the dens of vice and shame, for wherever on this earth of ours there are men and women stricken by sin, there are men and women who love this precious volume and would die for it if need be; and you may depend upon it that the man who hates this Bible and wants to destroy it will never brave any such dangers nor make any such sacrifices. But suppose you could gather all these together with the thirty thousand manuscripts in the museums and libraries of the earth, and could pile them up here on these wide stretching prairies and pour a million barrels of coal oil on them and then commit them to the flames, would it be destroyed? By no means. In order to destroy the Bible you would have not only to do that but you would have to do much more. You would have to go into the libraries of the earth and riddle every book that bears the imprint of brains until you had ruined them, for there is not one that is revered and beloved that has not some quotation from this Book. Some one has said, "I have found 376 quotations from the Bible in the writings of Alfred Tennyson." Another "I have found 926 scriptural quotations in the writings of John Ruskin." Lord Hailes, the Antiquarian, has declared, "I have actually discovered the whole New Testament except eleven verses in the secular writings of the first three centuries of this era, and I am satisfied that I can find these also." If you destroyed the Bible you would not only have to destroy it but ruin all other books. But would the Bible be destroyed when that work was done? By no means. You would have to destroy all the master paintings and mosaics in this earth to-day. There is scarcely one of them which does not represent some character or truth in the Word of God. I believe with just what I know of the New Testament Scriptures I could go into the Cathedral of Saint Mark in Venice and reproduce from the mosaics in that magnificent temple the New Testament. So art would have to sit in sack-cloth and in ashes. But would the Bible be destroyed then? By no means. You would have to destroy well nigh all music, the sublime symphonies of Handel, Mozart, Beethoven

and Hayden, and the world would go into discord. Would the Bible be destroyed then? By no means. You would have to raze to the dust of earth every cathedral, church, eleemosynary and educational institution, which in themselves are a demonstration of the truth of this Bible, for they are found nowhere except in Bible lands. But would the Bible be destroyed then? By no means. You would have to go into the cemeteries of the civilized world and with chisel and hammer cut from well nigh every monument and tomb-stone some precious word from God's volume. Would the Bible be destroyed then? By no means. You would have to kill every Christian from off the face of the earth, indeed you would. I have twelve friends, any three of whom I believe could reproduce from memory this Bible substantially as we have it; and I knew a man once, John Darby was his name, who could quote the Old Testament in the Hebrew, the New Testament in the Greek, and the two in English from first to last. I read of an Irishman once, and as my great-grandfather was from County Cork, I can tell a story on the Irish. He got a copy of the Bible. The priest hearing of it, called on him. "I understand you have a Protestant Bible?" "Yes, sor." "Give it to me." He brought it and the priest threw it into the fire, and they sat in silence and watched the flames devour it, and when it was done the Irishman threw back his head and laughed a great hearty laugh. "Why do you laugh, you fool?" said the priest, turning indignantly upon him. "Oh," says Pat, "you think you have destroyed the Book." "Indeed I have." "Indeed you have not, sor, for it is written on the fleshy tablets of my heart and you can't burn it." And so Christian people are living epistles known and read of all men. But would the Bible be destroyed if all Christians were annihilated? By no means. You would have to kill every atheist and infidel and sceptic from off the face of the earth. You never knew one of them that ever read the Bible from lid to lid, not one. They somehow pick up a little knowledge of it to find fault with it and only for that purpose; but if you are going to destroy the Bible you must destroy them, and so my sceptical friend if you are going to follow this thing up you will have to take to the woods very soon. What would be left if that work were done? You might find on the coasts of Labrador some old fellow with a fish bone through his nose that never heard anything about it, or an almond-eyed Celestial beyond the fastnesses of the Himalayas who knows nothing about it, but the Moravians are after these; or you may find a woolly-headed pilgrim with pedals so adjusted that you must needs look at him twice in order to know which way he is traveling, in the heart of the dark continent, who never heard or saw the Word of God, and if you do not want chaos you must hurry your work of destruction, for Bishop Taylor is after him and will catch him before next Christmas. So, my friend, what have you left? Destroy this Bible? You might as well talk about blotting the sun from the heavens or destroying God Himself. The Word of God is identified with the living God and is indestructible. I stood once yonder where the great North Sea whirls itself against the giant but-tressed rocks of the great north coast and watched those floods in their maddened rage as they came from their faraway solitudes and



hurled themselves with all their prodigious energy against those solemn hills, and up! up!! up!!! their silent sides they climbed until their strength was well nigh gone, and then shaking themselves into hoariness fell backwards into their own watery depths, and the rock was unmoved; and I have seen the swellings of infidel hate crested with maddened fury, hurl themselves against this giant buttressed rock of the unending ages only to be hurled backward again into their own dark and damning depths, and the old rock still stands and must forever stand, for "the Word of the Lord endures forever."

O, thou blessed Word of God! thou didst speak to me in my ladhood from fire-crowned smoke-wreathed Sinai of judgment and of death, and the pangs of hell got hold of me, and then in the hour of my dire extremity thou didst speak to me from Calvary's brow of One who, by His passion and death, became the end of the law for righteousness to every one that believeth, in tones far sweeter than a mother's lullaby, and hope, undying, blissful hope, sprang within my breast. I love thee more than my necessary food. Thou art to me "sweeter than honey and the drippings of the honey comb." Thou art to me as "the shadow of a great rock in a weary land." Thou art the "joy and rejoicing of my heart." Thou art "a lamp unto my feet and a light unto my path," that I may see how in safety to walk through the pitfalls and snares that my tireless and un-pitying adversary has set for my feet, to the hills of God. My old father loved thee from his boyhood to his dying day, and when dying he hugged thee to his heart, and when we laid him to sleep yonder in the cemetery near this town, we laid thee under his head. My old mother loved thee from her seventh to her eightieth year, and a little while ago as I sat by her bedside, her face furrowed deeply by time's sharp finger, but luminous and radiant with light from the throne of God, for the gates of the unending day were wide open that soon an abundant entrance might be ministered unto her, I inquired as to her faith in this precious Book, and she said to me, "Son, for seventy and three years I have loved it and studied it and cherished it and hoped in it, and I now rejoice in it;" and the angel choir was heard as they swept their harps of gold, and she went with songs and shoutings of victory through the gates of day to the inheritance of the saints in life. The best and truest of all the sons and daughters of men have loved thee, and if there were one drop of blood in my veins that did not throb in intensest loyalty to thee, I would let it out this night. Thou blessed, holy Word of God! There is a time coming when the Rockies, and the Andes, and the Himalayas, and the Alps shall melt away in the billows of fire that shall girdle this earth around, for the earth is to be burned up and there is to be a new earth and a new heaven, when the three that glitter in the belt of Orion shall pale as the morning star before the light of the rising sun, when Algol and Aquila and Sirius and Aldebaran and Rigel and Regulus and Arcturus, those mighty suns that glow upon the bosom of the great sky shall fade away into Stygian night, for the heavens are to be rolled together as a great scroll and the firmament shall melt with fervent heat, and in that day for which all other days were made, God's royal Son shall be glorified and His name shall be above every other name of things in heaven and things in earth and things

under the earth, and all men, whether willing or unwilling, shall bow the knee and yield themselves to the mighty sway of His imperial scepter, and every tongue shall confess that He is Lord to the glory of God the Father. And in that day, that day of all days, God will magnify this Word above that royal name of His royal Son, and what God so magnifies, and He will, for "the Word of the Lord endures forever," you and I do well to love, to cherish, to study and to teach; and God pity the man, whether he be a theological professor, or a pastor or teacher, that goes searching through this Book in the hope that he may find some fault with it or pick some flaw in it to bring it into contempt. God magnifies His Word, and we do well to also magnify it.

Go on thy way, thou message from the skies; dissipate earth's gloom; banish sin, sickness, suffering and death, and let thy healing, saving, sanctifying, uplifting and all glorious light dispel the gloom, that men and women everywhere may rejoice in the light as it shines in the face of Jesus Christ.

THE PRESIDENT: From time to time as Dr. Munhall proceeded with his masterful address you showed appreciation by handclapping. Now at its close if you wish to express gratitude for it, please rise to your feet.

The great audience rose instantaneously; two stanzas of "Loyalty to Christ" were sung, and the session closed with the benediction by Dr. Munhall.

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### SECOND DAY—MORNING SESSION.

The early praise and prayer meeting at 6 A. M. was largely attended and much enjoyed by those present as evidenced by their hearty singing and earnest supplications.

At 8 A. M. a Workers' Conference under the leadership of W. B. Jacobs was held.

After a season of prayer for specific needs the regular program was taken up, as follows:

### COUNTY SUNDAY SCHOOL WORK.

H. P. HART, Christian County.

When elected to the office of County President three years ago, I conceived it to be my duty to become thoroughly acquainted with the workers and the work. As a prudent general will not order his troops into battle without first knowing that they are well trained and disciplined, so a county president cannot expect to accomplish anything without knowing the material he has to work with. Acquaintance with the pastors, officers and superintendents is brought about only by personal visitation. My first year's work is summed up in the following report: Thirty-one Sunday-schools visited, nine conventions attended, one Normal class organized and I traveled a thousand

miles. During the second year there were fourteen schools visited, five local institutes held, fourteen conventions attended, one county institute by Prof. Hamill, and we also held the first annual conference of county and township officers. During a part of the third year, five county institutes have been held by W. C. Pearce; I have held six local institutes, examined one Normal class; twelve Normal classes have been organized by W. C. Pearce and other workers, and the second annual conference held of county and township officers.

**CONVENTIONS.** In your county work, adopt state work methods and you will not go astray. Plan for the next convention more than a year in advance; leave nothing to chance, decide in your own mind where the next convention should be held, then write to and visit all interested ones, giving your reasons why, and you will have no trouble, but on the contrary a delegation will be sent insisting that the next convention shall be held as suggested. Have Executive Committee meet at the county seat two months before the convention is to be held. Make out program and arrangements. Invite local committee where convention is to be held to meet with you, so that you can give them the benefit of your experience. Look after all the details, no matter how small, and thereby save a vast amount of friction. Make your convention work intensely practical and spiritual. Avoid long speeches, long essays and long sermons as you would a pestilence. Eschew theories and bring the practical workers to the front. In place of a long talk on primary teaching, have your primary teacher and her class present, and she will give a practical object lesson that other teachers can take home with profit. Show courtesy to all, but bring the lay members to the front, they are the ones who have to do the work.

**CONFERENCES.** An annual conference of county and township officers held in the early spring is absolutely essential to successful and systematic work. At these conferences the township convention work is mapped out, suggestive programs distributed and some line of progressive work outlined for each township convention. Defects and weak points are noted and the township officers will not fail to make the current year a decided improvement over the last.

**G. W. MILLER.** Bro. Hart, does it pay to go to all this trouble for county and township work?

Of course it pays, a thousand per cent. and no kind of Sunday-school work ever did pay that was not earnest, systematic and progressive.

**REPORTS.** How many county officers present who have trouble in getting reports? (30 or 40 hands go up.) I am glad that I have a sympathizing audience. Early in May we send four blank reports to each Sunday-school Secretary. She is to fill out one and send to county secretary. Fill out a second one, take to township convention, read and turn over to township secretary. Fill out a third and retain for future reference, and the fourth blank she has in reserve in case of accident. The township secretary is also furnished four township report blanks. She fills one and sends to county secretary; fills a second and sends to the county district president; fills out a third and keeps for future reference, and a fourth copy in reserve in case of

any mishap. Make the reports prominent at each township convention. Last year we had fresh reports from every school and had to go after only two of them.

**PROGRESSIVE WORK.** Take up some line of progressive work each year. Do not attempt too much. Make it simple so that all can understand. You have a vast amount of inertia to overcome and if you try to cover too much ground you will fail. Normal Classes, Loyal Army Movement, the Home Department and Teachers' Meetings will keep us all busy in the years to come.

**INSTITUTES.** No kind of work advanced by our State Association has been so helpful as the Institute work. Here concentration is the rule, practical work presented in a practical way. Officers and teachers are stimulated to do better work, old ruts filled up and new tracks made. Visitation and local institute work go hand in hand in our county.

**BANNER TOWNSHIPS.** For the present a banner township is one where a convention is held each year, every school represented and report read, and an annual offering made from every school for the state and county work.

**RESULTS.** Every township thoroughly organized. Workers stimulated and the work pushed. Progressive work taken up. A banner county, and the blessing of Divine Providence over all. Finally get acquainted with the work. Have a clear idea of what you want to accomplish. Show a lofty spirit of self-sacrifice and you will enlist the sympathy and hearty co-operation of all the Sunday-school workers. Be tireless in your energy and your zeal in systematic work. Fill your appointments, rain or shine. Plan your work, then work your plan.

## DISTRICT WORK.

DR. W. E. BUXTON, President 18th District.

**MR. CHAIRMAN:** I am no public speaker. Last week I was at Atlanta attending a medical conference and if I get medicine and religion mixed, call me down. A District President should know that he is a president. He should constantly look for God's help, and should have an experience of His Grace. He should make a map of his work and take a general survey of his district. He should then go to work and help God answer his own prayers. There is no place to sit down and do nothing in the Kingdom of God. No district president or county president should have the least bit of formality when he goes to work. If he has any stiff formality, he should leave it at home.

He should be a Christian. He should have executive ability and be chosen on that account—in the 18th district this is lacking. I do not believe in choosing men for display, but men should be chosen who mean to succeed. The standard should be set high. He should not stop until each county is a banner county. The district president should be a leader and an example. He should attend the county conventions, every one if possible; unfortunately from the nature of my profession I could not do this last year. He should go as

an inspiration to others; if he has to go as a dead head he should stay at home. He should carry enthusiasm through his district and thus help make the work successful. He should keep in touch with the county presidents and county secretaries and Sunday-school workers throughout the district. This he should do by correspondence and visiting. It does good to send a letter occasionally. Brother Miller has been in our county two or three times and has been a greater comfort to me than any other one man. He and Brother Jacobs have written me comforting letters and I know what good they do. Advertise and keep the work before the people. Don't be afraid to spend money, a great deal if necessary. If you want to go to any part of the district, get on the train and go. Pay for the programs, pay the postage, and sacrifice your time and money. It means a life of sacrifice to work in this Kingdom. Do all the work you can and get everybody else to work. Do all you can and leave the results with God. He will crown your work with success.

### COUNTY SECRETARY'S WORK.

MISS D. P. CUMMINS, Mercer County.

The first duty of the county secretary is to plan the Sunday-school work of the county and see that it is executed. We should always try and get others to do the work, but failing in this, we should be ready to take up the work ourselves.

My first year as secretary I did nothing but wait for someone else to move in the work. But acting upon the advice of some of our state leaders, I moved out in the work myself. A part of the time since that, we have been without a county president, and you know it is said, "woman likes her own sweet will," so I have had my own way to a great extent in the county work, but have always endeavored to submit to God's will in the work.

My first work was organization. When I began the work three years ago, but six of our townships were organized, now all of them are organized. We have started some new schools, resurrected some old ones; our membership has increased over 1000. But this required hard persistent work.

In one township I finally succeeded in getting a date and arranging a program. My assistant secretary and I drove over. The audience was there, but the door was locked and the sexton was two miles away. I was about to call the meeting to order in the shade, when the key arrived. We held our meeting and organized the township. Each township has its own organization with resident officers. Beside this we have an executive committee; our county is divided up into districts containing two or more townships, each member is assigned a certain district, and is asked to look after the work in these townships and visit the schools.

A number of the townships have their regular time for holding their semi-annual conventions, and we hope soon to have them all in line. I have no great trouble in securing statistics. Our statistical year closes with the last of June; I then send blanks to the township officers, asking them kindly but urgently to secure the reports of their

schools. In some instances I have had the report from the entire township in a week. When the township officers fail, I write to the officers of the schools. Failing there, I then write the pastor, and when I have exhausted all other means I go after them. I follow the same plan in raising our finances.

The secretary must study her county, and be able to locate every township and every school in the township; should know personally every township officer, every Superintendent and pastor. The secretary should do much personal work, it pays best; attending township conventions and institutes, visit the schools, mingle with the people and get acquainted with them, study their needs. Many of our township officers do not know how to arrange a program for their convention, so I follow the example of our state secretary, and arrange a suggestive program and send to them. I write a great many letters, I try always to be kind and helpful, and if the first one does not bring the required result, I write again a more urgent one, and if this fails, a still more urgent one, telling them of the duty and responsibility resting upon them, as township officers. Some, finding they were not doing their duty and could not conscientiously hold their office, have been kind enough to resign. I can only give you out of my own personal experience what I believe to be the work of the county secretary. Sometimes we think we are working hard and cannot see any great results. I will give some of the results in our county.

Two years ago a new mining town started up in our county, and some of the Christian people wanted to know if I thought it best to start a Sunday-school there. There was no place to hold it but in the grove on a dancing platform; I urged them to go in and take possession, they did so; now they have quite a good Sunday-school, a nice church home. Last winter there were about fifty converts.

In one other township in our county where a Sunday-school could not be sustained, once in a while one would start up and run for a little while and die for the lack of some Christian person to carry it on, as there was no church organization, and but few Christians in the community. Children did not know what a Sunday-school was, many young people had never heard, and older ones also had not heard in years a gospel sermon, unless perhaps a funeral sermon. But we have had four schools there during a part of the year, and last year one was carried on all winter, and another would have been had there been any place to have held it. One of these schools has been held in a public hall, which was used on Saturday night for dancing purposes. But thanks be to God they are building themselves a church home, which they expect to have ready for occupancy in June.

They have been having regular preaching services there for a year; a young man comes from one of our colleges each week to hold services. That you may know what he is doing for that people, I will say the nearest railroad station is ten miles. He comes there and if there is no one to meet him, he walks out, and the next day, Sabbath, he preaches three times. Last winter this young servant of God, with the help of another young student, carried on a three weeks meeting, and the entire community was aroused. Old grey headed men and young people were asking What shall I do to be saved? and

very many were brought to know that Christ was willing and able to save if they would accept, and they did accept Him. A probationary class of about 40 was organized, and as soon as they have a church home they expect to have an organized congregation.

But I have not done this work; much of it is due to our brother, G. W. Miller. In seeking to know how to help the cause throughout the county, and especially the destitute parts, our worthy state secretary kindly advised us to secure a field worker, and sent to us Bro. Miller. Two years ago he was with us for a month, and last fall for two weeks; his faithful services have proven a great help, and under God a great blessing. It seems sometimes we might compare him to Philip, whom God sent into the desert to meet the Eunuch, and who opened up the Scriptures and preached to him Jesus. So when Mr. Miller stood before those audiences, composed mostly of bright, intelligent young men and women, and preached to them Christ as they had never heard it before, it came as a great revelation. Some who came to mock and deride were brought to tears, and all I think were brought to realize there was something better for them than they had ever experienced; and we trust there is opening up to them just such an era as there was to dark Ethiopia when the Eunuch found that Jesus was the Christ of Prophecy, the one able to save.

Dear county secretaries, we are placed in this work to do it faithfully for the Master, and if we wish it to go forward we must see that our boys and girls are brought to know Christ and are trained in Christian work; they need to be trained and educated in all lines of work.

We are not only responsible to our State Association, but we are responsible to God for what he has intrusted to us as His servants. We need to take hold upon God by faith and prayer, and to give to Him consecrated time, talent, patience, perseverance and energy. This work is not ours; it is our Heavenly Father's. He has intrusted it to our care. He will require it at our hands. As He bids us go forward, we hear Him speaking unto us saying, Fear thou not for I am with you. Isa, 41:10.

## COUNTY SUNDAY-SCHOOL MISSIONARY WORK.

MISS LIZZIE STONE, Secretary Pike County.

We believe in our county in the Word of God, and we believe we should be doers of the Word and not hearers only. We believe in house to house visitation, and in missionary work; we believe in the "Go ye" and in the promise "Lo, I am with you." You may know that the work in our county was at a low ebb or I would never have been elected county secretary, and if it hadn't been for Brother Jacobs I would not have been here. The first few years I felt as though I stood alone with the exception of four men, and those four men have gone to their reward. A few years ago I wanted to give up the work, but Prof. Hamill came to our convention and persuaded them not to let me. I had to take it one more year and at the end of that year it was impossible for me to give it up. I felt the Lord had put

a work into my hands and I had not finished it. About three years ago our Executive Committee secured the services of Brother Miller in our county and his work was blessed. We have had him one month out of every year since, and the people are clamoring for him to come back and sent me here to take him back with me. Our county is divided into six districts. We have a large county; it is bounded on the east by the Illinois river, and on the west by the Mississippi. When Brother Miller came to our county there were four of our townships that had only one school; one township had none. Some townships had no church privileges. In two of those townships to-day there are five schools. In one of those two townships the first church ever built in that township was dedicated the 15th day of last December. This is one of the results of the missionary work Brother Miller did in Pike County. Two years ago a man was put over one of those townships; it was said he would not do the work; but they went down and did the best they could with what they had, and that man to-day is a member of the Executive Committee and has a place on our county program.

In Detroit Township Brother Miller could not hold a meeting; some other meeting arranged for the same day; but now they want Brother Miller to come back to show him that they can treat him right. In another township Brother Miller and our County President broke up the King's Drinking Club, and to-day there are two schools in that township, and that building is used for purposes of Sunday-school work. During this last year over 400 have attended that Sunday-school and a great number have found the true and living King. The first night Brother Miller was in our county there was not a place in that township to hold a meeting in and none was held. We had a convention at Bayless attended by Brother Miller and Brother Pearce. A young man came into that convention who had recently found Christ. He said he would take the work, and to-day that young man has one of the best organized schools in the county. They meet in a little school-house and they have the only Loyal Army school in the county. That school was reported at the last convention as half a school, and the president said he was going to report it this year as a school and a half. I could tell you of wonderful things which have been done for us during the last two or three years. We realize that we are trusting in One who is mighty to save and that "he who goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." There are 106 schools in Pike County, and at our last convention I had received 106 fresh reports.

Our County President is one of the most earnest workers in Pike County, but could not be here on account of a sick wife.

## COUNTY SUNDAY-SCHOOL CONFERENCES.

R. C. WILLIS, CUMBERLAND COUNTY.

I suppose I am asked to speak on this because I am fresh from such work. On the 25th of March I borrowed my wife's copying pad and struck off fifty calls for a conference at the county seat to be held



on the 9th of April. I signed it with the names of the county officers and sent it to all the township officers and to many others, and worked up that conference pretty strongly. Seven of the eight townships were represented, one only by letter, but then it answered the purpose. We not only had a conference to arrange for township conventions, but we had a good program, so they had something to pay them for coming. Two years ago we decided not to have township conventions on the Sabbath day, so we had to arrange for something better, and at this conference which met on the 9th of April we made out a list of the township conventions; first the date and then the place, and then the program. We considered all these things. We had no trouble at all in fixing the dates. Began Tuesday the 28th day of April and held four conventions that week, Tuesday, Wednesday, Thursday and Friday, then rested over until the next Tuesday and began on the other four, Tuesday, Wednesday, Thursday and Friday, and in those two weeks, closing up the 8th of May, we covered the whole county, and as a result of that conference on the 9th of April, we had a much better series of township conventions than ever before. They were representative conventions, not mass meetings as we had been in the habit of having on the Lord's day, a local crowd; but they were representative audiences; not very large, it was a very busy season of the year, but the people who came were workers and interested in it. We made a specialty of trying to get officers and teachers for various Sunday-schools in the townships. One of the results is we had better township conventions. Last year we tried it, but it was our first effort and I had to do most all the work myself; this year we had a good many workers present at this conference and had a list of the conventions on the blackboard, dates and places; and we got the ministers and other workers present to promise to go to the different places and put it on the blackboard, so they could see where they were going, and so the county officers present could see upon whom they could depend. We had two blackboards and used them that day. In these conventions I had a good corps of helpers everywhere, and the work went off very nicely. Another result: Last year I had only an ordinary collection for the State work. One of the points of this conference and convention was to explain the State work carefully in every township; that fell to my lot and then I rounded up with a collection for the State work and each township gave more than the township before it had, and closed up with about four or five times as much money as received last year, although this is a harder year than last.

MR. G. W. MILLER: How many conventions did the County Secretary and President attend?

PRESIDENT WILLIS: Have two secretaries now; one of them and the county president attended all, and the other county secretary attended two of them. Brother Palmer went all the way around.

Q. Why did you drop the Sunday conventions? A. Because they weakened the work we were trying to strengthen, took away the workers from their schools and kept away from us the ministers of the Gospel. We wanted their help, and we got it on a week day.

Q. Do you find your work strengthened by such planning? A. Yes, sir, greatly. These workers were very much more interested,

and the township officers who came to the conference went home and went right at the work.

Q. Were you able to get an attendance of the township officers at each conference? A. Yes, sir; six of the townships were represented.

Q. You have eight townships? A. Yes, sir.

Q. What did you do with the township from which no officer was present? A. I wrote him and told him what we had done, and if he wanted to kick, to kick quick; but he did not do it. I wrote one who was not there what we had done and asked him to let me know immediately if there was any objection. I did not hear from him until we went into the convention. When we got near the school-house we found the school was going to be dismissed that noon and the people over the township knew about the convention.

Q. Did you hold all-day sessions? A. An all-day convention, closing up in the afternoon.

Q. Which is preferable, a one or two days' convention in a township? A. You could not have two in the spring of the year; hard to get them to come to one.

Q. Do you think it is possible for the township officers to outline township work, or do you think it better be left to the county conference? A. I think usually it is better for the county conference to do that; but with the township officers present we get their co-operation in making the program.

Brother C. A. Taylor, of Mason City, offered prayer.

## TREASURER'S REPORT.

*To the Officers and Delegates of the Thirty-Eighth Annual Convention of the Illinois State Sunday School Association.*

DEAR BRETHREN: This convention year although one of business depression and financial stringency, has been a blessed one in this department of our work, and I desire to acknowledge with gratitude the promptness of our county treasurers and the evident sacrifice of our individual contributors, who have made possible the favorable financial report which I am permitted to present.

Business has been poor and incomes have been reduced, but the large majority of our pledges have been promptly and cheerfully paid, so that we have been able to meet our obligations at maturity, without being obliged in a single instance to ask accommodations from any bank, and our statement shows all bills paid and a balance of \$167.12 on hand.

Our workers have not been embarrassed on account of delay in receiving salaries, for when our receipts were insufficient to pay them, the funds have been advanced, so they would not be obliged to worry about money matters.

At the Elgin Convention the General Secretary reported that on account of a great demand for work, he had taken the responsibility of sending Mr. R. E. Hall into the field, and assumed the expense of his work for nearly six months of the year; this amounted to \$234.00.

A collection was taken at Elgin to help make up this deficit, and amounted to \$61.90. The Convention by unanimous vote ordered the Treasurer to pay the balance to the General Secretary out of money collected after the convention, on 1894 pledges. The details of my report below show this has been done. Besides this, at the close of the last convention we owed the Treasurer \$519.43, which indebtedness was promptly cancelled soon after the convention adjourned.

A new and growing source of income comes from the Institutes held by our State Workers in a number of counties as itemized below. The surplus in each instance has been turned over by them to the State Treasurer.

We need for the new year.

1st. Five members of our Executive Committee, acting as a sub-committee on finance, to give special study and attention to the matter of ways and means.

2nd. A Financial Secretary who can supplement the amounts paid through our county associations, by securing personal subscriptions from individuals whom he can interest in our work.

3rd. A financial plan by which the State Treasurer will receive the total amount pledged for the year in equal monthly installments, so he will have sufficient funds at his command to enable him to pay salaries to workers promptly at the close of each month.

I have served the state ten years in the capacity of Treasurer; during that time our receipts have doubled, yet we need increased subscriptions in order to plan on a more liberal scale for the work entrusted to our care. "There remaineth yet very much land to be possessed." The opportunities for extending our work are limited only by the means at our command. Twelve thousand dollars a year could be judiciously spent in the work of our association in this state.

"He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver." (2 Cor. 9:6, 7.)

My report is as follows:

R. W. HARE, *Treasurer, in account with* ILLINOIS STATE S. S. ASSOCIATION.

Received on 1894 Pledges after State Report had been printed.

Morgan County.....	\$50 00
Gallatin County, Thos. S. Ridgway.....	10 00
Moultrie County.....	15 00
White County.....	8 50
Pulaski County.....	3 30
Macoupin County.....	15 00
Monroe County.....	13 00
Madison County.....	10 00
Jo Daviess County.....	5 00
Saline County.....	10 00
Alexander County.....	20 00

\$159 80

## Received on 1895 Pledges.

1 Dist.	Cook County.....	\$1,684 44	
	B. F. Jacobs.....	100 00	
	E. O. Excell.....	100 00	
	W. B. Jacobs.....	55 00	
	Mrs. Arthur Farrar.....	25 00	
	W. C. Pearce.....	25 00	
	Mrs. Kate C. Bolger.....	15 00	
	Miss Mary I. Bragg.....	15 00	
	Rev. J. C. Youker.....	10 00	
	Louis Boisot.....	10 00	
	J. A. Burhans.....	10 00	
	H. R. Clissold.....	10 00	
	T. J. Bolger.....	10 00	
	Rev. Palmer S. Hulbert, D. D.....	10 00	
	Clarence D. Fuller.....	10 00	
	J. J. Bateson.....	10 00	
	Normal Park Baptist S. S.....	10 00	
	Normal Park S. S.....	15 56	
	J. H. Lewis.....	5 00	
	Miss Mabel Hall.....	5 00	
	Mrs. D. H. Lincoln.....	5 00	
	Miss Kate Coffey.....	5 00	
	J. H. Smith.....	5 00	
	Mrs. O. L. Barbour.....	5 00	
	Harry Pierce.....	5 00	
	Jas. Craigmile.....	5 00	
	Rev. J. R. Smith.....	5 00	
	John R. Madison.....	5 00	
	Jas. Guilbert.....	5 00	
	Mrs. S. L. Carr.....	5 50	
	Mrs. C. J. Chapman.....	2 50	
	W. E. Cummings.....	2 00	
	John Whitson.....	2 00	
	E. S. Osgood.....	2 00	
	Mrs. F. E. Miller.....	2 00	
	Mrs. M. R. Sedgwick.....	1 00	
	Wm. B. Humphrey.....	1 00	
	Rev. G. A. Hagstrom.....	1 00	
	H. B. Farquhar.....	1 00	
		<hr/>	2,200 00
	Du Page County.....	50 00	
	Miss Edith Burnham.....	10 00	
	Geo. F. Rosche.....	1 00	
	L. L. Lloyd.....	1 00	
	Miss Hattie L. Fletcher.....	1 00	
		<hr/>	63 00
	Grundy County.....	55 00	
	Mrs. S. H. Woods.....	1 00	
	Waupeonsee Grove Cong'l S. S. Mazon.....	9 11	
		<hr/>	65 11
	Lake County.....	35 00	
	Will County (1894 and acc't 1895).....	105 00	
	Total 1st District.....	<hr/>	2,468 11
2 Dist.	Boone County.....		55 00
	De Kalb County.....	60 00	
	De Kalb County Institute.....	27 80	
	Frank Mosher.....	5 00	
	V. L. Woodard.....	5 00	
	Mrs. C. Holmes.....	1 00	
		<hr/>	98 80

	Kane County.....	150 00	
	C. H. Beers.....	25 00	
	K. A. Burnell.....	5 00	
	Mrs. K. A. Burnell.....	5 00	
	St. James S. S., Elgin.....	50	
	Jr. C. E. So., Dundee, per Mrs. C. F. Hall.....	5 00	
		<hr/>	190 50
	Kendall County.....		50 00
	McHenry County.....	60 00	
	B R. Morse.....	5 10	
	Miss Libbie Wilson.....	1 00	
	T. A. Ooock.....	1 00	
		<hr/>	67 10
	Winnebago County.....	165 00	
	L. A. Trowbridge.....	20 00	
	Mr. and Mrs. M. S. Parmele.....	5 00	
	Miss Lizzie Williams.....	10 00	
	Mrs. C. H. C. Burlingame.....	5 00	
		<hr/>	205 00
	Total 2nd District.....		<hr/> 666 40
3 Dist.	Carroll County.....		55 00
	Jo Daviess County.....		30 00
	Lee County.....	85 00	
	A. E. Thummel.....	2 00	
	G. A. Brown.....	1 00	
		<hr/>	88 00
	Ogle County.....	100 00	
	Joel Myers.....	3 00	
	Jas. D. White.....	5 00	
	J. K. Reed.....	2 00	
	Ruth Slater.....	1 00	
	Mrs. Henry Loomis.....	1 00	
	M. J. West.....	1 00	
		<hr/>	113 00
	Stephenson County.....	100 00	
	Stephenson County Institute.....	14 79	
		<hr/>	114 79
	Whiteside County.....	125 00	
	I. M. Phillips.....	5 00	
	Miss A. M. Scofield.....	1 00	
		<hr/>	131 00
	Total 3d District.....		<hr/> 531 79
4 Dist.	Henry County.....	50 00	
	H. T. Lay.....	50 00	
	James T. Carlin.....	5 00	
	T. H. Edwards.....	1 00	
		<hr/>	106 00
	Knox County.....		50 00
	Mercer County.....		75 00
	Rock Island County.....		68 66
	Stark County.....		50 00
	Total 4th District.....		<hr/> 349 66
5 Dist.	Bureau County.....		25 00
	La Salle County.....	125 00	
	Mrs. D. B. McKnight.....	1 00	
		<hr/>	126 00
	Marshall County.....		50 00
	Putnam County.....		10 00
	Total 5th District.....		<hr/> 211 00

## ILLINOIS STATE SUNDAY SCHOOL CONVENTION.

6 Dist.	Ford County.....	75 00	
	J. C. Smith.....	5 00	
			80 00
	Iroquois County.....	90 00	
	Rev. Geo. B. Safford .....	5 00	
			95 00
	Kankakee County.....	85 00	
	Mrs. K. S. McKinney.....	5 00	
	Saline S. S.....	4 40	
			94 40
	Livingstone County .....	125 00	
	E. F. Rittenhouse.....	6 00	
			131 00
	McLean County.....	150 00	
	H. Augustine.....	40 00	
			190 00
	Total 6th District.....		590 40
7 Dist.	Fulton County.....	110 00	
	Donat Miller.....	10 00	
			120 00
	Peoria County.....	100 00	
	Wm. Reynolds.....	100 00	
			200 00
	Tazewell County.....	50 00	
	Woodford County .....	45 00	
	Total 7th District.....		415 00
8 Dist.	Hancock County.....	75 00	
	Henderson County.....	50 00	
	McDonough County.....	82 50	
	McDonough County Institute .....	20 00	
			102 50
	Warren County.....	70 00	
	Total 8th District.....		297 50
9 Dist.	Adams County.....		100 00
	Brown County.....	65 00	
	Robt. Means.....	1 00	
			66 00
	Cass County.....	60 00	
	Cass County Institute.....	10 00	
	W. S. Rearick.....	10 00	
			80 00
	Pike County.....		50 00
	Schuyler County.....	60 00	
	R. H. Griffith.....	20 00	
			80 00
	Total 9th District .....		376 00
10 Dist.	Calhoun County.....	30 00	
	Green County.....	55 00	
	Jersey County.....	45 00	
	Macoupin County.....	37 00	
	Morgan County.....	150 00	
	Rev. H. M. Hamill.....	50 00	
	Scott County.....	45 00	
	Total 10th District.....		412 00
11 Dist.	Christian County.....	60 00	
	Christian County Institute.....	38 75	
	Mrs. M. E. Thompson.....	1 00	

	Matthew Heywood.....	2 00		
	H. P. Hart.....	5 00		
			<hr/>	106 75
	Logan County.....			22 00
	Mason County.....			50 00
	Menard County.....	45 00		
	Menard County Institute.....	26 90		
	Mrs. M. F. Hurst.....	2 00		
			<hr/>	73 00
	Montgomery County.....			88 00
	Sangamon County.....			50 00
	Total 11th District.....		<hr/>	389 75
12 Dist.	DeWitt County.....	75 00		
	DeWitt County Institute.....	19 88		
	Clinton, Pres. S. S.....	10 00		
	W. B. Rundle.....	25 00		
			<hr/>	129 88
	Macon County.....	95 00		
	Macon County Institute.....	20 00		
	A. H. Mills.....	2 00		
			<hr/>	117 00
	Moultrie County.....			40 00
	Piatt County.....			95 26
	Shelby County.....	80 00		
	Shelby County Institute.....	16 50		
	Miss Mary E. Cruik, for Shelby Co. Normal			
	Department.....	2 00		
	Albert Caruthers.....	1 00		
			<hr/>	99 50
	Total 12th District.....		<hr/>	481 64
13 Dist.	Champaign County.....	75 00		
	Frank Wilcox.....	15 00		
	W. H. Wisegarver.....	5 00		
			<hr/>	95 00
	Clark County.....			50 00
	Coles County.....			50 00
	Cumberland County.....			35 00
	Douglass County.....	60 00		
	Douglass County Institute.....	34 00		
	Jennie Meadows.....	1 00		
			<hr/>	95 00
	Edgar County.....	125 00		
	Edgar County Institute.....	25 00		
	Miss E. K. Castle.....	2 00		
	Geo. W. Miller.....	15 00		
			<hr/>	167 00
	Vermillion County.....			100 00
	Total 13th District.....		<hr/>	592 00
14 Dist.	Crawford County.....			
	Effingham County.....			25 00
	Fayette County.....			25 00
	Jasper County.....			
	Total 14th District.....		<hr/>	50 00
15 Dist.	Clay County.....	15 75		
	Clay County Institute.....	15 67		
			<hr/>	31 42
	Lawrence County.....			25 00
	Marion County.....			40 00

## ILLINOIS STATE SUNDAY SCHOOL CONVENTION.

	Richland County.....	30 00		
	Richland County Institute.....	15 50		
		<hr/>	45 50	
	Total 15th District.....			141 92
16 Dist.	Bond County.....	50 00		
	Clinton County.....	25 00		
	Madison County.....	29 50		
	Monroe County.....	10 00		
	St. Clair County.....	40 00		
	J. S. Landers.....	5 00		
		<hr/>	45 00	
	Washington County.....	46 25		
	Total 16th District.....			205 75
17 Dist.	Franklin County.....	5 00		
	Jackson County.....	55 00		
	Jefferson County.....	40 00		
	Perry County.....	30 00		
	Randolph County.....	25 00		
	Williamson County.....	5 00		
	Total 17th District.....			160 00
18 Dist.	Edwards County.....	25 00		
	Hamilton County.....			
	Wabash County.....	25 00		
	Wayne County.....			
	White County.....	20 00		
	Grayville C. P. Sunday School.....	2 00		
	Total 18th District.....			72 00
19 Dist.	Gallatin County.....	25 00		
	Hardin County.....	10 00		
	Pope County.....	15 00		
	Saline County.....	15 00		
	Total 19th District.....			65 00
20 Dist.	Alexander County.....			
	Johnson County.....	20 00		
	Massac County.....	7 55		
	Pulaski County.....	20 00		
	Union County.....	20 00		
	Total 20th District.....			67 55
	Total from 97 Counties and Individuals.....			8,543 47
	Cash.....	1 00		
	Ohio State S. S. Association, per Prof. Hamill...	25 00		
	Montana State S. S. Association, per Prof. Hamill.....	70 00		
	International S. S. Association, per Prof. Hamill.....	75 00		
	Received on 1894 Pledges (as above).....	159 80		
	Profit on Normal Books.....	206 50		
	Profit on State Reports.....	64 79		
		<hr/>	602 09	
	Total Receipts from all sources.....			9,145 56



## DISBURSEMENTS.

Convention Expenses.....	300 10	
Office Rent.....	250 02	
Salary, Secretary and Assistants....	3,200 00	
Salary and Expenses, State Workers.....	3,783 59	
Postage and Telegrams. ....	130 28	
Blanks .....	28 00	
Printing.....	81 65	
R. E. Hall, acc't to W. B. Jacobs.....	204 80	
International S. S. Association.....	1,000 00	
	<hr/>	8,978 44
Balance on hand... ..		167 12
		<hr/>
		9,145 56
		<hr/>

B. F. Jacobs moved the appointment by the chair of an auditing committee of three to pass upon the treasurer's report.

Seconded and carried.

The Chair appointed Brothers J. L. Saxton, F. Y. Hamilton and J. W. Quillin.

President Draper of Illinois University was introduced and given an enthusiastic greeting.

## INVITATION TO VISIT ILLINOIS UNIVERSITY.

PRESIDENT DRAPER.

MR. CHAIRMAN AND SUNDAY-SCHOOL WORKERS: I thank you for your cordial greeting. It serves to emphasize the greetings which I came down to present to you. I am glad of a moment or two in which to join with the good people of Champaign and Urbana in expressing the pleasure which we all feel at having this convention in our midst. Somehow we seldom see so good looking a convention as this is and we feel entirely secure while you are here. I have come in to say that it will be a pleasure to all connected with the University to see as much of the convention as is consistent with your convention duties. It is planned at the close of this afternoon's exercises to take the delegates for a drive about the two cities, and I have come in to suggest that this drive on its way to Urbana will pass through the University grounds. If it can start by half past four and pass the parade ground of the University, you will have an opportunity to see the battalion on the ground at that time. If I may be entirely frank, I will say that the battalion will not be there because the convention is coming; it will be there because of the ordinary weekly parade held on Wednesday afternoon. It does so happen the United States Government Army Officers are to be here this afternoon to make the annual inspection of the battalion, and if you could stop long enough you would see a very pretty spectacle upon the grounds. If the drive can pass the University at that time it will see this battalion

of 400 young men, of which Illinois need not be ashamed and of which the President of the University is very proud indeed. In passing the parade ground you pass by the flag, you will find the flag at the University (Applause) and I trust you will be as respectful as the University people are when they pass by it, and remove your hats in honor of the flag of the United States. (Applause.) You will then pass on through the University grounds. Apart from that I have pleasure in saying that we shall be glad to see the members of the convention individually at the University, so far as they can find time consistent with their obligations to the convention, to pay it a visit. The libraries and shops, the laboratories and museums, and the art gallery will all be open during the week, and the doors will be wide open for your cordial greeting and reception, and all connected with the University will feel great pleasure in seeing any persons wearing the blue ribbon at or upon our grounds or in any of our buildings while you are here.

I thank you for the opportunity of extending this invitation.

"Let the Sunshine In" was heartily sung.

## THE WORK OF '96 AND '97.

B. F. JACOBS.

Unless our giving is an act of worship I am sure our God can have no pleasure in it. In the services of the church of which I am a member, after quoting a few passages of the Scriptures, the deacons gather the offering and they bring it forward and stand before the pastor and he invokes the blessing of God upon the giver and upon the gift. God has been very precious to us. What have we that we have not received from Him? We could say as David did, "Of Thine own we have given Thee," but can we say that we have not given grudgingly nor of necessity? I called your attention last year to that next word: "God loveth a cheerful giver, and that word in the Greek is *hilarious*. God loves a hilarious giver, that is one who gives with a shout from his heart for the privilege of giving. We are about to take the offering from the various counties in the State of Illinois for the work of the year that is before us. I can imagine how we would give if Jesus was right before us. Suppose the Savior Himself stood here in the flesh, as He stood over against the treasury that day and saw the men cast in their gifts, how would you give? Remember, God expects us to do all we can do. Year after year we have come up here, and year after year it has been my privilege representing your Executive Committee to ask you to present your offerings. I candidly question whether there is a man or woman in this house who gives all he or she ought to give to God? I do not say there are none, but I do not know of any.

Mr. Jacobs then offered prayer, following which the roll of counties was called and the following pledges given:

## COUNTY PLEDGES FOR 1896-7.

**Cook .....	\$2,500 00	Christian .....	60 00
Du Page .....	50 00	*Logan .....	75 00
Grundy .....	55 00	Mason .....	50 00
Lake .....	100 00	Menard .....	45 00
*Will. ....	75 00	Montgomery .....	100 00
Boone .....	55 00	Sangamon .....	75 00
De Kalb .....	60 00	De Witt .....	80 00
Kane .....	150 00	Macon .....	100 00
Kendall .....	50 00	Moultrie .....	50 00
McHenry .....	60 00	Piatt .....	100 00
Winnebago .....	150 00	Shelby .....	80 00
Carroll .....	55 00	Champaign .....	100 00
Jo Daviess .....	30 00	Clark .....	55 00
Lee .....	100 00	Coles .....	50 00
Ogle .....	100 00	Cumberland .....	40 00
Stephenson .....	100 00	Douglas .....	75 00
Whiteside .....	125 00	Edgar .....	125 00
Henry .....	100 00	Vermillion .....	100 00
Knox .....	50 00	*Crawford .....	75 00
Mercer .....	75 00	Effingham .....	25 00
Rock Island .....	100 00	Fayette .....	75 00
Stark .....	55 00	*Jasper .....	20 00
Bureau .....	60 00	Clay .....	25 00
La Salle .....	125 00	Lawrence .....	25 00
Marshall .....	50 00	*Marion .....	40 00
Putnam .....	15 00	Richland .....	35 00
Ford .....	75 00	*Bond .....	50 00
Iroquois .....	100 00	Clinton .....	25 00
Kankakee .....	100 00	*Madison .....	50 00
Livingston .....	100 00	Monroe .....	10 00
McLean .....	150 00	St. Clair .....	60 00
Fulton .....	100 00	Washington .....	35 00
Peoria County .....	125 00	*Franklin .....	10 00
Wm. Reynolds .....	100 00	Jackson .....	50 00
	225 00	Jefferson .....	40 00
Tazewell .....	100 00	Perry .....	35 00
Woodford .....	40 00	Randolph .....	25 00
Hancock .....	75 00	*Williamson .....	25 00
Henderson .....	50 00	Edwards .....	30 00
McDonough .....	82 50	*Hamilton .....	25 00
Warren .....	70 00	Wabash .....	25 00
Adams .....	100 00	Wayne .....	25 00
Brown .....	65 00	*White .....	25 00
Cass .....	60 00	Gallatin .....	25 00
Pike .....	50 00	Hardin .....	10 00
Schuyler .....	60 00	Pope .....	15 00
Calhoun .....	25 00	*Saline .....	15 00
Greene .....	50 00	*Alexander .....	20 00
Jersey .....	50 00	*Johnson .....	20 00
Macoupin .....	50 00	*Massac .....	25 00
Morgan .....	150 00	Pulaski .....	20 00
Scott .....	45 00	Union .....	25 00

\*\*Cook County includes personal pledges.

\*Estimates by Ex. Com. based on contributions of previous years.

## PERSONAL PLEDGES FOR 1896-7.

Cook Co., E. O. Excell.....	\$100 00	Kankakee Co., Mrs. K. S. Mc-	
" W. C. Pearce.....	25 00	Kinney.....	5 00
" C. L. Peyton.....	25 00	" J. A. Chapman..	1 00
" Rev. J. C. Youker...	10 00	Livingston Co., J. E. Bangs...	1 00
" J. J. Bateson.....	10 00	McLean Co., Henry Augustine.	40 00
" Miss Mary I. Bragg..	10 00	" T. J. Story. ....	5 00
" Mrs. G. Magill .....	5 00	" J. P. Edgar.....	1 00
" Rev. J. R. Smith....	5 00	Fulton Co., R. W. David.....	5 00
" St. Paul's Evangeli-		" J. W. Quillin.....	1 00
cal S. S. ....	5 00	Hancock Co., Mrs. C. M. Mc-	
" F. A. Bridge.....	5 00	Millan.....	1 00
" Clayton K. Powell...	5 00	Cass Co., Eb. Spink.....	1 00
" John Whitson.....	5 00	Jersey Co., Miss Hattie Everts.	1 00
" Miss Mabel Hall.....	5 00	Morgan Co., H. M. Hamill....	75 00
" W. H. Brown.....	2 00	Christian Co., H. P. Hart.....	5 00
Du Page Co., Mrs. Edith Burn-		" H. A. Flock....	1 00
ham .....	10 00	Menard Co., Mrs. M. F. Hurst.	5 00
Grundy Co., Mrs. M. Eldred...	5 00	Montgomery Co., S. A. Meri-	
Will Co., A. E. Wimmer .....	10 00	wether....	10 00
" Henry H. Berry.....	5 00	De Witt Co., Chas. S. Watson.	25 00
De Kalb Co., M. F. Spoor.....	10 00	" W. B. Rundle.....	25 00
" C. S. Spalding...	5 00	" Clinton Presbyterian	
" Mrs. J. Howson....	1 00	S. S. ....	10 00
Winnabago Co., Mrs. C. H. C.		" Mrs. E. D. Knight...	5 00
Burlingame.	5 00	Macon Co., J. R. Gorin.....	5 00
" Mr. & Mrs. M. S.		" P. P. Laughlin....	1 00
Parmelee.....	5 00	" W. T. Beadles.....	1 00
Jo Daviess Co., Miss C. A. Odell.	5 00	Champaign Co., C. P. Graham.	1 00
Ogle Co., Joel Myers.....	2 00	" C. E. Percival....	1 00
" A. C. Gruber.....	1 00	Clark County, J. W. Knox....	1 00
Whiteside Co., I. M. Phillips...	5 00	Cumberland Co., R. C. Willis..	10 00
Henry Co., H. T. Lay.....	50 00	Douglas Co., T. Z. Magarell...	1 00
Mercer Co., Miss D. P. Cummins.	5 00	Edgar Co., G. W. Miller.....	15 00
Stark County, Mrs. E. McKenzie	1 00	Vermilion Co., D. F. Selver...	1 00
Iroquois Co., Rev. G. B. Safford.	5 00	Perry Co., Mrs. T. E. Spilman.	1 00
		Edwards Co., Rev. Wm. Curtis.	1 00

REPORT OF THE COMMITTEE ON EXECUTIVE COM-  
MITTEE'S REPORT.

The committee to whom was referred the Report of the Executive Committee, beg leave to present the following report:

We have carefully examined the report placed in our hands, and the recommendations contained therein, and herewith present them to this convention for their approval, as follows:

We congratulate the convention on our excellent financial condition in this time of wide-spread financial depression, and that now for the first time in many years, we meet without a dollar of indebtedness, and with money in our treasury. This great blessing to us as an Association, encourages us to press forward and plan for greater advances for the year to come. We recommend that united efforts be made to secure this advance, and that we determine to raise not less than \$10,000, for our work for the next year. With assumed confidence that our Sunday-school people will rise and respond heartily

to the privileges and responsibilities thus laid upon us, we recommend that the Executive Committee be authorized to retain the services of our beloved Brother Hamill and the other state workers for the ensuing year at the same salaries as in the past year, except that the salary of our dear Brother Miller be made \$1200, the same as that of our Brother Pearce.

In view of the great work done by our state workers and their self-denying labors in the cause, and considering the great benefit to be attained by attendance at the approaching International Convention at Boston, and that these benefits may accrue through them to the state, we recommend that the treasurer be authorized to pay the expenses to Boston of Mr. W. B. Jacobs, our General Secretary, Miss Mary I. Bragg, our Assistant Secretary, Prof. H. M. Hamill, Superintendent of the Normal Department, and State Workers W. C. Pearce and Geo. W. Miller, and that they be appointed as delegates, officially representing this State Association.

In the re-organization of the Executive Committee, we recommend that five members of the new Executive Committee be chosen from Cook County, and that the committee be instructed to appoint sub-committees; one on finance of which the treasurer shall be chairman; one each on Normal Work, on Conventions, on Missionary Work and on Primary Unions; and that all matters referring to these subjects be referred exclusively to these committees; and especially that all correspondence and matters relating to finance be referred to the treasurer, so that other officers may have more time to attend to the duties especially belonging to them, thus following out the example and instructions of the apostles.

In view of the increasing importance of Primary work, we recommend to the Executive Committee to organize Primary Unions, when thought desirable, as a department of our state work, similar to our Home Department and Normal Department.

We hereby approve of the action of the Executive Committee in authorizing Prof. Hamill to devote part of his valuable time to the International Committee, for work in other states. At the same time we desire to express our high appreciation of the value of his services, and our sense of the great need of them in this state, and that we can only yield them in part in order to secure a wider field of usefulness, and in the interest of the cause in our great nation.

The chairman of our Executive Committee is hereby authorized to renew our pledge of \$1000 a year to the International Work for the ensuing three years.

In view of the crying evils of the age and the great dangers of our children and youth, we hereby urge all our teachers and Sunday-school officers to use every opportunity, either by special Quarterly Lessons or other means, to impress lessons on temperance, the duty of total abstinence, and social purity.

We recommend that the Executive Committee be authorized to consider the propriety of changing the ratio of apportionment of delegates to our state conventions; that they have power to act on the same for the next state convention, subject to its approval for its continuance.

With renewed confidence in our God for the future, and commit-

ting the great work to His loving care, we now place its control and management for the ensuing year in the Executive Committee, with confidence in their wisdom, piety and devotion to the Master and His cause.

With regard to the appointment of Delegates to the International Convention, the committee recommend that the delegates and alternates nominated by the different counties, be appointed as such by this convention, and that the Executive Committee be authorized to fill all vacancies that may occur by resignation or otherwise.

MR. GRIFFITH: We wish you to adopt this which I have read first; and then I will read the remainder of the report.

The resolutions as read were upon motion, duly seconded, and adopted.

Mr. Griffith then read the following:

We especially congratulate the convention that our beloved Brother B. F. Jacobs has today completed a service of twenty-four years as chairman of this Executive Committee, and as his term now expires, we recommend that a special vote be taken at this time, and that he be unanimously elected as chairman of this Committee for the next three years, if God shall spare his useful life.

All of which is respectfully submitted,

R. H. GRIFFITH, Chairman.  
W. E. BUXTON,  
JNO. B. JOY,  
ALBERT CARRUTHERS,  
D. D. SABIN.

DR. C. C. MILLER: I move this resolution be accepted and adopted by a rising vote. Seconded.

PRES. WILLIS: All who favor this will rise to their feet. The vote was unanimous.

Rev. Mr. Powell, Field Superintendent of the Presbyterian Sunday-schools, moved the adoption of the report as a whole. Seconded and carried.

Solo by Prof. Excell, "Why I love Jesus."

Rev. Mr. Danbury, Superintendent of Sunday-school work in the southern part of the state, was introduced to the convention by Mr. Jacobs.

Benediction by Prof. Hamill.

*SECOND DAY, AFTERNOON SESSION.*

Song service at 2 p. m., led by Prof. Excell.

"The Sunday-school Army," "Bring them in," and "Open the door for the Children" were especially enjoyed.

## THE PREPARATORY DEPARTMENT.

MISS LOUISE SEMPLE.

Sunday-school work to be effective, or rather to be most effective, must follow closely on the best plans of secular education. The methods and rules of fifty years ago will not produce the best results to-day. We must be abreast of the times, or, as Prof. Hamill has aptly said, "On the front line," to do the best work for the Master in the Sunday-school.

With the elaborate system of graded secular schools that obtain in all large cities, thought was directed toward plans which would produce best results, so that throughout the state at large, there is an attempt, at least, at a grading, more or less complete, of all pupils in the public schools. It stands to reason this grading cannot be carried out as successfully in a small country school as in our large city schools; but large numbers often prove detrimental to the advancement of the pupil. We see this in our over-crowded city schools, and in Wesley M. E. Church, of Chicago, we found it to be so in the primary class in our Sunday-school. We also discovered in the teaching of the lesson, that instruction suited to the child of four years of age was not suited to the child of ten. How to handle this class and give to each child a practical truth that it could understand, was a problem that was found very difficult to solve, until we adopted the plan of having an intermediate grade between the primary class and the main school.

With us fully one-fourth of the regular attendance of the school is found in the two lower grades, the primary and the intermediate or preparatory department, as *we*, (in Wesley Sunday-school,) term this advanced grade of our primary class; and for the remainder of this paper, I will refer to this division as the preparatory department to distinguish it from the next higher grade, which we call our intermediate department. Above this is our senior department.

The recruits of our school come, mainly, from the primary class, and it was found that out of our attendance of five hundred, there would be about one hundred of eight years of age and under. It was at this time we organized the preparatory department, and made the requirements necessary for entering that department from the primary proper, to consist of the thorough memorizing of the twenty-third Psalm, the Lord's Prayer, the names of the Apostles, the fruits of the Spirit, and the *first clause* of each of the Ten Commandments, given in consecutive order. The age was fixed at about eight, and the educational requirements that of being in the third grade in the public school, which is usually about the age of eight or nine. The candi-

dates for graduation from the primary department are recommended by the teacher to the superintendent of the Sunday-school for examination, in the presence of the whole school, the last Sunday in the first and third quarters.

Then a diploma, which has been signed by the pastor, superintendent, general secretary and the teacher of the class, and has been rolled and neatly tied with *white* ribbon, is given to each graduate by the superintendent.

The average attendance of our preparatory department is about seventy. The class is under the direction of a superintendent of the department who teaches the lesson. She has three assistants, one who acts as secretary, one as chorister, and one who has charge of the preliminary exercises. All assist in keeping order and attending to class wants.

The assistants also address letters of inquiry to absent scholars, and enclose for reply a postal addressed to the superintendent of the department. In cases of sickness the children are visited.

The same general lines of instruction that are pursued in the primary department are adopted in the preparatory, though of a more advanced grade. More advanced thoughts, more of the teaching of the lesson, and a better observance of the *rules* are required than can be expected of the little ones of four or five years of age. The requirements for graduation from the preparatory into the intermediate department, are greater and more thorough than those from the primary into the preparatory department. They are as follows:

The Ten Commandments in full.

The Beatitudes—or first sixteen verses of the fifth chapter of Matthew.

Names of the books of the New Testament.

Names of the books of the Old Testament.

The Apostles' Creed.

The Lord's Prayer.

The Ten Commandments must be memorized so thoroughly that there is a perfect ability to repeat by calling for any number. For instance, first, ninth, third, sixth, second, and so on.

In addition to this, the ability to read with reasonable facility is also required. The graduating exercises, consisting of the examination and awarding of the diplomas, is conducted before the entire school. A satisfactory examination having been passed, a diploma, reading the same as that of the primary department, tied with a *blue* ribbon, and a Bible with the name of the graduate stamped in gold on the cover, is presented to each one by the superintendent. The graduating exercises of both the primary and the preparatory departments occur the same day.

It has been found that this division has been profitable in our school, and we believe that a rigid compliance with the requirements of the preparatory department, makes better scholars than the former plan of keeping them with the primary department until such time as they are fully qualified to enter the intermediate department.

In this paper we will not consider the method of instruction, but it may be well to add, that in the preparatory department of our school it has proved best to teach the lesson to the class as a whole.



This is, in brief, a general outline of this grade as we have it in active operation in Wesley Sunday-school.

We do not claim for it *all* the good qualities that a grade of this character *may* have, but we know in the work it accomplishes, it is worthy of very careful consideration by all Sabbath-school workers.

## INTERMEDIATE CLASS TEACHING.

MISS MARY L. BUTLER.

While the Intermediate Department is still a problem in many schools, it is not one without solution, and any thoughts or suggestions I may bring to you to-day are based on the needs found, and experimental experience. In considering the material to be taught we find boys and girls just from the primary department where they have left a teacher whom they love better than almost any one in the world, children with an average age of ten, in the third or fourth grade at school, able to read and write. Added to these are others who have just entered the school, without the training of the primary department. Found in these children is a cyclone of activity, all right in itself, but in order to reach best results must be well utilized. Niagara is all right if well harnessed. In order to do this the furnishings of the room must be considered. I will mention only what seem to me the very essentials—saying nothing about books and pictures. There should be a large black-board, a large Bible, a box of lead pencils always well sharpened, paper, and something on which to place this paper for writing. The very best for this are low square chairs, with arm on one side, on which is an oval shaped board tablet. As these might be too expensive, the next best are low tables and ordinary chairs. (These of course take more room.) If tables are too expensive, they can be improvised by laying boards across boxes. But whatever it is let some means be devised for occupying the hands part of the time. In some way get back from the children in writing, something of what has been taught them.

I believe, and I've come to the conclusion after much study and through a series of prejudices, that the teaching is best done by one person, but it should be supplemented by plenty of helpers. For myself, if I were to seek these helpers, I would watch the girls and boys of 15 and 16 who come into the church from time to time. Public confession of Christ usually makes them want to do something special. Then I would seek out the parents of some the "*difficult-to-manage*" children and get them if possible. If not asked to teach there will be no serious difficulty in getting sufficient helpers, so there can be one for every six pupils. This is none too many, for it may be found wise to give nine children to one person and three to another. It often pays to concentrate forces sometimes on even one boy or girl.

Of course the International lessons will be taught, but there are already so many printed helps and suggestions for this work, that I want to-day to speak especially of supplemental work for the first year in this intermediate department; work that I know is greatly needed.

Graduates from the primary department already know the Commandments, names of Books of the Bible, Beatitudes, Twenty-third Psalm, etc., and if this knowledge is retained it must be put to some practical use. Most children of this first year intermediate grade have no habits of studying either the lesson in particular or the Bible in general. While they read fairly well in the day school, there are few who can read the Bible without stumbling, so for two months at least I would take ten minutes of each Sabbath for drills in reading the Bible aloud and finding references. Of course the selections should have some reference to the lesson for the day as should in fact all the supplemental work.

There can be much variety in this reading. You can read alternately with the class; a boy or girl can do the same. Verses can be read around in turn. Read all together. Let one child read an entire psalm, or section of chapter. When necessary drill certain ones privately. To read the Bible well is an accomplishment whose price cannot be estimated, and just as soon as you get a boy or girl who can read well, send him out somewhere to use this accomplishment for those who through infirmity or ignorance need such help. The charter of the Foreign and American Bible Societies provides that all Bibles published by them shall be simply the word of God, without any comments. God's Word can be its own commentary, and a ten-year-old boy or girl who knows how to read it simply to other people can be a mighty power.

In using references you will have to go slowly at first, but children are quick to learn if interested, and as much variety can be used in this as in the reading. Have things so systematized that they can be given out quickly and readily. Sometimes they can be given out in advance. Sometimes written on the board, sometimes given orally. If class is not too large they might sometimes be mailed to the children, but not earlier in the week than Friday.

The more you can lock the home in with the Bible, the broader the work. Encourage the children to bring blank books and write every reference found in it; not the place only, but the words. Take another month in memorizing verses and their place in the Bible.

You have now a slight foundation for other work. While the reading aloud should not be dropped, yet it need not be so especially emphasized. As there are still nine months of the year left, I want to suggest book-making for these children in order to emphasize and indelibly impress two or three great truths that should be a part of every child. If written in books of their own making these truths are fixed. The first thought is, The Omnipotence of God. They all know this in a vague way, but not definitely. Good results are only reached through something definite.

Now don't pounce upon those children suddenly and say God made everything, but work gradually and thoroughly, so that they will say it themselves and do so understandingly. Have in your own mind the first chapter of Genesis, and the order of the creation. In some of the regular lessons you may refer to the day, to the light. Read this in some way and let the children write in their note books that God made the day and He made the light. Another Sunday, in

a similar way, develop the thought that He made the sky, and clouds, and have this written in the note book. As so on until they have written that He made the earth, sea, mountains, hills, grass, trees, fruit, etc., sun, moon and stars, birds, fishes, fowls of the air, all animals and man. It would be difficult to teach any of our International lessons in which something could not be referred to as coming from the hand of God.

Now for the book. Show the children the one you have made for yourself. Have a week day rally. Let the children pay for cost of material. This will take time, thought and much planning, but if there is enthusiasm it will reach to the homes; some parent's heart may be touched, and you have built into your pupils this truth; you have established the great fact with which the Bible opens, and which is found on all its pages, God is great, God is omnipotent, God reigneth. In the beginning He created the heavens and the earth. He made all things, He made me. This is the Creation Book.

The next great truth to be developed and illustrated with the children's own work is, "The Divinity of Christ." This I think is most plainly shown and most easily illustrated in the fulfillment of prophecy. Do you remember that memorable time when Jesus went into the Synagogue one Sabbath day in Nazareth? What a wonderful picture it brings up! Can you see it? When He stood up before the congregation signifying His desire to read. When He took the roll, etc. When He sat down and said *I am all this*. Five things He said about Himself. The book could be illustrated with picture of a synagogue, roll, reading desk, etc. Show books. Let children write on the opposite pages. How Christ did these things. How He is doing them to-day.

Then there are special prophecies that point directly to the divinity of Christ. These as well as the other should be found and written gradually as the way opens from week to week, and when they have been reviewed and read from the note books, then is the time for the general summing up, and the putting of them in the concrete form in which I am rapidly showing you to-day.

Jehovah's voice out of the cloud; giving His testimony that Christ was His Son—His beloved Son. Oh, how He loved Him! But Oh, how much He loved the whole world—you and me and everybody, so that He gave this Son that whosoever believed on Him should not perish, but should have everlasting life. I fully believe that Christ came to save everybody, but I do not see how anyone can be saved who will not accept this salvation which He offers. If there is anyone in this audience who has not accepted Christ, why not do so now?

I feel sure that I have not outlined too much for one year's supplemental work, if the teacher will plan in advance for it and is willing to lend herself and her talents to doing it, and so instructing her helpers. It means hard work, but in these days of skepticism and doubting, let us get these boys and girls, while in a plastic age, full of belief without argument, that God is omnipotent and that Christ is Divine. It might be possible to get them so full, there wouldn't be any room for doubt. Children generally do not argue nor doubt these things until taught to do so, and if we can get these facts so firmly fixed, through their own work, that they are a part of themselves,

you see how impossible it will be for them to get away from themselves.

I have not touched upon the second and third year's intermediate work. There are already printed helps for this, (Prof. Hamill's etc.) but I am sure that until children can read the Bible with some ease and can find references readily, there is not much foundation to build upon. This first year's intermediate work may be the most important in a child's life; certainly if it marks a crisis in his definite training toward Christ.

It is a great opportunity for anyone to whom God entrusts this work, to open definitely a child's mind and belief to the omnipotence of God—the Divinity of Christ, and the finding of Christ in the Old Testament as well as the New. Don't ever teach a lesson from this Old Book without finding Christ in it somewhere, and try to make the Bible such a book to these ten or twelve-year-old children that they can truly say:

Holy Bible, Book divine,  
Precious treasure thou art mine.

Not mine because I've bought you for money, but mine because you are fixed in my heart. Remember you are teaching for eternity and that there is nothing so precious in heaven or earth as an immortal *soul*.

### PRIMARY CLASS TEACHING.

MRS. E. MIX.

It is told us in the Bible that the people of a certain place went to Elisha, telling him that the location of their city was pleasant but the water was bad, and asked him to heal the water. He went to the fountain head and there cleansed the waters and they were sweet ever after.

So in work of all kinds, educational, philanthropic or religious, better results seem to come from work with the young. This is why I am a primary teacher, because I feel that I am at the beginning of things.

This child problem is the greatest of the age, and the welfare of a nation depends on how the children are trained. Every week little children come to us, whose minds are like a piece of plastic wax on which impressions are easily made that may last forever.

Each child has the divine image; it is shown in its love for nature, and its imagination reaches out after something beyond and above itself. It is very susceptible to the teachings of nature, thus bringing it near to God. When we fail to find this in the children we lose our ability to lead the children to their Heavenly Father.

It is a very responsible position which a primary teacher holds. Secular teachers all over the land have been studying the minds of children and the impressions made on their lives.

To the primary teacher has been given the opportunity of leading the little children into God's Kingdom. He has said, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven. We are, therefore, made co-workers with Him and He has given us these little lambs to lead into His fold.

Some day these children will be the men and women of our country, and we have a part in making them the best citizens; for an educated man makes a better citizen than an ignorant man, but a Christian makes the best citizen of all. The work of the primary teacher is for eternity. She is helping each child to form a character which God intended it to have. Each little child is a temple; she can help to make it truly a temple of God, but she must be filled with the Holy Ghost and then she will have power;—power to teach and to speak as God gives utterance.

It would be a great undertaking, and impossible if we went in our own strength, but with God all things are possible, and if we go in His name and strength we can expect great results. We must have our hearts filled with love for the children, a love that will reach out, follow and care for the lowliest of all; a love that is patient, long-suffering; a love that is Christ-like, that will seek long for the lost lamb and not be satisfied with the ninety and nine.

There must be a consistent reverent life in the teacher. Our lives teach more than our words. Children are great imitators, and unconsciously copy the lives of those about them. If we tell them to do one thing, and we do the contrary, they are quick to see the inconsistencies and we are teaching them to be dishonest. When we go before our classes we must be reverent in heart. Do not visit or allow it in your classes; teach the children by your manner that you are in God's house; that it is His day, His Book which you have, and His words which you repeat.

Teach the children verses of scripture, the Twenty-third Psalm, Beatitudes, Ten Commandments and the Golden Texts.

I have a few children in my room under five who know the Golden Texts each Sunday and I do not think it hurts them to learn them either. Lessons learned thus early are seldom forgotten, and it furnishes them with the sword of the Spirit in times of temptation.

When you pray let it be truly a prayer. Do not live so far from God that you cannot talk to Him often, for when you pray you have so many things to ask for. Go as a child goes to its earthly parents. Don't be asking for things all the time, but thank Him. Let the children feel that you are thankful. I think we fail in that; we do not, like David, have many of our prayers praises to Him.

There should be prayer in our closets when we are preparing the lessons. Pray for wisdom. He has said, If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not.

Pray for the children individually, and pray for the Holy Spirit; then we can expect a blessing on our teaching, for it is said, Not by might, nor by power, but by my Spirit saith the Lord of Hosts.

In preparing a plan for teaching primary classes a central truth must be found around which all the lessons must center. A child's mind is not able to grasp isolated facts. Things must be brought to its mind by points of contact, starting from things known, to things leading up to the unknown.

Taking the International lessons for a quarter, determine what is the thought which runs through all the lessons. Group all the lessons about this theme.

Have it written upon the blackboard, so that each Sunday it will be the thought brought out clearly in each mind.

For instance, using the thought, "The Great Helper and how can we be His helpers," see how each lesson can bring this out, thus teaching the child to love God and to put his own life into love for all mankind. Mrs. Kennedy uses the "Little Pilgrim."

Tell the story of these lessons simply, in words which a very young child can understand, not deviating at all from the truth of the story in the Bible. Make it seem real to the child now, not a long, long time ago, but a helpful lesson for the present time.

Commence the lesson with a thought in the lesson which the child knows about; for example, take the lesson of the Prodigal Son. Ask the children if they ever lost anything. Get the idea of what is meant by lost. Bring out also the idea of found. Then you have a starting point, lost and found.

By that time you have the children interested and the lesson can be told. Use objects of illustration, occasionally a story may be told to illustrate best. Be careful that your objects of illustration or your stories shall not be the whole of the lesson—only subservient to teaching the central truth.

Do not teach too many things. Children can and do remember remarkably, but we are apt to confuse them by giving too much.

I have found that it is best to go over and over a truth.

Use a blackboard by all means. If you haven't one take some black paint and paint your wall. I used a wall a long time; it was a poor blackboard, but a great deal better than none.

In teaching you should have a map. Some young children don't know what a map is. You can show them easily. Here is a little girl; she has a little friend who lives around the corner. When she goes to visit this little friend she goes down this street and turns around here. (Drawing on blackboard.) The children will readily see that that is a map of the streets where those children live.

Do not *read* to the children, talk to them. I visited a school where the teacher read a story of the lessons. The story was all right, but while she was looking at her book the children were looking at each other and thinking of everything else but the story she was reading. Do not use a quarterly in Sunday-school. Know your lesson so thoroughly that you can talk without the aid of any lesson helps.

Children are taught by their eyes as well as ears. They are very quick to see everything that is going on about them, and in teaching the lesson take advantage of this. Have objects for illustration; you can make them without a great deal of trouble; it interests the children, teaches them more than you can when you simply explain it without the object before them. If you are to teach them about the Lord's Supper, have a table something like this, (indicating); you thus get their attention and will keep it.

Here is a representation of the common houses used by the Jews. (Mrs. Mix exhibited a model.) Use all the symbols so the children may get tangible ideas.

The great aim of every Sunday-school teacher should be to lead the children into God's kingdom. They should be converted. Let us make this our daily prayer. Make it the central thought of our

work. We should not force them, but let the Holy Spirit lead them.

Some day we may stand before the throne and may have all the children about us and shall we not be able to say, "Here am I, Lord, and the children that Thou hast given me."

## GRADING THE PRIMARY DEPARTMENT.

MISS MABEL HALL.

We have decided in our school that if the methods used in secular education are considered profitable and have been tested and proved, they are worthy of at least a trial in our Sunday school work. Therefore we have graded our children by age and ability as far as possible. We have lettered the grades in our school so as not to confuse them with the gradings common in the public schools. Children of the kindergarten age are termed Grade A. Those in the first grade of the public school we call Grade B. Those in the second grade are Grade C. We used to have another grade called D. Since that time, God in His goodness has given us another room, so we are able to permit our Grade D to form an Intermediate Department. I will tell you how we plan our work. We place all children of the kindergarten age, those under six, in

*Grade A.* They learn the golden text for the lesson taught last Sunday. For instance, next Sunday they recite, not the text of next Sunday's lesson, but the text of last Sunday's lesson. We are trying to follow the principle that idea should precede expression. In other words, children are to know something before they try to express it; that they should know the meaning of the verse before they try to give it. We teachers aim Sunday morning to give them the idea and the next Sunday we want them to bring back the thought clinched in their little minds. We give cards at the close of the lesson to that class, and they take them home and learn the little text and recite it next Sunday before the lesson is given.

*Grade B.* Those in the public school who are learning to read, and we want them to feel responsible for the ability to read something, and we tell them that God's Book is the first book out of which they are to read anything, and they will take the book and spell a-n-d, and. It is a big thing to spell it out of God's Book; and when the little fellow goes into the first grade we say, "Look here, Tommy, do you know that you are a great deal bigger than before? Do you know that God expects a great deal more from you than when you went to kindergarten? You learn letters every day don't you? And Tommy says "Yes 'um." We say, "Don't you want to learn more of God's Book?" "Yes 'um." "Then we will give you a little pink book with the very words," and the little books are given away with a white ribbon attached to them so they can be hung on the wall out of the reach of the baby, and day by day he has to go and spell out "b-o-y," "a-n-d," and it does not take very long for him to make out the letters and to recite the text.

*Grade C.* When he goes into the second grade of the public school—and he soon lets you know it, you can almost tell it in his walk—we say, "Tommy, you were down there last year in Sunday-

school; we want you to come right up here this year, a little higher," and he comes up to that plane, and we say to him, "Now, Tommy, you are to learn not only the golden text, but we expect you to learn all about the name of the story and the men in the story and what they did." So this year Tommy brings us the name of the lesson, the golden text, the points of the story. We have to be careful as teachers to get this work out of the children. We should not tell them all there is when they get to Grade C, but to help them to learn for themselves.

You have heard a 'good deal about the intermediate class. Our plan is a little different. In Grade A the little children learn the story of Jesus blessing the little children. I want to tell you what we do and you won't be shocked by it. We tell the story just as vividly as we can by the aid of blackboard and chart; how they came and climbed in His lap and how He put His hands on them and blessed them. How He could hold the baby that would cry and it would feel His strong love and hush its crying, and we let one sit in a chair and then we say, "If you want to see how Jesus loves, you may come," and they come and gather round and they act it out together. They come close up and we puts our arms around them, and thus we go through the story, and then we sing,

"I think when I read that sweet story of old  
When Jesus was here among men,  
How He called little children as lambs to His fold,  
I should like to have been with Him then."

You can hardly imagine how much they learn of Jesus' love by thus acting it out. We teach them that they are to do the way Jesus did; that little boys and little girls are to be like Jesus. And then we sing:

"I wish that His hand had been placed on my head,  
That His arms had been thrown around me,  
And that I might have seen His kind look when He said,  
Let the little ones come unto Me."

They act this out in their childish way, some of them very beautifully, but by thus expressing it they get a lasting impression.

We call the first grade Grade A. Grade B have the lesson story and Grade C learn the Beatitudes, the Commandments and the books of the New Testament. We used to have them learn the Old Testament books. Our children who are older learn them, and our little ones learn the New Testament books.

Have you ever had a Bible drill? I enjoy the graduating exercises with the children when they learn to say the books of the Bible and to find the places in them. The janitor in our school places little chairs on the platform and the children take those seats with the Bible in their hands, and the officers give out difficult references, just the hardest places they know, and the children enjoy it. I don't think older people could find them as the children do. You could not catch them by giving them a text which is not there

I cannot tell you how much good this graded work has done for our school. I believe the boys and girls are getting the thought of upward climbing, and feel that they must know God's Word as they in-



crease in wisdom in other things. I believe it pays. I remember sitting in the convention in Danville. I sat down in front. I do not know who was speaking, but there came to me a conviction that God meant me to do something for Him with the children, and if I did nothing more, they should know His Word. I went home and I told them. I said, "Boys and girls, if you can't find anybody at home to help you learn your lesson I will stay with you after Sunday-school and we will learn the lesson so we can mark on your card a P. for perfect. I love the singing in the other room and the beautiful sermon, but I think God wants me to have you know His Word, and I will stay." When the teachers found out I was going to do that they said, "We will stay, too." Thus we carry on a systematic work of teaching, and the children do not feel they are being kept after school. The boys and girls feel they must get the lesson. It takes work, but the work pays.

### REPORT OF AUDITING COMMITTEE.

Your committee appointed to examine the treasurer's report have examined the report and vouchers for the past year and find them correct.

J. L. SAXTON.

J. W. QUILLER.

F. Y. HAMILTON.

The report of auditing committee was, on motion, duly seconded and adopted and the committee discharged.

"Sowing in the morning" was sung.

At this point a primary class marched in, to whom Miss Hall taught very impressively the lesson for next Sabbath.

At the conclusion of this exercise the benediction was pronounced by Rev. Smith, and the delegates hurried outside, where a large number of conveyances, in charge of the hospitable people of Urbana and Champaign, were in waiting to escort them to the University and various other places of interest in the twin cities.

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### *SECOND DAY, EVENING SESSION.*

One of the most enjoyable of the numerous song services preceded this session of the Convention.

At 8 o'clock Pres. Willis took the chair.

"Where He leads me I will follow" was sung.

Dr. C. C. Miller moved the appointment of a committee on resolutions to consist of five members. Seconded and carried. The following gentlemen were appointed: Dr. C. C. Miller, Wm. B. Allison, Henry Augustine, E. F. Humphrey, W. B. Rundle.

## THE SPIRITUAL FORCES AND WORK OF THE SUNDAY SCHOOL.

PROF. H. M. HAMILL.

I think this is the tenth annual convention since first by the grace of the Chairman of the Executive Committee I was given place upon this platform, and never more than to-night have I felt a profound sense of trepidation in approaching the theme assigned me. I might plead the physical and mental weariness that come from a long strain of sixteen weeks, but I fancy that in your faces there is a kindly sympathy and that in your hearts there is the uprising prayer which will enable me to speak to-night upon the great subject of The Spiritual Forces and Work of the Sunday-school.

You have noted, my brethren, that this is an age in which the invisible and immaterial forces predominate. There was a time in the history of the world when the great castle, the strong warrior, the giant among men, was the symbol and highest expression of power. In those old days when armies went out to battle, they bore great shields of brass and iron with them and the strongest warrior bore home his shield in triumph. But there came a time when the inventive genius of man revolutionized the ancient order of things. A German monk by putting together some chemical simples made a combination which by its little black grains was destined to work a revolution in the world. The old battering ram, the monstrous engines of antiquity, the mail clad legions of Cæsars vanished away, and gun-powder tended toward the equalization of men. Gun-powder made liberty possible. A little later another German discovered the secret of the movable types and did away with the weariness and pain of the ancient manuscript. Then came English and American thought in unison, and the two put up the shining rails, the monstrous engine, and gave steam a power that has made us what we are. Well has one writer said: "Gun-powder made liberty possible; steam made it a necessity; the printing press made it a fact." And yet these forces for a long time were latent and invisible. To-night the dominating force in the material world is the electric. In the promise of the electric era that shall come to us in the twentieth century, electricity so long silent and still, untouched by inventive skill, unused in the arts, the industries and commerce of the world, has dawned upon us in its power. The old ancients had an age of gold, thence decending to the age of brass and iron. We reverse the order, and our last days are the best. So there is a tendency in things spiritual as in things material. The world is no longer moved by brute forces. Like the fairy gift of Paribanou, a silken parasol which at her wish would expand itself and cover a mighty army, so do the forces of our modern civilization engirdle the globe. And so the spiritual forces are abroad in the world. They are not seen by the natural eye, they are not exhibited is some great White City by the lake, and yet the world was never more than now moved upon by the unseen things that are about us. Never more truly did apply the words of the Great Apostle to the Gentiles, that "The things that are seen are temporal, but the things that are not seen are eternal."

God has put into the Sunday-school certain spiritual forces, and for a brief time to-night let me name some of these and bring them in review before you, and may that Great Spirit Who is one of these forces aid the speaker in impressing upon your hearts what is at once our opportunity and our obligation.

I think the first force, the primal spiritual force to be used by the Sunday-school worker is the *conscience of the child*. There is a beauty, a tenderness, a perennial charm about childhood. I am sorry for the man or woman who does not turn about him in his travels to look upon the face of a little child. I think there is a restfulness, an inspiration, in the presence of little children. I do not wonder that old Paul Richter said that the thing most like God was a little child. The two great arcs of the infinite and the finite meet in childhood. We have with us the children with their tender consciences. It is the Divine voice of God speaking through these consciences. No matter where you go, into what lands you travel, you find always that childhood lives nearer to God. Not long ago I sat by the side of the old lion of Africa, Bishop William Taylor, and he told me of his twenty years campaign in the Dark Continent, and how for a long time he had preached to the adult Africans, the fathers and mothers, and how exceeding slow and difficult had been his progress, until by and by when he came to read with new understanding the Book of Romans, he found how Paul reflected in the ancient time in the hearts and consciences of the race in its childhood the wonderful love and power of the Spirit of God. Then Bishop Taylor said he determined to reverse his processes and conduct a new order of missions, and ever since he has been carrying forward his great evangelistic movement among the children rather than the adults of Africa. The African child brought up in the midst of its primeval forests in the darkness of heathendom, the lion howling about him, amid the butchery, the sin and vice that are around him, that child, when he comes into this world, so this old apostle found, has a heart as tender and plastic and susceptible to the voice of God as any child of this favored, Christian land. So we too have before us the consciences of the little children. You remember when you were children; you remember how there came to you the beautiful sights of this old earth; you remember the air castles you builded; you remember how when the voices of evil and sin were whispering in your heart, there came a strange response from a conscience divinely taught of God. "There is a light that lighteth every man that cometh into the world." That light burns brightest in childhood. When the dew of youth is upon the heart and conscience, the ears of childhood are attuned to the voice of the Creator. Wordsworth sings that "heaven lies about us in our infancy." We have the infancy of the race as the place of our seed-sowing; we have childhood, God's favored time, to impart religious culture. This is the chief spiritual force of the Sunday-school. Go to the man hardened by contact with sin, his conscience indurated by years of vice, preach the Gospel to him and you preach to ears that are deaf, to a heart and conscience that heed you not. But go into the holy presence of childhood and speak the words of God, and instantly there rises in the responsive heart of the child the voice of the

Divine conscience. You know how sweetly Stoddard, the American poet, sings:

“There are gains for all our losses,  
There are balms for all our pain;  
But when youth, the dream, departs,  
It takes something from our hearts  
That will never come again,  
Though we seek it everywhere,  
On the earth, in the air,  
Still we feel that something sweet  
Followed youth with flying feet,  
Which will never come again.”

It is the voice of God, it is the conscience of the child; and I beg of you teachers of Illinois when you go back to your appointed place of labor and look into the faces of the little children who gather in your classes, remember that one of the great spiritual forces that God has given you to wield and by which you are to achieve success is the tender conscience of the child. A latin writer said: “I have builded me a monument, *durius marmore perennius aeræ*, more lasting than brass, more enduring than marble.” Whenever I look into the faces of aggressive Christians, I know that whatever is excellent in their lives and fruitful in their labors is but the expression of a conscience that was formed within them in the days of their childhood. Not long ago I was in Kansas City, and looking into a paper in passing, I saw that the great Presbyterian evangelist, B. Fay Mills, had been conducting a series of meetings. I read that the day before two thousand people had been gathered in a great room, mostly Christian men and women; and that Mr. Mills had tested how far the Church of to-day was made up of the children of yesterday. When he wanted to know if anyone present had entered the Kingdom of our Lord between sixty and seventy, not one arose. Then as he passed on down the number increased, until by and by when he asked all who had become Christians under twenty years of age to arise, by actual count there were 1350 persons standing. What does that mean? It means this, that on these wide prairies of Illinois there are tens of thousands of boys and girls in whom God has put the voice of conscience, and that we can save them if we will.

Another spiritual force is the *personality of the teacher*. What one teaches by word may be soon forgotten. A few weeks ago I stood in the old home that sheltered me as a boy. I talked from the platform of the old church that I had joined as a child. All had changed. The old house had been renewed to meet the demands of more modern times. The old oak tree that had sheltered me had been cut down and carried away. The preacher was a strange man. The old people of the Sunday-school were sleeping in the cemetery. Then I sat in the same old seat where as a Sunday-school boy I had sat through the years of boyhood, and tried to recall the things of the past. Some were very real; some were ghostly hands that seemed to be reaching out to me; voices that had long been still were speaking in my ear. But the things I had learned made but slight impression upon me; the songs that were sung, the words that were spoken had left little mark upon my heart compared with my remembrance in that hour of the loving and tender personality of the man of God who had been

my Sunday-school teacher. The child's creed in the Sunday-school is this: "I believe in God the Father, in my mother and father, and in my Sunday-school teacher." The time demands a stronger and more pronounced personality upon the part of our Sunday-school workers. You know upon what an era we have entered; you know what the tendencies of worldlings are in our midst. I think if I had to set before you the elements that go to make up a clean and strong personality in a Sunday-school worker, it would be something like this. I should want him first of all to have docility. Let him be teachable who teaches. He should be willing to sit at the feet of the Great Teacher. He should hear reverently the voices of this world as they come bearing wisdom to his ears. He should be willing to learn from all sources. He should put himself in contact with whatever is best, in order to learn. Then let the man of strong personality be humble. We are easily lifted up in our own conceits, and the great God who sees our weakness must often cast us down. I think a great blessing in my life, now and then as pride comes and wields the scepter for me, is in being pushed back to the dust. Humility comes from the Latin "*humilis*," close to the ground. Every Sunday-school worker ought to live in the spirit of that maxim of the Apostle, "In honor preferring another." One sweet thing about this convention is that it is the one convention to which men come from all parts of the state, representing culture and wealth and learning, yet here every man vies with every other man in laying gratefully the honors of the convention upon his brother. It is the mark of Christian manhood that one debases himself in order to exalt his brother. Then I think there enters the elements of *self-denial* into every true personality. We need to study the art of self-denial. More and more I am persuaded that the one thing worth living for in this life, is the doing good to some one else. The other day a woman, gifted in many ways, went from the west to the far away east. She greatly enjoyed the music of eminent leaders, looked with rapture upon the wonderful creations of art. All that wealth and travel could give regaled her senses and gladdened her heart. When she came back, a friend asked her this question: "What impressed you the most in all the great cities through which you travelled and the scenes upon which you looked?" Her answer was this: "One night, dreary and cold, I sat in a depot in a city in New England. There sat near me a poor little widowed mother, with four children. They were young and were thinly clad. Death had come to the head of the family, and they were moving away to a distant part of the land. The signs of poverty and distress were many. They sat through the long hours waiting for their train, and there were bundles and little hungry mouths, and much care to be exercised by the little mother. Finally there came in a big strong man who looked about him, and realizing the situation, took a whole hour of his time and made himself tender and gentle to the children and helpful to the little mother, putting them upon the train, gathering together the bundles about which she had worried so much and laying them by her side; patting the little ones upon the head, and kissing the baby and then starting to go about his own way; then the mother's heart spoke out in love to him, and she said: 'I shall thank you to the last day of my life, stranger

as you are, for this help to me.' The man's answer was this: 'Madam, about the only thing that is worth living for in my life is the privilege of doing good to somebody else.'" I think when we have gone from this life our fine teaching and our fine learning may do some good, but long after we are asleep in our graves it will be the holy acts of self-denial which we have done that shall "smell sweet and blossom in the dust." In Mobile, Ala., I visited the Magnolia Cemetery and looked upon the grave of a man I had never seen, a kinsman, the story of whose life I had been told. I found his grave with matted vines above, and japonica petals falling softly upon it, with the mocking bird caroling his sweet song near by, and pushing aside the vines I read upon the stone, "Sacred to the memory of Rev. Thomas J. Hughes, who gave his life for others." He was pastor of a Mobile church when the yellow fever came, the last terrible scourge that visited the city. He was urged to flee to the mountains, but he looked into the faces of his people, and passed from house to house, buried the dead and took care of the living, and then in the last stages of the scourge he fell its victim. More than forty years had gone, yet there was still living vitally in that city the personality of that man. No one came into the presence of his grave but paid loving tribute to his spirit of self-denial.

A third spiritual force is in the Word of God. I should hardly venture to speak upon this, with the memory of the great address to which you listened last night, if it did not enter so largely into my subject. The Bible is a spiritual force, yet it depends somewhat upon physical conditions. It is the Divine Book upon which God has been pleased to impress His seal. There are many great books. As I passed about the University to-day, and looked upon the marshalling cadets, and noted the great work that is being wrought in their behalf, I thought of the wonderful part these books of the college course have to do with the student's subsequent life. He takes his Virgil and goes with Aeneas across the seas. The golden mouth of Plato opens and speaks to him. He studies there a few books and after a few years goes out into the world. He has an education; his mind is formed and disciplined. He becomes a statesman, an orator, a poet, a lawyer, a physician, a man of affairs. He is successful in after life, because he spent a few years in the University under the molding of the disciplinary forces that were set in motion by those few books of study.

If a little handful of the books of this world can do so much for our boys and girls, why may not this Divine Book, rightly used in our Sunday-schools, achieve the greatest spiritual results? There is one condition under which that Book becomes truly spiritual. It is spiritual only to those who are spiritually minded. I remember hearing from the platform of one of our state conventions, from the lips of one distinguished as a Bible student, what I have come to think was a mistaken figure of speech. "He said 'If a man loved not his Bible, it argued that he was no longer alive, but was a dead Christian.'" "The living child is the hungry child and wants food." I thought while the man was speaking that one might be in the land of the living and yet not have hunger. There is such a thing as being sick, still drawing the breath of life, yet declining food however tempting it may be. So it is with the student of the Word of God.

If a man does not hunger for that Word, it is proof of spiritual ill health. This comes from two causes; one is neglect, and the other is some besetting sin regaining its old dominion. The way out of either is plain. If it is neglect, if a man lets his Bible lie covered with dust upon his table, if a Sunday-school teacher has no time for study of it, the only thing to do in the wide world is to arrest one's steps, and take his Bible and open it, and compel ones self to study it whether there be desire or not. George Whitfield, when a servitor at Christ College, Oxford, got into such a state spiritually that the Word of God had no longer any charm for him. He realized his peril and made a vow to God that he would shut himself in his room one hour every day, and would compel himself to study God's Word upon his knees until the old love came back to him. It was only a few days until God broke down the heart of the Englishman and melted it, and then sent him out as a flame of fire to preach the Gospel. If a man has allowed sin to get between himself and the Word he must put aside the sin and go to God and ask for forgiveness before the old power will return to him and the old love for God's Word be recovered. Every Sunday-school teacher should take care that the Bible has right of way in his class. I look for the time to come when in every class in every Sunday-school every scholar shall have a Bible of his own. Many times in our conventions we speak upon the necessity and practicability of putting the Bible into the hands of the children, yet I fear we are as far away in practice as ever. As I go into Sunday-schools I find the lesson leaves and the teaching helps thickly scattered around me. Brethren, if the lion is king of beasts, it is only when he is unchained. A little while ago in northern Illinois, while walking, I heard a scream. I looked up, and there I saw an eagle chained by the foot and peering into the skies. I wanted to go and slip the links and let the king of birds go back to his home. So I feel when I go into Sunday-schools where leaves abound in the hands of the scholars, and journals and commentaries in the hands of teachers. Let God's Book take its rightful place in the hands of the children. Last month I was in Mississippi. There was a little fellow who came into the Institute along with others. I was giving out a scriptural reference, Colossians IV, 14. I noticed some old people disconcerted in finding the place, some looking in the Old Testament for it. But this little fellow took a Testament out of his pocket, I saw his little thumb placed upon a particular portion of the page and come restfully to a stop. I called him to me and said: "I guess Colossians is too hard a book for a little fellow like you to find!" "Oh, no," he said, "I have it." The little finger was pointing at Colossians IV, 14. I said, "How old are you?" "Ten years old." "How came you to know how to use the Bible and to find the place in it?" "My mother taught me." His mother was a Scotch woman, that explained it to me at once. Anybody who has read McClaren's book will find the spirit that makes every Scotch father do his full duty by the Word of God in his home.

Another spiritual force is the Holy Spirit. God has promised the help of His spirit in the teaching of His Word. When our Lord was ready to close His ministry and to leave behind Him the disciples whom He had trained for three years, He said, "If I go not away, the

Comforter will not come, and when He is come He shall convince the world of sin, of righteousness and of judgment." There is the promise of the convincing spirit. You may be sure that while you are teaching your Sunday-school class of boys or girls, the Holy Spirit is by your side and is helping to impress the truth upon the tender consciences and hearts of the children. There is a Witnessing Spirit. You may be sure that when they have yielded to the conviction that has been inwrought in their hearts by the Word of God, that by and by the Holy Spirit will teach them the meaning of that peace which passeth all understanding. There is a Guiding Spirit. Every teacher and every Sunday-school scholar, however illiterate and poorly equipped he may be, may have the greatest commentator in earth and heaven to do his bidding. The Holy Spirit shall guide him into all truth and take of the things of Christ and show them unto him. There is also a Spirit of Power. It is the endowment of power more than anything else we need. There is such a word in the New Testament as "unction." What that divine unction is no man can define, yet I doubt not that there are workers here to-night who understand its power in ones personal Christian experience. Mr. Moody preached for a long time before he consciously knew it. An old Scotch woman used to stand at the door and say to Mr. Moody, "Ye hae nae the liberty yet!" It is a divine unction. I do not know what it is theoretically, but I believe I might define it like this: It is that power from the Holy Spirit which enables one to bring men and women to immediate decision for Christ. A man may preach eloquently and teach learnedly, but he needs the power of the Holy Spirit to impress the truth upon the heart, so that the hearer will yield then and there and give his heart to the Lord Jesus Christ. That I believe is divine unction. Every Sunday-school teacher has promised unto him the use of this spiritual force.

Lastly, there is a spiritual force that is behind all these others, and beyond them and above them, and that is the divine spirit of love. I mean the love that is divine. There are many kinds of love. You know how the poet has immortalized the love of motherhood; you have realized it in your own hearts. If any one here still has a mother in the land of the living, he counts her gray hairs and looks into her old face and it grows sweeter to him as the years are rolling by. You have realized what the love of fatherhood is and the love of brother and sister, and of husband and of wife. You know of the love that obtains among friends, sometimes more passing sweet than that of womanhood. Yet there is a love beyond all these, a divinely implanted love, the love shed abroad in our hearts by the Holy Ghost. That kind of love endures all things, self sacrifices, self denials, pain and weariness. It is a perennial inspiration to the one who has it. He may be tempted to turn aside from the pathway of duty, but the love of Jesus Christ constrains him and he goes forward with new vigor and hope. The man who has this divine love will love those who are poor and weak and helpless. This is the love which Jesus Christ would implant in our hearts. I thank God that more and more as age comes this love may magnify in our hearts until it finds no distinction between black and white, bond and free, rich and poor, learned and ignorant. Sometimes as I go into our fine



churches and sit upon cushioned pews, listening to the music and seeing the great parade, I see too little of that simple, old-fashioned love that obtained in the first centuries of the church, when men would clasp hands with all other men as their brethren. I was born in the land of slavery. My cradle was rocked by a slave. I grew up as a boy in the midst of slaves; yet by the love of God I have come to look into the face of one who used to be my slave as my brother. The old black nurse who used to minister to me sat by me, and we sang together the old hymns and read together the Word of God as I used to read it to her in the days of my boyhood. We need the love that will compel us to go out into the highways and byways, into the dark places to seek and to save them that are lost. That was the kind of love that brought Christ from above, and that is the love that will lift us up to Him.

One little incident that reflects this love and I am done. I was going to the Atlanta Exposition upon the train from St. Louis to Atlanta. By and by they took on an extra car filled with young people. How happy they seemed! What light of hope in their eyes! They were bound for the exposition. Many of them had never been from home, but they had studied hard and now were going to a great city to revel for a few days in its beautiful sights. An old man, an old field schoolmaster, had them in charge. He had a rugged face and on it were the marks of hard work, yet a sweet peace seemed to pass out of his eyes and light up his homely countenance. I fell into conversation with the old man and he said: "I do not care much for the exposition, but my joy is in taking these children down there to see the beautiful things. Every laugh from their lips, every joy in their hearts is ten-fold in mine." The train went speeding on through the beautiful valley of Chattanooga, and there was grim Lookout Mountain and the historic battlefields, and the fields and flowers, and then the open portals of the exposition. By and by, as Sunday-school teachers from many scenes of toil, we will come at last into the great city and pass through its pearly gates and walk upon its golden pavements, close by the river of life and the mountains of God, until we come into the presence of the great white throne and of Him that sits thereon with thorn-pierced brow and wounded hands, and we will say unto Him as did the old field schoolmaster, "These are my children!" The last words of Christ in speaking of the twelve were these: "All these are thine and thine are mine and I am glorified in them; them that thou gavest me I have kept and none of them is lost."

Prof. Excell sang with marvelous pathos and power the solo "I will be a true soldier, I will die at my post."

Dr. Wilder, pastor of the First Presbyterian Church, Champaign, offered prayer.

## THE GOSPEL OF LUKE.

PROF. W. W. WHITE.

The Bible is in a very real sense a library. Jerome in the fourth century called it "Bibliotheca Divina," the Divine Library. It was not until in the thirteenth century of our era that by what one has termed "a happy solecism" a neuter plural came to be regarded as a feminine singular, and "The Books" came to be called "The Book," the Bible. Now it is proper for us to emphasize the unity of this Book. When we consider its authorship from the divine side we recognize that its author is God only, "Who in times past spake in the prophets hath in these last days spoken in His Son." When we consider the object of the giving of the Bible we recognize it as one. It has been given, not primarily to teach history, or literature, or ethics, but that man may be made wise unto salvation, through faith that is Jesus Christ, and that being wise unto salvation the man of God may be thoroughly furnished, made complete unto every good work. So then when we consider the authorship and the object of the Bible we regard it as one; and yet perhaps we ought to emphasize the variety that is here found, that the Bible is composed of sixty-six books, coming from a large number of centuries, coming from different situations, written for different purposes to different peoples and all that. I think we often fail to emphasize this properly and we cannot emphasize the variety too much if we emphasize properly the unity of it. I think that possibly some people who hesitate to study the Bible, fearing they cannot understand much about it without a great deal of study, ought to recognize the fact that it is possible for them to take up a single book of the Bible and to become thoroughly familiar with it. It is a remarkable fact that forty-two out of the sixty-six books in the Bible are so short that any one of them may be read through leisurely in half an hour or less; therefore let any one who has been afraid to undertake the mastery of the entire Bible undertake to master some short book. Take the book of Philippians; it contains four chapters; read it through aloud at a single sitting, and note down the impressions which come from such a reading and you will be astonished at the results you will find.

I have been requested to take up to-night the study of the Book of Luke. We are to have a book study. If I did not think it would be more important for us to study the book itself than to talk about it and about the study of books as such, I might give you an outline for book study and suggest to you how you might take up with profit a single book; and yet I think probably you have all been doing that more or less, and perhaps we shall best succeed if we go right to the subject in hand. We will proceed without any further preliminaries, to a study of this book. The first thing in point of time would be to read through the book without interruption if possible, to secure a general view of the situation presented with some such questions as these in mind: Who wrote this book? For what purpose? When? Under what circumstances? What were the circumstances of the people to whom he wrote and when he

wrote? And so on. But seek to get a general impression of the book. It is a unity in itself. It may be studied altogether apart from any other portion of the Bible. Having the whole of the book represented by a heavy line such as here (indicating), divide it into as many spaces as there are chapters in the book, and then write down a brief summary of the contents of each chapter after reading it through. Don't write anything until after reading the whole book through as I said. Begin again to read the first chapter through and seek to divide it into paragraphs and condense the thought of the various paragraphs and put it down in some such way as I have here; for instance, the first chapter: Introductions. (1-4)—Gabriel's message (a) to Zacharias, (b) to Mary—Meeting of Mary and Elizabeth—The "Magnificat." John born and circumcised—His Father speaks—The "Benedictus." Don't refer to the headings in your Bible at the beginnings of chapters for this condensation. Then go on with the others and get all the material before you first, to become familiar with the events that are presented. If we aim to do that the application of those events will come with force later. I am not much afraid of people making the application of truth under the influence of the Holy Spirit if they get into contact with the truth itself, and that I think we should insist upon more and more in our study in the Sabbath Schools. Now go through seeking to discover an outline and perhaps the key thought or verse of the entire book. That I put down here in the first space (indicating). Luke begins with praise and ends with praise. I have been very much interested in studying the various books of the Bible in knowing how they begin and end. For instance, the Epistles of Paul, comparing the beginning of his letters and the ending of his letters, I have discovered some very interesting things. Get into the habit of seeing how a book begins and ends. This book begins with praise and ends with praise. We find the priests in the temple burning incense to God and we find the disciples in the Temple blessing God. Now we have the "lay of the land" in a general way and all the way through we have the announcement of glad tidings of great joy, a Saviour who is Christ the Lord. Then I look for the important things in the book, to discover an outline if I can; and if I cannot, I look at helps and various introductions and compare various outlines, perhaps modify one or another and combine three or four, and get one of my own. Sometimes I take the best one; the one adopted here is from Gregory's "Why Four Gospels?" We have in the first three chapters Preparation; in chapters IV to IX, work in Galilee; IX to XVIII, work on way from Galilee through Judea to Jerusalem; and in the last chapters, the last week at Jerusalem. In this outline the idea of the Divine Man is the central idea; we have the Advent of the Divine Man, the Work of the Divine Man for the Jewish World; the Work of the Divine Man for the Gentile World; the Sacrifice and Triumph of the Divine Man. Our lesson last week was in the 18th chapter, just at the end of the work on the way from Galilee through Judea to Jerusalem. If we keep this idea before us, we shall be able to prove ourselves week by week and to know

just where we are, what we have gone over, the relation of what we are studying to what precedes and what follows, and shall be able to better understand what we are studying.

After condensing a chapter and putting it in a few words, I want if possible to secure a single word which will express my thought of the chapter. If I can get hold of a single word which will suggest a verse, or which will suggest the paragraph in which that verse is, and which will suggest the entire chapter, and do this with each one of the twenty-four chapters, I shall be able to think through the book. In my further study new ideas will be added and before I know it, I shall be able to see the book fully from beginning to end, and my further study will be much more pleasurable. I call them the names of the chapters. You will observe above they are designated as "Magnificat, Gloria, Baptist, Nazareth, Boat, Level Place," and so on. Let us see if we cannot think through this book in the next five minutes. I am sure every one will be able, at least, to think through a few of these chapters. Suppose you take Annunciation. One of my students not long ago suggested naming the chapters alphabetically. If you can find a name beginning with A which would suggest the first chapter you can remember that, and the second chapter a name beginning with B, you can remember that, and so on. I did not take very much to the idea, but if you can find such an order, all right. This evening I think of Annunciation as a good name for the first chapter, the annunciation to Elizabeth of the advent of John, and also to Mary of the advent of Jesus. That will do for the first name, and then Birth in the second and Consecration in the third. Consecration by God of Jesus Christ at the baptism, His dedication of Himself to God in baptism, and God's consecration of Him, God's acceptance of Him as His servant in the world. You have Annunciation, Baptism and Consecration. If we get the ideas which are suggested by these three words, we shall be able to think through these three chapters without difficulty. The next three chapters open with a sermon by our Lord on three different occasions. First, at Nazareth, after He was baptized He went into the synagogue and took the Word and made remarks. That was His first sermon and it was unkindly received, but we will call that the Discourse of our Lord. That is the fourth letter, D. Annunciation, Baptism, Consecration, and then Discourse. Discourses cover the next three chapters: Discourse at Nazareth, in the boat at sea, and third the discourse on the level place, corresponding to the sermon on the mount in the Gospel by Matthew.

If you will pardon me I will treat you as scholars. We now have six; please give them by threes. (The audience responded.) In the seventh chapter we have the woman's son raised; in the next have the father's daughter raised, in the ninth the Transfiguration and a father there came for his son. Now we will call the seventh "Mother's Son," the eighth "Father's Daughter," and the ninth "Father's Son." Please give them all. (The audience responded.) I wonder how many, before we began our study, would have been able to locate with accuracy three or four events in this Gospel?

We ought to know our Bible so we could turn to any particular event. How many would be able to answer where the parable of the Good Samaritan is? I wonder if we are able to locate it?

Q. In what book? A. Luke.

Q. What chapter? A. Tenth.

Q. What is the XV? A. The Prodigal Son.

Here we have the parables of the lost things: lost sheep, lost coin, lost boy. The four chapters between X and XV are pretty hard; they are the hardest for me to remember. The XI is about prayer; it contains the prayer which our Lord taught His disciples, but the XII has a very striking name given it by one of my acquaintances who calls it, "The Red Lantern Chapter"—it has so much warning, "Take heed" and "Be careful." Perhaps we would better take that name. The XIII tells us about the "Eighteen year infirmity woman," and the XIV gives us the "Dropsy Case."

Please give them all now. (Audience responds). I believe I have learned a secret from one of the most successful teachers. His success at teaching is due very largely to the fact that he drills his large classes together and compels them to speak together vigorously. I wish in all our Sunday School work we might have private rooms where we could drill our classes. I believe we lose a great deal by having so many classes meet in the same room. Now give me the first fifteen chapters vigorously. (The class responds, loudly.) You are sure to remember X and XV. If we can get into XV, we can get into XVI all right because that tells us about a Prodigal, the steward, the man who wasted his master's goods. We have also in that chapter a prodigal rich man, that rich man who lived sumptuously every day. There are three prodigals in these three chapters. In the XVII we have the parable of the unprofitable servants; in the XVIII the unjust judge; in the XIX the parable of the pounds, our next lesson; in the XX the parable of the vineyard. We are modifying the chart a little you will observe. The last four: The Lord's Coming, the Lord's Supper, the Lord's Death, the Lord's Resurrection and Ascension.

Q. What is the lesson for next week? A. The parable of the pounds.

Q. The lesson after that will be? A. The parable of the vineyard.

And after that we shall have a lesson each on the Lord's Coming, on the Lord's Supper, on the Lord's Death, on the Lord's Resurrection and Ascension. Last week in chapter XVIII we had a lesson on what? A. The unprofitable servants. Before that we had a lesson on the unprofitable steward, and before that—we ought to have had it anyhow, we ought to have studied the whole of chapter XVI.

Let us look at some of Luke's striking characteristics: it is biographical, largely narrative, in the main chronological, and there are a large number of new facts found in it. In the first portion we find the Advent of the Divine Man. The first and third parts are peculiar to Luke. This Gospel is the most literary of them all, written by a polished Greek to a Greek. I want to read the first sentence, which is a magnificent specimen in the original and even

in the English, as illustrative of the style of this man: "For as much as many have taken in hand to draw up a narrative concerning these matters which have been fulfilled among us, even as they delivered them unto us which from the beginning were eye witnesses and ministers of the Word, it seems good to me also having observed the course of all things from the first to write unto thee in order, most excellent Theophilus, that thou mayest know with certainty concerning the things wherein thou wast instructed."

I must abbreviate very much the outline I had planned to present to you, and so I shall simply give you a few catch words. This is a universal Gospel in a very real sense. Matthew wrote to the Jews and quoted very largely from the Old Testament and presented the life of Jesus Christ in a manner adapted to the Jewish mind. Luke writes to the Greek for the universal race and thus presents a more tolerant Gospel than Matthew, although Matthew is tolerant in a very real sense. I have been very much interested lately in comparing the Gospel of Luke with the Acts and the Epistles to the Romans. Luke and Paul were associated on those missionary journeys. It was while Luke was with Paul that he gathered material for this third gospel and naturally was influenced more or less by Paul as they together studied this, and as Mark records Peter's presentation of the life of Christ so Luke presents Paul's presentation of it. In your further study compare Luke with the Epistle to the Romans, with the universal gospel presented there. In studying this Gospel at home I would emphasize that expression, "Also to the Greek." If I had time I would like to call your attention to some very striking ideas presented here: "A light to lighten the Gentiles." "All flesh shall see the salvation of God." We have four well known hymns here, the Magnificat, the Benedictus, Gloria in Excelsis, and Nunc Dimittis. We have all these hymns in the first two chapters. Luke begins with songs of praises and ends with the disciples in the Temple, praising God because they had seen their Lord ascend.

I wish to call your attention to only three ideas further this evening. I want to call your attention to the simple fact that this Gospel by Luke emphasizes the humanity of our Lord and Saviour Jesus Christ in contrast with John who emphasizes His deity. He is called time and time again in the Gospel by Luke "Son of man." He is called time and time again in the Gospel by John "Son of God." Not that John does not recognize him as a man; John gives full value to his true humanity, yet he starts with the profound statement that He was in the beginning with God and was God. John tells us at the end of his gospel that he wrote these things in order that we might believe that Jesus is the Christ the Son of God, and believing on Him have life in His name. Luke recognizes His true divinity, and yet Luke presents Him as the ideal man. This was more adapted to the character of the man. The Greek was looking for the ideal man. The Greek had an ideal man, but he was carved in marble and painted on his walls; and yet he was going down into greater depths of moral evil all the time. The divine ideal as presented to the Greek mind, for which he was

striving, did not keep him from sin. Luke goes over to the Greek and says, "I have found the ideal man whom you have been looking for; I have found the Christ who if you will accept will keep you from sin." We have this ideal man carved by another hand than the Greek sculptor, as we shall see in a moment. But we find the humanity of our Lord Jesus Christ very much emphasized here. The first three chapters are very largely taken up with an account of His early life and surroundings. We find Him as a baby, a young man and a full-grown man. Trace it all along the line and you will find that Luke's is the Gospel of the perfect humanity. Let us look at a few striking illustrations of this: Luke only speaks of His parents being taxed; Luke only speaks of His being subject to His parents; of His frequently sitting and eating. He brings out the social side of our Lord in a very striking manner. We find accounts of His going out to dinner more frequently than in all the other Gospels put together. We find the humanity of our Lord emphasized again in the XXII chapter where an angel came to strengthen Him. Only in Luke have we an account of the bloody sweat. Only in Luke have we an account of His saying, "Betrayest thou the son of man with a kiss?" Only in Luke have we an account of His commending His spirit to His father. Only in Luke have we an account of His eating after His resurrection. Luke does not seem to be afraid of insisting that this is a real man. I want to say here that not until I came in these recent years to recognize the true and full humanity of our Lord Jesus Christ did He come into my life in a way which manifested Him to me as truly and really divine. If we accept the Bible as truth we have no risk to run in recognizing His full and true humanity. My early training emphasized the divinity of our Lord Jesus Christ; not that I was not clearly taught His true humanity, but somehow I did not grasp it properly; I had an idea that Jesus Christ was something between God and man; not one or the other, but a combination of both. The Bible teaches that he is really man, and the Bible teaches that he is really God; just as the Bible is the Word of God and the Word of man. That is the trouble with people talking about the inspiration of the Scriptures. They think they can put their finger on the place where the human ends and the divine begins, but they cannot do it; and in the same way they cannot explain the combination in Jesus Christ of the human and the divine. They must accept both, for this is the teaching of our Lord, and if they accept both, they shall find both to be true. We have Jesus' humanity emphasized in the frequent references to prayer. If it were not for Luke we would not know that our Lord prayed when he was baptized. If it were not for Luke we would not know that our Lord prayed when he was transfigured on the mount. We find other interesting accounts of his praying. When he healed the leper he went away and prayed. Before he chose the twelve he was praying in a mountain. When the disciples came to him and said, "Teach us to pray," they came to him because they saw him praying. In Luke we have an account of his praying in the garden and sweating great drops of blood; we

have him praying on the cross for his betrayers, and his last breath was a breath of prayer.

My last thought is in connection with the Holy Spirit. I have been very much struck in noting the prominence of the Holy Spirit in the Gospel by Luke and also in the Book of Acts. Again let me insist upon your studying these two books together. You remember how Jesus said to his disciples, "Wait for the promise of the Father, the Holy Ghost will come upon you," and the Holy Spirit came, and in almost every chapter in the Acts we have prominence given to the work of the Holy Spirit. When you come back to the life of Jesus Christ as portrayed by Luke you find the Holy Spirit just as prominent. We have the Holy Spirit telling Zacharias that a son should be born; we have the Holy Spirit giving Mary similar information. We have the Holy Spirit communicating to the prophetess and to the prophet in the Temple; we have the Holy Spirit descending on Jesus when he was baptized and praying, anointing him for his work; we have Jesus continually depending on the Holy Spirit, and all the way through the agency of the Holy Spirit is emphasized. It is a striking fact, that Jesus Christ as a man did not undertake to do his work; he felt himself incompetent to go before the multitudes and preach the Gospel without this anointing of the Holy One which he received at baptism; yet some of us presume we can do God's work without this anointing! If the Lord Jesus Christ, the divine Son of God, must wait for the anointing of the Holy Spirit in order to do his work, how much more we! Passing out of this Gospel by Luke we go into the Book of Acts and find this Son of God acting still. The last picture we had in Luke is Jesus on the Mount of Ascension with his hands uplifted in blessing over his disciples and then going out of sight in a cloud. The last sight we have of Jesus in Acts is with his hands extended in benediction. May we not imagine him still, and is it not more than an imagination, in that same attitude with his hands extended over us in benediction and saying to us, "Receive ye the Holy Ghost"—"Tarry until ye be endued with power from on high." As we think of this power in the Gospel by Luke, surely we can say with Paul, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation." Surely as we go to the study of the Word of God, if we will carry with us the knowledge of this Power as detailed by Luke, we shall realize for ourselves that the Lord Jesus Christ is a power in the world to-day through the Holy Spirit.

Now, lastly, I believe with all my heart that Jesus Christ's death made an atonement for my sins and for the sins of his people; I think we should insist upon the atoning death of Jesus Christ, but we should insist more than we do upon his atoning life and the fact that "he is risen indeed and hath appeared unto Simon." There are many in these days who look upon their Lord as a dead Lord, and think of him as he was in the tomb. Think of that great ecclesiastical body, numbering so many millions, that worships a Christ in his mother's arms, a baby, or nailed to a cross by four great spikes, helpless in either case. A baby cannot help you, neither



can a man nailed to a cross by four spikes. Our Lord Jesus Christ was once a baby in his mother's arms; he was wrapped in swaddling clothes and laid in a manger; he was once nailed by four great cruel spikes to a cross on Calvary; but he is a babe no longer, he is a man nailed to a cross no longer. He was put in a tomb, but he could not be holden of death; it was impossible that he who is Life could be kept in a tomb; but the Roman seal was broken, the bands of death were sundered and he came forth and appeared unto thousands of witnesses and ascended into heaven and sits at the right hand of God TO-DAY. He is a Jesus who can see and hear and help, and as we study history from the times of our Lord Jesus Christ to this day, and as we study the situation in the world to-day, we must admit that he has power beyond all power; and if we submit our lives to him we shall know in our inmost souls that the Gospel is the power of God unto salvation, and that our Christ sits and reigns; that we have a living present Christ to-day just as much as the disciples had in the times of Pentecost.

May God bless to us this truth and lead us to rest more and more in this Christ who lives to help us moment by moment.

B. F. JACOBS: I want to remind you of the election tomorrow of delegates to Boston; I think it would be well to elect one from each district and an alternate, and leave thirty-seven at the disposal of the Executive Committee.

Doxology sung and benediction by Rev. Dr. Steadman.

### THIRD DAY—MORNING SESSION.

The session was opened with prayer by Rev. R. C. Bryant, of Wheaton, which was followed by a *Conference of County and Township Officers*, led by W. B. Jacobs. Secretary Jacobs introduced H. M. Smith, president of the Seventh S. S. District of Illinois, who addressed the Conference upon

### THE HOME DEPARTMENT.

H. M. SMITH, TAZWELL COUNTY.

I am to talk to you briefly about a great department in the Sunday School work, and I am sorry for the man or woman whose heart does not throb in sympathy with the Home Department. (The speaker then asked (1) how many had such departments, and (2) how many had failed. (A few hands were raised in response to the second question.) I want to tell you why you have failed. I will speak of two classes in Tazwell County. One failed because the superintendent had no heart in the work. When she was appointed she told the board that she would superintend the work, but somebody else must do it. I knew then it would be a failure, and it was. I will tell you of another Home Department that was a success, and why it was. One of the noblest women in Illinois

lives at Pekin, in Tazwell County. That lady organized a home-department in her church, and she is a woman of grit and faith, and has been a tower of strength in the county work, and she is superintendent of the city schools of that city. A woman weak in body, but strong in faith. Once each quarter she visits every home of her department and distributes literature and talks to them of the precious lessons in the life of our blessed Saviour. That class is a success because the superintendent is a success. She has never made a failure of anything in the line of Christian work. I need not argue before you the importance of this work; you know it, but I ask you to put some one in charge of it who has a heart for the work, one who knows the value of a soul, and who will bring the best effort of heart and brain to this work.

In Tazwell County this year, we have made our schools Loyal Army schools and Home Department schools, and we have increased our contributions and attendance and lesson study.

Now I want to say to my fellow county and district presidents, adopt the Loyal Army and Home Department plans, and make your home schools a power in the name of the blessed Christ.

### THE LOYAL ARMY MOVEMENT.

REV. J. A. RENWICK, PREST. EIGHTH S. S. DIST.

I am asked to give my personal experience of the work of the Loyal Sabbath School Army plan, so I must be honest with myself as well as with the plan. The first time I heard this plan presented, I said, "It is a fine theory, but it won't work," and I suspect that is the thought of some here to-day. The second time, I said, "That is pretty good; it will work first-rate in the cities and towns, but it won't work in schools where a large proportion are in the country." The third time I heard it presented, I said, "That will work anywhere that any one will work it," and so I went to my own school, and I presented it to them in a simple way, and told them I thought it would work if we would take hold of the work. We met some opposition, but we introduced it.

We are closing now our third year, and all have voted it a complete success. You could not by any means get us to give it up unless you would give us something better, and we have found nothing better. It has helped our school along certain lines, and has worked admirably.

In the first place, it has given our school a *definite standard*. That is one need in all Sabbath Schools to-day. In most schools the scholar hardly knows what is wanted of him, and the teacher scarcely knows what she expects the scholar to do. No record is kept, no recognition of merit is made, and the schools go along in the old rut year after year. This Loyal Army plan has put before teachers and scholars a definite standard. It requires faithfulness in three things, vis: Attendance, Lesson Study, and Giving. (1) *Punctuality* is noted. The scholar that is punctual every time, deserves recognition. This emphasizes faithfulness also on the part

of the teacher that she should be there ten minutes before the hour to begin. (2) It helps us get the scholars to give more attention to the *preparation of the lesson* at home. Many scholars come who do not know their lesson, have not looked at it. In the same class is a boy who has prepared his lesson, and under the old way no recognition is made of the fact, no difference noted between the faithful and unfaithful scholars, and after a while the boy that works begins to shirk his lessons. (3) It sets a standard for *giving*. The cry in our churches is for more means with which to carry forward the Lord's work. We must raise up a generation that shall realize that God not only expects a soul to be saved, but to give the best he can for the salvation of the world. So we are trying to train our children to feel that giving is a part of worship. The Loyal Army Plan gives due credit for faithfulness in giving. Here is the plan of recognition: For faithfulness in attendance, one credit; for faithfulness in lesson study and recitation, one credit; for faithfulness in a money offering of some kind every Sabbath, one credit.

And this brings me to a second point. The Loyal Army Plan not only sets before the teacher something definite. He must keep *an honest record*. An honest record is our aim in every school, a record which can be referred to after six years and then the exact record of any scholar on any past date. Many of the records kept in Sunday Schools are not records at all.

The third point is *recognition*. When a scholar has earned a certain thing, *say* that the scholar has earned it; give that scholar recognition for it. This plan provides a certificate at the end of each quarter, and at the end of the year a diploma issued by the Illinois State S. S. Association and signed by the State Secretary. Give this diploma to every scholar who has for four successive quarters received the Certificates of Merit signed by the Superintendent of the school. As I have gone into the homes of my congregation I have been pleased to find in all but three these Diplomas of Merit hanging in the rooms for the children to be proud of, and for the parents to observe that their children had a diploma of merit from our State Sabbath School Association.

It has wonderfully increased the attendance in our school and wonderfully helped the study of the lesson both by teacher and scholar; it has tripled the contributions to the means of the church. Last year the school raised one third more money than it had raised the year before, and the year before it raised a third more than it raised the previous year. Last Friday I spoke at a S. S. Convention in Monmouth on the Loyal Army method. There was only one Loyal Army Sabbath School in all that city, and the President was trying to introduce some more. They raised objections. I said, "What is the trouble?" "O it takes so much work to run it; it won't run itself." "No," I said, "there is nothing that will run itself except it is running down hill." The trouble with many schools is, people want them to run themselves, and are not willing to put forth honest effort for the Lord Jesus Christ in lifting the schools out of an old rut and introducing something which will be helpful to the school. I recommend this plan to you; give it a trial. Last

year in every township convention we had the Loyal Army method presented, and usually I had to present it. I was in four counties of my district last year and presented it in each convention, and they called me over into Mercer county and I presented it there.

At the last General Assembly of our church which met at Pittsburg, I was a delegate to that Assembly, and they put me on as chairman of the committee on Sabbath Schools, and some way or other this Loyal Army Plan had got so into my heart that it also got into my report. I expected they would sit down on it and say, "That is some new-fangled thing, we won't have anything to do with it." Our church is straight-laced you know, so straight that some people say she leans backwards, but they adopted this plan by unanimous vote, and I wish you could see the reports that are coming from the schools that have introduced it. They are saying, "It has helped our attendance, it has helped our lessons, it has helped our contributions, it has been a success."

### ONE DAY NORMAL INSTITUTES.

FRANK CLINGMAN, PREST. STEPHENSON COUNTY.

*Mr. President and Fellow Workers:* I am here because invited to come and tell my experiences along the line of One Day Normal Institutes. About two years ago I was elected county president, simply because the excellent man who had been county president before, said he could not attend to it. That is about the only reason I could find for my being elected county president. I began to feel as I held the position that I ought to do something, and I began to look around to see what I could do. This idea of One Day Institutes was presented to me. I thought it was a good thing, and I began to talk to the people in my county about One Day Institutes. I did not get a very earnest response, but I thought it was such a very good thing, and in my simplicity I really thought it was going to run itself. But I found out very soon, as the last brother has said, if anything runs itself it will run down hill, so the time for holding the institutes that season passed away without anything having been accomplished. I just take this opportunity of telling you how *not to do it*. After attending the Elgin Convention I got considerable information on One Day Institutes, and the conviction grew on me that I must do something to improve the condition of the Sunday Schools in Stephenson County. Early in the fall I called a meeting of our Executive Committee to consider the propriety of holding a series of One Day Normal Institutes in our county. Well, I was the only one who attended that committee meeting, and having ridden about twenty-five miles to get there, I thought it was but fair to consider that there was a quorum present, so I proceeded at once to do business; and, as in all other great bodies, there was a resolution offered, and the resolution was something like this: "Resolved that we hold a series of One Day Institutes in Stephenson County this coming winter." (Applause). The resolution was passed unanimously, and then, unlike very many large

bodies, we proceeded at once to put this resolution into force. In the first place I commenced to write letters, personal letters; did not get up circulars and send them around and simply say there was going to be a meeting of the committee, but I wrote a personal letter, a pretty long letter, some three pages of note paper, to every township president, and to every member of the Executive Committee, and in those letters I asked some questions which it was pretty hard not to answer. I asked them whether or not they could be present at our next meeting, and asked that they respond to my letter and tell me what they thought about it. I asked if they were perfectly satisfied with the condition of the Sunday Schools in Stephenson County, and if they did not think a series of One Day Institutes would be profitable. Well, they could not say no to such a letter as that, and I had replies from almost every one of them; and right there I make one point: if you can get a man to commit himself in any certain line you get his interest at once, and that is the main point. They were all good people, but they were engaged in something else, and that was the reason I did not get attention before. The result was, we had quite an enthusiastic meeting, and it was resolved at this meeting that we hold several One Day Institutes in our county. Arrangements were made with Mr. Jacobs to send us a state worker, and then I began to write letters again, and I presume I have written about one hundred letters or nearly that many, and have traveled about three hundred miles, and have advertised in the papers, and have talked Institute and prayed Institute until the people really began to feel that there was something in it, and when our good brother Mr. Miller came to us he found the people expecting great things, and they were not disappointed.

Now let me give you a synopsis of the results: there was a quickening in the spiritual life of our people. I don't think I ever saw a deeper religious feeling pervade any meeting. We had a series of these Institutes in our county at different points. I don't know whether that was the best plan or not, but it was a good plan in our county. The next result was in the work along the line of Home Department. While there were but few classes organized, yet the people began to think about it, and more classes in our county were organized. The next result I think was a clear idea that the people received of the Sunday School work, its magnitude and its possibilities. There seems to have been a kind of feeling that while the Sunday School was a very good thing, it was particularly a good thing for women and children, but for great men it was rather small business. They got rid of that idea before Mr. Miller got through with them. Then another good result: we haven't a perfect organization as yet in our county; we have been endeavoring to organize a City S. S. Union in Freeport, and I think such a feeling was created by these Institutes as to make it possible in the near future to perfect that Union. Of course it means a great deal of work. When Brother Miller was with us it was impossible to take him to all parts where he wanted to go on a train, but one of the county officers hitched up a team and went with him, and Mr. Miller got to every place.

G. W. MILLER: And that "County Officer" is the gentleman speaking. (Applause.) Of the sixty-four one day Bible Institutes I have conducted in this state, the largest uniform attendance was in Stephenson County under the direction of this county president, who is as busy as any farmer in the State of Illinois.

### CITY SUNDAY SCHOOL UNIONS.

PROF. W. E. SIMONDS, OF GALESBURG.

When Bro. Pearce came to Galesburg to hold a One Day Institute last fall, I was utterly astounded to hear how few of the schools in the cities of our state were interested in S. S. Unions. I knew that the townships were fairly well organized, but when he told of the small number of cities that had a similar organization for carrying on their work I could hardly believe it. If there is an advantage in combining the work of the Sunday School and the workers in the townships, there is almost ten times as much advantage in combining the work and uniting the workers in the Sunday Schools of the various cities.

It seems to me there are three ways in which the work of the City S. S. Union is especially effective in the direction towards which we are working. First with regard to self improvement; second with regard to county work; and third in connection with the social side of our school life, which it seems to me is very often too much neglected. First with regard to the opportunities for self improvement in the different schools. It may be very possible that in a town or city there are two Sunday Schools, neighbors each of the other, one of which has improved methods and improved equipment of which the other knows absolutely nothing, and of which the other school is not likely to know anything unless there is some provision made for bringing the workers of the two schools together so that they can talk about their work and methods, success and failure, and from each other gather points. The *esprit de corps*, the feeling of a natural and proper pride in the work of the Sunday School as a Sunday School will be largely increased when we feel that we are parts of that unity, and it is a definite and legitimate unity that is formed when the Sunday Schools of a town or city come together in such an organization.

There are other ways still in which the work of this organization can be made helpful to the various schools. One way that has occurred to me is this: Invite from Chicago or any other place some noted worker who is qualified to instruct and help workers individually, and in this way the City Union becomes a power for good. Such a Union can supervise the work of its own Sunday Schools, the carrying on of house to house visitation and the organization of schools in neglected portions very much better than such work could be carried on under the individual schools. I don't mean to say that the Union is to take out of the hands of the individual schools the missions or new schools they have organized; quite the contrary; but it can look over the field as a whole with greater thoroughness,

and with far greater success it can carry on the work of house to house visitation. I know as a county officer how difficult it is to get out the good workers; it was so with us before this City Union of ours was formed. That Union was formed at the very close of last year, and it has established one or two methods of work which perhaps it may interest you to hear about. First of all there is a weekly teachers' meeting which is attended by about thirty per cent. of all the teachers of the Sunday School; that of course is a beginning, and I hope the day will come when the per cent. will be very much larger; but the value of that teachers' meeting, under the direction of a competent instructor, can hardly be overestimated. It meets every Monday evening. At first we tried different evenings and different hours, first at seven o'clock so that those who had their time very much occupied and did not think they could afford to spend the entire evening on the study of the lesson, could be present for an hour and then leave for other engagements; but we found that 7:30 is the better hour.

In reference to the social point: We found that teachers in one school did not know the teachers in another school, and that it was a very good thing to bring them together. While the opportunity for social intercourse was not so great in this teachers' meeting as perhaps it should have been, we decided we would for that very reason have a special meeting once a quarter which should have a social side and at which light refreshments should be served. After the lesson was taught, for we did not neglect the teaching of the lesson that evening, the people were seated in a parlor of the house and tea and wafers were served to them, and after fifteen or twenty minutes chat over a cup of tea the programme was resumed and we had a most pleasant evening. On that occasion of course a very much larger percentage of the teachers came, whether due to the light refreshments or not I don't know. The Galesburg City Union is delighted with the work done by Bro. Pearce who was with us at that time.

The Chairman asked how many cities represented here have Sunday School Unions, and the following were announced: Chicago, Rockford, Decatur, Peoria, Streeter, Jacksonville, Bushnell, Galesburg.

### SUNDAY SCHOOL VISITATION.

DAVID ZEIGLER, PRES'T MENARD CO.

School visitation means work and sacrifice of time, of home, of your school, and of your church. It is necessary that you make these sacrifices in order that you do the work properly in your county. You must get up early in the morning and be gone all day until late in the evening to do this work, and I desire to tell you how I do the work myself in my own county.

We have fifty-three schools in our little county. I have since last August, visited forty-eight of those schools. The farthest school is nineteen miles from my home, so you will see it is neces-

sary for me to get up early in the morning to make that drive and be present at the opening of the school. I have started in the morning at six o'clock and have driven those nineteen miles and been there at the time of opening the school. I have been as late as nine o'clock in the evening getting back after visiting our schools.

Some may want to know what I do when I visit a school. It is very seldom that I notify a superintendent that I am coming. I have my list of schools made out, then I make a plan of visiting and follow it. I aim to get to one school in the morning before it is opened. I want to see how many of the teachers are on hand when the bell rings at the opening of the school; I want to see how the superintendent conducts the opening of his school. I do not go before a school as a king or lord. I go very humbly. I take a back seat. If the superintendent asks me to go up and speak to the school I try to do it. If I have a message of encouragement from the Lord I try to give it. I am very often requested to teach, but I will not teach if there is any possible way to get out of it; I don't believe it is the best plan for a stranger to teach strange scholars. I do not take a blackboard with me, yet I recommend that. When I speak to a school I always recommend house to house visitation, the Home Department and the Normal Work. I am always welcome at those schools, and I believe they have been benefited by my being there. I visited a school a week ago last Sunday and they told me it was the first time it had ever been visited by a county president. It was a grand school; it was a school of fathers and mothers; they had but three children in the primary class; the rest of the scholars ranged from fourteen to seventy years of age. In visiting schools, you also have an opportunity to visit some homes where you can speak a word of encouragement. One Sabbath I was taken to a home where there were three persons that could not go to Sabbath School. I recommended to them the Home Department and asked them if they would not take hold of that work. I believe we should visit our schools whenever we have opportunity. The work takes sacrifice, and I hope if any of you are called to it that you will do it manfully for the Lord. I consider S. S. work the greatest work we have to do. I put it before my business; my business is a secondary matter; first is the Sunday School work. We cannot do too much in the short time allotted to us in this life, so when the opportunities are presented to us let us take advantage of and improve them.

### PRAYER.

PROF. W. W. WHITE.

I spoke to you last night on the Gospel of Luke. This morning I shall speak on prayer as presented in the Gospel by John. You remember that in our study of the Gospel by Luke we found Jesus emphasized as a man of prayer. The prayer life of the Lord Jesus Christ is made very prominent in the Third Gospel. Luke presents Jesus as a real man, although he does not slight the fact that He is



the divine Son of God. We find, however, in contrast with Luke, that John presents Christ as the Son of God. The deity of Jesus is emphasized in the Fourth Gospel, while His manhood is recognized. I am sure it will be very helpful and interesting to us to study the teachings of our Lord in respect to prayer as given in the Fourth Gospel. This is the teaching of His latter life. The earlier teaching of our Lord respecting prayer, we shall find in the earlier chapters of the Gospel by Matthew in the Sermon on the Mount. The teaching which He gave his disciples just before He left them, we find in the section of John which we are about to study. Emphasizing the difference between Luke and John in respect to this matter of prayer, you will notice that Jesus is represented as praying very frequently in Luke and very infrequently in the Gospel by John.

Now representing the Gospel by John by a straight line, we find

PUBLIC.	PRIVATE,
1—12	13—21.
	13—17.

it is divided into two parts; the first twelve chapters relate to Jesus' public ministry. After he arose from the dead He reveals himself to chosen witnesses. He was in the presence of His disciples and the multitude in the first part of the book. There are only a few references to prayer here. In chapter 4 there is the account of His teaching about prayer to the woman at the well. In chapter 11 he is represented at the grave of Lazarus as saying, "Father I thank Thee that Thou hearest me and I know that Thou hearest me always." In chapter 12 He prays, "Father glorify Thy name." He is not represented as praying in the garden, but he is represented in the thirteenth and following chapters as teaching his disciples about prayer. We shall confine ourselves this morning to that last discourse of our Lord found in John 13-17, closing with his own prayer.

There are a few passages I desire briefly to call attention to, afterward I will mention the results in a summary. I write the passages on the board to present them in order. They are: (1) John XIV, 13, 14; (2) John XIV, 16-23; (3) John XV, 7; (4) John XV, 16, 17; (5) John XVI, 23, 24; (6) John XVI, 26, 27; (7) John XVII, Jesus' own prayer.

I call your attention to certain facts as presented in these passages. Remember we are at the very heart of the heart of the Bible. We are in what I believe is in many respects the most wonderful passage in the Revelation of God; we are studying *the key topic of the Bible*, the subject of prayer. Let us be very reverent and let us seek to know what this wonderful teaching is. I have no hope that any one will accept what is presented here this morning except by the aid of the Spirit of God. I feel my absolute helplessness in standing before this audience to induce you to believe the things I am about to present, unless God Himself in His wonderful manner reveals to your hearts the truth. I believe He will do this if we are willing to receive it.

In the first passage, John XIV, 13 and 14—"Whatsoever ye shall ask in My name that will I do that the Father may be glorified in the Son; if ye shall ask anything in My name, that will I do." The first remark that I make has respect to the limitlessness of this promise, "If ye shall ask anything I will do it." A limitless promise! We are staggered in the presence of it. Did Jesus mean what He said? "Surely He did not," says one, and our disposition is to explain away the force of these words. Let us notice that they are *limitless*. My second remark is that prayer here is *connected with works*. If you will read the verse preceding you will find He says: "Verily I say unto you he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do because I go to the Father, and whatsoever ye shall ask of the Father in My name that will I do. If ye ask Me anything I will do it."

My third remark is, there is a similar connection, found in Jesus' own life: "The works I do shall ye do, and greater works shall ye do." Remember that Jesus is represented as a man of prayer. One of the most remarkable portions of that most remarkable book, Dr. Andrew Murray's "With Christ in the School of Prayer," reads, "The more we come to study the life of Jesus Christ, the more are we convinced that the secret of His wondrous public career is to be found in His private life of prayer." Works and prayer are connected by Jesus in His own life, and in this passage in the lives of those who are to represent Him upon the earth.

My fourth remark is, He tells them He is going to do what they will do. Notice in the 13th He says: "The works that I do, ye shall do also," and later on He says, "Whatsoever ye shall ask the Father in My name I will do." There is that real and mystical union between Jesus Christ and the soul of His follower which makes it proper for Him to say, "The works that ye do, I do; and the works I do, ye do". Not that when He does things He takes away our personality; He does not; not that we do these independently of Him, but what we do in His name is in a very real sense done by Him and the things He does are in a very real sense done by us.

My fifth remark is that this is analogous to the relation between Jesus and His Father; for instance in verse 10 he says: "Believe Me that I am in the Father and the Father in Me." The union between Jesus and the believer is analogous to the union between Jesus and the Father.

My sixth remark is this: He does not state that He is in them yet; He says "I am in the Father and the Father in Me." We shall find before we are through with this discourse, however, that he does say "I in you."

My seventh remark is, in verses 13 and 14 we have the expression "In My name" limiting the asking. At first we said, "This is a limitless promise;" He says, "Whatsoever ye shall ask that will I do." A popular idea about these statements is that they are limitless, but Jesus says "Whatsoever ye shall ask *in My name* that will I do," and those three little words "in My name" limit it in a very real sense. Jesus never made a promise that He would give anything that any one would ask, never in the world, but He did make

this promise: "Whatsoever ye shall ask in My name that will I do." We shall study a little later as to the meaning of that expression, and learn what the limitation is.

My eighth remark is, that in the doing of greater works by the disciples and asking in His name, the condition is His going to the Father. In verse 12 He says, "He that believeth on Me the works that I do shall He do and greater works, because I go to the Father." He is speaking of a future time; and their doing these things, and their asking in His name and receiving, is conditioned upon His going away.

My last remark is, the result of this is the glory of the Father. In verse 13 we read, "That the Father may be glorified in the Son." He connects it in His own prayer with the glory of the Father. James speaking along the same line says, "Ye ask and receive not because ye ask amiss that it may be consumed on your lusts." We have not the glory of the Father in our minds, so we do not receive as a result of our asking. Asking properly is the real condition of answered prayer.

The second passage is John XIV, 16-23. Not only are the disciples to pray, but Jesus prays. He says in verse 16, "I will pray the Father and He will send you another Comforter." The result of this prayer of His is, another is sent to take His place.

Observe the difference between Him and this other Comforter when He says "I will send you another." What is the difference between Jesus and the other Comforter? One difference is, this other Comforter is to be *with them forever*. He says "I am going away, but this other Comforter when he comes will not leave you as I am doing, but will stay with you forever." Another difference is that He will be in them,—*"He shall be in you, He shall be with you and in you."* "I am with you, but He will be in you." This is the difference between Jesus Christ on earth and Jesus Christ in heaven today, having sent forth the Comforter. He could be with them, but He could not be in them as long as He remained upon earth. One of the most popular and one of the most dangerous heresies of today is that Christianity is nothing more than an imitation of the life of Jesus Christ as it was lived upon earth; that if we follow Jesus Christ and imitate Him we are fulfilling all the demands; but the teaching of our religion is that Jesus Christ *lives in us*, and that from *this center* life is developed. It is no imitation. Moses is as good a man in his good points to imitate as Jesus Christ; all the good points in any other character in history are just as worthy of imitation as the good points in Jesus Christ. Not that He is not our model. He is our model, but we cannot half imitate Him unless we have Him in His own life. And this reveals the difference between Christianity on the outside and the real thing. A great deal is said about the historic Christ; I tell you we want to say more about the indwelling, present, powerful Lord Jesus Christ.

Before going any further I want to make a remark about this Comforter. The word Comforter is misleading because of our use of the word in common language today. One who sympathizes with and soothes, is regarded as a comforter. The word is derived from

two Latin words, *con*, with, and *fortis*, strength,—a helper, one who is alongside to help, and if you will notice the margin you will find three other translations, namely, an advocate, a helper, a para-clete. Paraclete is from the Greek *Ta Pa*, alongside of, and *Kadeiv*, to call. An advocate is one who takes up our case and defends it. A helper is one who helps. I like to think of this Comforter as one who comes and helps me do anything He tells me to do. For instance, He tells me to lift this piano, speaking in physical terms. I cannot lift the piano, but I lift all I can; I do all I can, He helps me, and all that I cannot lift, He lifts, and so we lift the piano together. So, anything that God tells us to do in Christian work and we consider it is impossible, (I cannot convert a soul, I cannot interest a community properly in religious work myself) but if He tells me to do it and I go and do my part *He does the rest* of it, and He gives me the credit of doing it, although He does it. So it is absolutely true that as Christian workers we are to attempt the impossible. Now, what are we doing in reference to the things which we are told to do? Here is a man or woman who is asked to do some Christian work. He is asked to lead in prayer or to teach a class. "O," he says, "I never did that in the world before, I am sure I can't do it, I haven't prepared properly, I have no ability to do that." It is right for you to recognize that the first requisite to enable you to do a thing is to believe that you cannot do it. But you must not stop there; you must go on and say, "Here is One who has authorized me to do this work, and although I cannot do it of myself, yet I know I can because He is at my side, my helper."

My next remark is in reference to the coming of this Comforter; He is to come. Now we come to some difficult points, as I said at the beginning, and only God can interpret these to us properly. In the 18th verse Jesus said, "I will not leave you desolate, I will come unto you." Again He said, "I will send the Comforter, and He shall be in you forever." He identifies the coming of this Comforter with His own coming, for He says, "I come unto you, I will not leave you desolate." In the 20th verse He says, "At that day ye shall know that I am in my Father, and ye in me, and I in you." "I am coming to be in you!" He says above, "I am in the Father and the Father in me," but He does not then say, "I am in you." A little later, between that and verse 20, He says, "I am going away, but I will send another Comforter, and He shall be in you." Afterward He says, "I am in you." "I come to you." So in a real sense (I believe in the personal presence of Jesus Christ in the flesh with His people in the future), but in a very real sense He came to His disciples when the Holy Spirit came, and in a very real sense He comes to every soul which receives the Holy Spirit. "I come unto you" shows the close connection between Jesus and the Holy Spirit. I believe it is a true statement that the Holy Spirit proceeds from the Father and from the Son, and that the Holy Spirit is received to-day by God's people, and that He is knocking at the doors of the hearts which have not yet received Him. He is the Spirit of Jesus Christ; He is called the "Spirit of Jesus," and all that gentleness and all that tenderness and all that helpfulness

which Jesus gave to His disciples, this Holy Spirit gives to those who receive Him to-day. I used to wish that I could live back in the time of Jesus Christ when He walked the shores of Galilee and the hills of Judea; I wish it no longer. I believe that those who have the Holy Spirit of God in them, have all that Jesus was to His disciples, and more to-day,—the difference between Jesus *with* them and Jesus *in* them.

We have next the Holy Spirit sent in His name. Verse 20: "Whom I will send in my name." We shall now see what He means by "in my name." Let me insist that one meaning of it is "in my nature." I will send this Holy Spirit in my nature; He will be in my nature; "He will be me in a real sense, although His personality is apparent; He is one who proceeds from me." He "having received of the Father the promise of the Holy Ghost hath shed forth this, which ye now see and hear," said Peter on the Day of Pentecost.

My next remark is respecting the Father being in Him and He being in the Father. In verse 23 He says: "If a man love Me, he will keep My words and My Father will love him, and we will come unto him and make our abode with him." In the 21st he says: "He that hath My commandments and keepeth them, he it is that loveth Me and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him." Here is the secret of the manifestation of God to the soul. If a man keeps the commandments of Jesus Christ, the Father will love him and Jesus loves him, and will manifest Himself to that soul. How? Not only in the study of the Word of God, but by a personal, definite and real manifestation to the soul itself of Jesus Christ which will convince it beyond possibility of doubt that Jesus Christ is alive and is what He claims to be. And in addition to that He says, "If a man love Me and keep My words, My Father will love him and I will love him and We will"—that is My Father and I—"come unto him and abide with him." In the study of this wonderful subject of prayer in the last two years, I have been convinced beyond possibility of doubt, and I believe it is in harmony with the Word of God, I know it is in harmony with one Christian experience at any rate, that the doctrine of the Holy Trinity is a mystery which is solved only by the mystery of prayer. I do not believe it can be understood by any soul except when on its knees. I believe when we get the true understanding of this matter of prayer, we shall have no intellectual difficulty, although it is a mystery still, in reference to the doctrine of the Holy Trinity. The prevalence of doubt in the Church of God today about this doctrine is a lamentable commentary on the lives of Christians today. We have it taught here in this Word of God that God is Father, that God is Son, and that God is Holy Spirit. We have our Lord Jesus Christ saying, "I will come," and have Him saying, "I will send Him," and "When He comes, I come," and, "When He comes, the Father and I come and make our abode with you." It is a confession I have made only a few times in public, but I make it here in order to impress this truth upon some minds. I was a graduate of a college and prominent in Christian work during my younger years; two

years I was in a seminary; two years I preached in a pastorate; I was in post-graduate work for three years; taught in a theological seminary nearly four years, before the doctrine of the Trinity was anything more or less than an intellectual puzzle; I accepted it as a doctrinal statement; later on I went off into scepticism; then I came back by intellectual processes to believe the Bible was the Word of God, and accepted it in a theoretic way; cut out portions of it and believed they were not true; then I had periods of doubt when the question came, "Is there, after all, life after death? Is it not possible, after all, that I am mistaken about these things?" I have an idea that I am speaking to scores of Christian workers in this audience who have had the very same experience, probably many who are having this experience at this moment. I had these periods of doubt, and often it was about the most cardinal truths. Whenever I approached the doctrine of the Trinity it was a difficulty which I could not explain—I cannot explain it yet, no one will ever be able to explain it—and it was an intellectual puzzle until God in His infinite mercy revealed Himself to me, a revelation, a personal revelation of Jesus Christ to my soul, and from that moment to this moment, I say it in the presence of God, and for His glory—I wonder at it! I wonder every day of my life!—that old doubt has gone, and it does not come back. I could not doubt if everybody doubted. I could not doubt my Lord has gone to heaven and sent forth His Holy Spirit, and that in the nature of His Holy Spirit He came to me, and that in the nature of His Holy Spirit He and the Father came to me. There is a satisfaction in this belief which one cannot explain, which one cannot express, and yet one knows beyond the possibility of doubt that it is true.

The third passage, John xv, 7, reads, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." My first remark about that is the striking liberty granted, "Whatsoever ye shall ask!" But we must remember that works are connected with prayer. He does not mean that we shall pray as a religious exercise. How many Christian Endeavorers pray simply to keep a pledge? How many who are older Christian Endeavorers pray simply as a habit, and read the Bible in practically the same way? Better to read it that way than not at all. How many people who read the Bible read it simply as a religious exercise, feeling when it is done that they have done their duty? Jesus here connects works with prayer. He says, "I have chosen you that ye should bear fruit." He says, "Whatsoever ye shall ask, if ye abide in me, I will do it." Further He says, "It is the will of God that ye shall bear fruit and bear more fruit." "It is the will of God that ye shall bear fruit that shall abide." As I look over the Christian world to-day, it gives me pain to believe that there is much fruit brought forth which will not abide. Our Lord Jesus Christ says, "Bear fruit which will abide," and it is only as we shall take the method which He has laid down that we shall bear abiding fruit. Now we have this limited as we had formerly. Look at the 7th verse: "Whatsoever ye shall ask, if ye abide in me, that will I do." There is very large liberty here, but there is a condition.

The fourth point is, Chapt. 14: 13, 14, it is for the glory of God. "Herein is my Father glorified that ye bear much fruit." John 15: 16, 17, is a most remarkable passage. "No longer do I call you servants, for the servant knoweth not what his Lord doeth, but I call you friends; for all things that I have heard of My Father, I have made known unto you. You did not choose me, but I chose you and appointed you that ye shall go and bear fruit that should remain, that whatsoever ye should ask of the Father in my name He may give it you." Read it right through; it is a mistake to stop at the middle of verse 16. This is large liberty again. "Whatsoever ye shall ask!" The things we ask are connected with fruit bearing again because we are really appointed to do this. How many of us recognize that fact? How many of us look upon prayer as a duty? Many people say, "It is my duty to pray." Others say, "It is my privilege to go to God in prayer whenever I need Him," and a good many go only in an emergency. We do not recognize that we are *appointed* to pray, that it is our work, that we are priests unto the most high God, that we have been selected out from this world to go before Him and ask for blessings which He alone can give, and go out from the presence of God into the presence of those who need those blessings and bestow them upon them. We are in a very real sense appointed intercessors with our Lord Jesus Christ, and as we abide in Him and are appointed by Him to do this work and to represent Him in this world, our great work in the world is to go to Him for blessings, and after receiving them bring them out to others. I don't believe there is one in a thousand who has ever begun to realize the importance of this subject of prayer, how God has appointed it as a means by which He is to pour out blessings upon His people, and through His people upon this world. We do things in our strength, not waiting upon our God to learn what He wishes us to do, and I fear many things which we bring forth will not abide, because we have not got our commission from God and learned the things He wishes us to do.

My fifth remark is, we are to ask the Father in His name. He says, "Ye shall ask the Father in my name, and He will give it you." "Whatsoever ye ask the Father in my name." Back in Chap. 14, He says, "I will pray the Father." "You pray," "I will pray," and here again He says, "Whatsoever ye shall ask of the Father." In this teaching about prayer we have the Father presented as the One to whom the petition is to be addressed. Not that it is not proper to pray to Jesus Christ. I believe it is, but the ideal Scriptural plan is prayer to the Father in the Name of the Son through the Holy Ghost.

The next passage, John 16: 23, 24, is a very remarkable one. "In that day ye shall ask Me nothing." Here is the element of time. Remember where He is; He has not yet ascended. "In that day ye shall ask me nothing:" then He goes on to say, "Verily, verily, I say unto you, if ye shall ask anything of the Father,"—the same limitless promise again—"He will give it to you in My name." There is the same condition again. The Revised reads: "Whatsoever ye ask of the Father in My name, He will give it to you in My name."

The giving is in the name of Jesus as well as the asking. He says, "Hitherto you have asked nothing; ask and receive that your joy may be full." He is speaking of the time when it will be possible for them to ask in His name; then He says: "Ask and receive that your joy may be full." He says, "My joy I give unto you." What was Jesus Christ's joy? I believe one element of His joy was that His prayers were always answered. Remember His words: "Father I thank Thee that Thou hearest Me always, and I knew Thou hearest Me always but because of the multitude I said it." He says, "Ask, that your joy may be full." If our joy is full it will be, among other things, because our prayers are answered. I wonder how many of us have our joy full; yet Jesus says; "Ask and ye shall receive, that your joy may be full."

One other passage. In John 16:26, 27, Jesus says, "In that day ye shall ask in My name." For a fifth time "In my name" is given as a condition of prayer. He says further: "And I say not unto you that I will pray the Father for you, for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." What does that mean? Not that Jesus Christ is not our intercessor now when we pray in His name, but we come into such close and intimate relationship with Him that we may go in Him directly to the Father. There are many people in the world who think they have to go to a friend and get that friend to go to Mary, and ask Mary to go to Jesus, and ask Jesus to go to God. It is only in Jesus that we get to God, yet when we are united with Jesus Christ He means that we are to go to the Father in His name—not behind Jesus, not over Him, but in Him we are to approach the Father; for He tells us, Jesus died, the just for the unjust, that He might bring us to God; and when we go to Jesus Christ in a real sense, when we go in the name, that is in the nature of our Lord Jesus Christ, we go to the throne of grace direct, for the Scripture saith, "Therefore let us come boldly to a throne of grace that we may obtain mercy and find grace in time of need." This same John tells us that the Son dwelt in the bosom of the Father; so if we find tenderness in Jesus Christ, it is because of the tenderness in God the Father; if we find graces that are desirable in Jesus, it is because they are in God, for Jesus is the manifestation of God. So in this wonderful verse we are told that we are to have access in Him unto the very Father, because the Father loveth Him and because we love the Father.

In John 17 Jesus prays first for Himself. He says "Father, glorify Thou Me with the glory which I had before the world was." After He prays for Himself, He prays for those whom God has given Him out of the world, and after He prays for them, He prays for the world. Some of us often think prayer should be for the heathen rather than for ourselves or those close about us. This matter of prayer brings us face to face with our inner life, for we cannot go to God in prayer without searching our own hearts. Jesus says, "I have glorified Thee on earth, I have finished the work Thou gavest Me to do." In a very real sense the follower of Jesus must be able to make the same statement in prayer; he must in a real sense say, "I have



finished the work Thou gavest me to do." Let me illustrate: Jesus Christ has given us a great many works to do. I go and pray God's blessing upon my Christian work, and I begin to say "I have finished"—"No, you told me to go and forgive my friend who has offended me, I have not finished that work yet; I haven't done that." I cannot go on and make that prayer and have it answered unless I finish that work. If I leave undone what is possible for me to do, I cannot go before God and present a petition and expect it to be heard, because one of the conditions is that we finish the work He has given us to do. If we are honestly doing what He has given us to do, we can claim the promise.

Jesus prays for Himself, and then for those close to Him. I heard a mother not long ago say that her own boys were no dearer to her than any other boys, that she had as large a place in her heart for other mothers' sons as her own. I believe that to be an absolute and damnable heresy. I believe God has set the solitary in families, and we are under obligations to our own, and under more obligation to our own than to any others, and we shall best reach others and discharge our obligations to them, if we first reach those close to us. It is very much easier for some Christian workers to talk to strangers about being Christians than to talk to those in their own families. Whenever we begin to talk religion to members of our own families, we find we must live differently or they won't take what we say. There is a deep philosophy in this matter of order in prayer; we are to pray for those close to us first, and then take in the whole world. He says "I gave them Thy Word, and the Words which Thou gavest Me I have given unto them."

In John 17:5, Jesus prays: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." He refers here to the time when He was with the Father, a partner of His glory, that time when He did not "consider it robbery to be equal with God." First He prays for Himself; then He prays for the circle standing about, then He prays "for them also which shall believe on Me through their word," closing with the desire that they shall be with Him where He is that they may behold His glory which He had before the world was. Jesus Christ died upon Calvary, arose from the grave and ascended to receive the glory which He had before the world was, in order that He might send forth the Holy Spirit, in order that He Himself in the person of the Holy Spirit might be present in His disciples. Think of that! Jesus our Lord, forgetting the glory which He had before the world was, forgetting the glory to which He was going, thinks only of these helpless disciples who were standing about him. With them He was then, but not in them, and in order to get from outside of them to inside of them He must go down through death, and up to the highest heaven, and then come down in the person of His Holy Spirit.

O, my God! what a salvation is this! Our Saviour coming from heaven, loving us with an everlasting love, and therefore with loving kindness drawing us; giving His own precious life, and then going back and sending forth His Spirit and uniting us to Himself so

closely, so actually, that He says when we do a work that He does it, and so lovingly that when He does a work He says we do it, and having in store for us that high exaltation when our work is done, that shall bring us nearer to God than any created beings in all the universe! Should we not glorify our God, and shall we not with renewed effort go out to seek others, that they too may be thus joined to our Head and become members of this wonderful family?

"Loyalty to Christ" was sung.

## NORMAL GRADUATING EXERCISES.

H. M. HAMILL, SUPT.

The officers of the class of '96 and the officers of the Alumni Association were seated on the platform.

SUPERINTENDENT HAMILL: I have no formal word to speak. There are representatives of the class here; many could not come. The program is complete. All the persons who have a part are here, and I am sure we shall have a most pleasant hour. I take pleasure in introducing the officers of the class of '96, as follows: *President*, F. M. Swengel, Neoga; *Secretary*, Prof. J. R. Simer, Danvers; *Treasurer*, Miss Mary E. Cruitt, Shelbyville; *Chaplain*, Rev. Geo. B. Safford, Onarga. Rev. James Miller, of Bloomington, will deliver the address to the Graduates. I think we should take our handkerchiefs and give a greeting to the class of '96 as represented by these officers. (A cordial Chautauquan salute followed the hint of the Professor.) I now take pleasure in committing the program to the hands of the Class President, Mr. Swengel.

Mr. F. M. Swengel took the chair, and prayer was offered by Chaplain Safford.

"All hail the power of Jesus' name" sung.

## THE SECRETARY'S RECORD.

PROF. J. R. SIMER.

This is the Sixth Annual Graduating Class. The names of two hundred and sixty-two graduates appear on our roll, while at least fifty additional, delayed in reporting, justly belong to this class. This number is a little in excess of past years and shows a healthy condition of Normal study in the State. Last year the number of local classes furnishing the graduates was twenty-seven. This year it is thirty-two. The leaflet in the hands of the Convention will show how far the several sections of the State are represented. Chicago has four of the classes. Northern and Central Illinois furnish most of the graduates, while Southern Illinois, heretofore prominent in Normal study, is lacking. The largest class is from Geneseo, under the leadership of Rev. Henry Moser, who for several years past has not failed to organize and graduate some of his young people. One especially youthful class is that of Mrs. M. F.

Hurst, of Sweetwater. Another is the class of Dr. Reynolds, of Englewood, Chicago, which was composed of Y. M. C. A. young men. Several of the Young Men's Christian Associations during the year have taken up the Legion of Honor Normal course. This is a timely suggestion to all Sunday School teachers who are connected with classes or societies of young men. The Westfield class of Prof. Bigelow was in connection with the Business College of that city. One very large and fine class of graduates necessarily omitted from the roll, but belonging to this year, and with many graduates, is the College Class of the Jacksonville Female College under Dr. J. R. Harker. Five pastors' classes appear in the roll of graduates, and many more on the roll of under-graduate classes. Many of these "shepherds of the flock" are beginning to see the great need of this training work of the Church, and to embrace the splendid opportunity afforded by the rich material of their Young Peoples' Societies. There continues also a wide interest on the part of Christian public school teachers in this Sunday School Normal training, as many of the year's graduates come from their intelligent and faithful teaching. Several of the old class leaders will be found upon the roll, proving that they have not grown "weary in well doing." Bro. Boyce, of Chicago, Bro. Safford, of Onarga, Bro. H. Moser, of Geneseo, Mrs. Ault, of Murdock, and last though not least, Miss Cruitt, of Tower Hill, retain their long-worn honors of leadership.

Among the special incidents of the year's work three will be given as illustrative of the faithfulness and self-denial exercised by the graduates of '96. Rev. Henry Moser, in addition to heavy pastoral work, organized and conducted two large classes, named upon the leaflet, and graduated nearly all of the members. In order to do this he had to reserve two nights in each week of the study term, and travel into the country five miles and back to his country class. Most of the members were young people connected with his two churches, and no more beautiful or profitable Normal occasion has transpired in the history of the State Sunday School work than the graduating exercises of the twin classes of this young and wise pastor of Geneseo. What nobler service can any pastor render his Church than to leave behind him as memorials of his foresight and Bible study these scores of young members trained and equipped to carry on intelligently and loyally the great teaching work of his Church.

Another incident is given in the history of the Onarga class of Rev. Safford, in the case of a young lady whose thorough mastery of the Legion of Honor course has exceeded all who have gone before. Her pastor, as leader of the class, wrote that "she had completely mastered the two little books in word and understanding, and had done much of this while in the kitchen engaged in domestic duties. She kept the books opened upon the shelf or table before her, and in moments of rest resorted to them for study."

The last incident is of one whose age and bodily infirmity might have excused him from further service. His name is Levinus Harris, of Albion. A few lines from a letter of this faithful servant of God will close this record. He writes as follows:

"The class has tried hard to manage their studies, and I have greatly enjoyed my work as teacher, walking three miles in the country to church to teach the class—six miles both ways. I have been thus going all winter, a hard trip for one of my age and state of health, but it has paid me in the pleasure it has given."

## THE ETHICAL PROGRESS OF THE BIBLE.

REV. JAMES MILLER, BLOOMINGTON.

The ethical history of the Bible is a triple stranded cable, stretching across sixty centuries of time, penetrating all the great world historical monuments of the past, and binding the civilization of the nineteenth century to the sociological life of the world's morning. To study its structure aright we must untwist the strands and in doing so we shall discover three elements—a historical element, a legislative element and a spiritual element.

### ETHICAL FACT, ETHICAL DOCTRINE, ETHICAL MOTIVE.

I. *Ethical Fact.* In the study of ethical fact we come upon three stages of development in the Bible:

THE INSTINCTIVE,

THE IDEAL,

THE REALIZED.

In the actual ethical life of the early stages of Bible History the things that perplex and embarrass us and shock the moral sense of our day are: The intemperance of Noah, the duplicity of Abraham, the dishonesty of Jacob, the self-infatuation and impetuosity of Moses, the demagoguery of Aaron, the barbaric butchery of Joshua, the treachery of Joel, the treason and duplicity of Samuel, the grossness and sensuality of David and the polygamy of Solomon.

These separate acts of individual men are not to be taken as indications of the normal moral tone of the men themselves, of their habitual ethical attitude toward the great problems of life that presented themselves, but rather as an index of the moral tone of the social life in the midst of which they moved. These acts reveal to us the common ethical level of society in those days, and in committing them each man dropped below his normal self and touched the common level of vice, above which he normally lived, only to rise again, through penitence and prayer, to his higher and better self. Just as men in our day who are normally upright, truthful and irreproachable, under the pressure of some great and sudden temptation, or some desperate emergency, become guilty of sin or crime which shadows all their future life and blights their otherwise fair record for all time, so Abraham, Moses and David have left the record of their folly in the moral scars upon a life otherwise noble, pure and good. They lived in an ethical climate that was uncongenial to their noblest moral instincts and breathed a sociological atmosphere which poisoned the very fountain of ethical life within

them. So that when the spirit of inspiration first began to quicken the Hebrew race to make them the instruments of redemption for the world they were gross and sensual and selfish, the animal instincts were preponderant and supreme, and the spiritual instincts were feeble and fluctuating in their action, and inspiration had to deal with them on their own low level, and could only produce through them the most gross and selfish conceptions of God and of man's relation to God. And it is on this principle that we must explain the irrational conceptions and moral blemishes of the Old Testament which so often shock the finer ethical sensibilities of the civilized world. They are not the expressions of divine thought and feeling as is so often imagined, but the taint of the imperfect medium through which divine thought and feeling are transmitted to the world. It was only after centuries of education, environment and development, that in God's chosen people the spiritual instinct could obtain such fullness and strength as to be the medium adequate to the expression of God's highest and holiest thoughts concerning man and history.

This ethical imperfection of Primary Hebrew Sociology was progressively modified and gradually superseded and overcome by a great ethical ideal originated and developed through the influence of prophecy.

Beginning with Samuel and stretching over a period of six hundred years, we have a new development of ethical life in which moral integrity organizes and develops itself in the schools of the prophets, and stands as the abiding protest of the Almighty against the moral delinquencies and iniquities of the monarch and the multitude.

During this period moral delinquency is not illustrated and emphasized in the lives of divinely chosen heroes as in the earlier ages, but in the degeneracy and downfall of the Nation and in the living protest of prophecy against it.

Old Testament prophecy had a double function: To rebuke the present and to dramatize the future. Its ethical estimate of its own age and its graphic portrayal of the ages to come, were the elements of power in Old Testament prophecy which gradually and surely changed the ethical tone of society, and prepared mankind for the realization of its highest ideals.

Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Joel and Micah each had their individual idiosyncrasies and bore the stamp of their surroundings and breathed the atmosphere of their times, and yet they were universal men gifted with a divine insight that enabled them to pierce to the very heart of all the great ethical questions that lie at the base of civilization. and delineate in apocalyptic beauty of style and sentiment, the great sociological changes which were to usher in the Messianic glory of a heaven-born kingdom among the sons of men.

The ethical ideal and the ethical facts of this Old Testament stage of Hebrew history were the living germs which, planted in the sociological soil of a reconstructed Church, with its ritual, its literature, its Synagogue and its Scribe, and nurtured, through centuries of discipline and persecution, brought forth at last the

fruit of a Messianic Person and a Messianic Kingdom. That person was Jesus of Nazareth, the King of the Jews, the Son of Man and the Son of God.

It is to this unique, inimitable, unapproachable personality that we must look for the supreme and final ethical fact of the Bible. He is the only perfect, biblical teacher, and the only perfect exemplar of His own teaching; all else in the Scriptures must be classified and arranged according to its relation to this central fact.

Whatever, in Abraham, Moses, Samuel, David, Daniel, Paul or John does not agree with Christ, is by that fact and to that extent discredited as a rule of faith and practice. The prime ethical fact of the Bible is the absolute sinlessness of Jesus Christ. Pressed by all the influences of temptation to which other men were subjected, He maintained the moral balance of His character to the end. The fiercest passions, the bitterest prejudices, the most relentless persecutions, failed to stir any motion of evil in his breast, or display any signs of defect in His character. He was the ethically perfect man. His character was the ripened fruit of the ethical tree, whose roots were laid deep in the soil of patriarchal history, whose trunk took form and growth in the organic life of the Nation, and whose branches were the progressive unfoldings of Messianic prophecy, bringing to maturity at last the final product in the person of Jesus. The power that co-ordinated and conditioned the growth, was the same spiritual energy that produced the world—God immanent in all matter and mind, revealing Himself in the forms of matter, in the varieties of life, in the spiritual instincts and intuitions of man, in the great epochs of history, in the inspiration of the Scriptures, but supremely in the person of His Son, whom He hath appointed heir of *all things*.

From the study of ethical fact as disclosed to us in the Bible, we turn to our second thought:

2. *Ethical Doctrine*, or the Legislative Element in Biblical Ethics.

Ethical Law is primarily instinctive, not legislative. Organized by creative wisdom into the mental and moral constitution of man, and asserting its supremacy in conscience, character and custom for centuries before the unique civilization of the Hebrews was known.

The primary and ideal formula of this ethical law was the Decalogue, the original constitution of the Hebrew nation, containing the two cardinal factors in the history of Redemption, *Revelation* and *Mediation*, and constituting the ethical basis of all subsequent sociological development.

The oldest interpretation of this original nucleus of legislation, this Book of the covenant contained in Ex. 20-24, is the prophetic literature which everywhere presupposes and implies the teaching of Moses, and emphasizes and elaborates precisely those germs of ethical truth first formulated in the Decalogue.

Revelation and mediation are the two prime conceptions of the twentieth chapter of Exodus, are everywhere the burden of prophetic inspiration and song, and the principles from which they deduce the sublimest ethical sentiments of every age. This 20th of Exodus

is the text from which all the prophets preach, and prophecy in its poetry and prose, its philosophy and song, is but the inspired exegesis of this primal law.

But, like all preaching, the preaching of the prophets was largely lost upon the age in which they lived, but with the irrepressible earnestness of men conscious that they were the bearers of a divine message to mankind, they committed their message to writing, and transmitted it to coming generations. Kings, priests and reformers sought to give it concrete expression in the organic life of society, and stem the tide of iniquity which was sweeping the Nation to ruin. The final literary expansion of the primal ethical principles of Moses—prior to the collapse of the Nation—is given to us in the prophecies of Jeremiah and the book of Deuteronomy.

These two literatures bear the psychological and sociological stamp of the seventh century before Christ, and reveal to us the ethical history of the Nation as it approaches death.

Deuteronomy is the Blackstone of Moses, the commentary of the Book of the Covenant, and Jeremiah his prolonged wail of agony over the Nation's sin.

The ethical influence of the exile upon the character of the Hebrew people is one of the most remarkable facts in the history of their development. Prior to the overthrow of their national civilization by the Babylonians, all the influences of environment and instruction, all the agencies of tradition and literature which the combined authority of king and priest and prophet could bring to play upon their sociological life, signally failed to generate in the popular mind of the Hebrew race any adequate conception of the ethical character of God or of man's relations to Him; but the discipline of the captivity which extinguished royalty, paralyzed the hierarchy and suspended priestly supremacy and threw the captive nation back upon a basis of ethical unity, produced a class of writers and teachers like the second Isaiah and Ezekiel, whose sublime conceptions of the unity and personality of God and of man's individual and collective relations to Him, gave birth to a social sentiment and an ethical tendency in Hebrew life that eliminated idolatry, and laid the basis of a new sociology in the sublime doctrine of God's universal sovereignty and man's individuality.

What influence Persian philosophy had upon Hebrew theology it may be difficult to define, but it is by no means uncertain that the Hebrews' new conception of God—His *unity*, His *personality*, His *universal providence*, and their conception of Satan as the source of evil, synchronize with the rise of the Persian power and the spread of Persian dualism in the sociological life of the world.

You never find Satan in Hebrew literature as a source of evil until you come to the book of Job, which, whatever else it may be, is distinctively a literary monument which marks a great psychic transition in history from the crude monistic notion which traces all evil at last back to God, or Gods, to the pluralistic view of the later Scriptures, which trace the possibility of evil to the self-limitation of God, and its realization in history to the self-perversion of man.

The Hebrew Satan is a revised and improved edition of the Per-

sian ANGRA-MAINYUS, and marks the period when the Hebrew mind first attained to a true conception of the *ethical Holiness of God* and of all evil as *radical hostility to God*.

The improved ethical conceptions of the Hebrew race, acquired through the discipline of the captivity, were re-embodied by Ezra and Nehemiah in a sacerdotal system of ritual, an organization of Scribes, and a prescribed worship of the synagogue, which were the leading factors and forces in the religious history of the Hebrew people down to the time of Christ. Across these four centuries of time there swept the mighty forces of the Greek and Roman civilizations, leaving in the Hebrew civilization their deposits of language, literature, philosophy and law, with an insane attempt on the part of Antiochus Epiphanes to introduce Greek religion into the worship of the temple, profane the altar of God and obliterate the literature which marked the progress of a thousand years.

To this stage of the ethical history of Israel—so strikingly dramatized by Longfellow in his Judas Maccabeus—the Book of Daniel belongs. Whatever historical foundation it may have in Babylonian civilization, its historical standpoint and center of gravity is laid in the Maccabean times and the persecutions and apostacies of the days of Antiochus.

To get the final form of ethical law as it was progressively expanded in history from Moses to Christ, we must take account of two great influences as yet unnoticed, viz., the Alexandrian Philosopher and the Jewish Scribe. The one interpreting Moses and the Prophets in the light of philosophy, the other in the light of tradition; the one bringing Greek language and literature to his exegesis, the other confining himself strictly to the old synagogue rolls written in defunct Hebrew, requiring not only translation but verbal explanation of every word and letter—a dead language which had neither lexicon nor grammar, but every word of which, with every shade of meaning, had to be learned from the lips of a living teacher who spoke as his vernacular, not Hebrew, but another tongue. If we would comprehend the history of New Testament thought as it sprang out of Judaism, its nucleus, we must take account of both the Alexandrian and Palestinian influences which blended and brought forth a new ethical progeny in the days of our Lord.

But the final ethical interpretation of Moses and the prophets is epitomized for us in the Sermon on the Mount.

The Sermon on the Mount is a message of despair to the man of the world; it tantalizes his reason, mocks his ambition, rebukes his lust, paralyzes his selfishness, and demands of him the accomplishment of an impossible task. But to him whose soul is open to the touch of heavenly inspiration, it is the sweetest, tenderest message that ever greeted the ears of childhood from a father's lips. Here for the first time in the history of thought, all ethics are transmuted into *Love*.

This is the final word for the government of conduct, the supreme and unalterable law of ethical life. "All the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself."



3. *Ethical Motive.* The final strand of our cable yet to be examined is the religious element.,

The primary ethical motive is instinct, the moral imperative, organized into the nature of man by the creative will, and asserting its supremacy and authority over the will, even when the will has decided against it by the sense of guilt with which it haunts the soul which surrenders to sin.

Ethical motive is objective. It springs from the consciousness that in all action we are dealing with a moral personality of infinite authority, whose sovereignty and integrity are alike unquestionable and whose will is law for the universe.

But the supreme and final ethical motive is subjective; it is the result, not of a blind instinctive craving for the good, nor of the objective enunciation of the Sinaitic decalogue, nor of the ethically refined and sublimated exposition thereof contained in the sermon of Jesus, but in the spiritual illumination and transformation which the open soul experiences when it comes into personal touch with the living God.

Spiritual illumination, spiritual aspiration, spiritual transformation and inward sanctification, are the only regulative motives that can put the life of the Sermon on the Mount within the reach of men and enable them to embody it in ethical actions. In the chronological order of history the Sermon on the Mount comes before Pentecost. In the psychological order of human experience, Pentecost comes first and the Sermon on the Mount follows it. Saul of Tarsus tried for years to reverse this order, but a second Pentecost at last disclosed to him that religion and ethics work from within outward, and not, as so many dream, from without inward. God enthroned in the heart is the only source and inspiration of ethical *Life*.

Benediction by Rev. G. B. Safford.

### THIRD DAY—AFTERNOON SESSION.

After a delightful song service, prayer was offered by R. H. Griffith.

The report of the Committee on Resolutions was read as follows, and on motion, duly seconded, was unanimously adopted by a rising vote of the Convention:

### RESOLUTIONS.

*Resolved*, That first and above all we thank God that in His loving providence we have come to the kingdom at such a time as this, and that we are permitted to witness for the honor of His great and holy name, which is above every name. We also express our gratitude to God for the measure of health and strength He has granted to the leaders of the Sabbath School work in this great state. We thank Him for this convention and for this feast of good things that has been so bountifully spread for us.

*Resolved, 2d,* That we express our sincere appreciation to the beloved Pastors, Sabbath School Superintendents, teachers and Christian workers, who have directed the arrangements for this convention with untiring zeal, and especially to the ladies of Champaign and Urbana who have done so much for our comfort and entertainment, making their homes our homes during our visit here.

*Resolved, 3rd,* That we thank the good citizens of these twin cities for the very delightful ride given us about the city and through the University grounds.

*Resolved, 4th,* That we thank President Draper for his hearty invitation to visit the University.

*Resolved, 5th,* That we express our appreciation to Prof. E. O. Excell and his son, and to Mrs. Craig, Mrs. Renshaw and Mrs. Huff for the excellent service they have rendered in leading the convention music.

*Resolved, 6th,* That we thank the ushers and pages for their promptness and faithfulness in ministering to our comfort.

*Resolved, 7th,* That we thank the "Press" for their interest in so fully reporting the proceedings of the convention.

*Resolved, 8th,* That we thank the railroads for reduced fare and good service.

C. C. MILLER,  
WM. B. ALLISON,  
HENRY AUGUSTINE,  
E. F. HUMPHREY,  
W. B. RUNDLE.

In behalf of the Nominating Committee, Mr. R. H. Griffith presented the following nominations:

For District Presidents: 1st, I. R. Jeffers, Chicago; 2d, Dr. C. C. Miller, Marengo; 3d, Geo. P. Perry, Sterling; 4th, Prof. W. E. Simonds, Galesburg; 5th, John S. Thompson, Lacon; 6th, Henry Augustine, Normal; 7th, H. M. Smith, Hopedale; 8th, Rev. J. A. Renwick, Biggsville; 9th, W. S. Rearick, Ashland; 10th, J. B. Joy, Concord; 11th, David Zeigler, Greenview; 12th, W. B. Rundle, Clinton; 13th, J. M. Current, Fairmount; 14th, M. M. Beeman, Robinson; 15th, T. H. Cunningham, Sumner; 16th, H. M. Furguson, Reno; 17th, Townsend Blanchard, Tamaroa; 18th, Dr. W. E. Buxton, Samsville; 19th, Rev. J. G. Tucker, Shawneetown; 20th, E. J. Ayers, Villa Ridge.

For members of the Executive Committee: For three years—B. F. Jacobs, Chicago; C. M. Hotchkin, Chicago; J. R. Harker, Jacksonville; R. H. Griffith, Rushville; J. M. McDonald, Chicago. To fill vacancy, G. W. Shawhan, of Champaign.

For member of International Executive S. S. Committee: B. F. Jacobs.

On motion, the report as read was unanimously adopted.

## THE TRAINING OF THE TEACHER.

H. M. HAMILL.

In talking with Brother Jacobs last night, I said to him what I repeat to-day, that I think fine teaching is the finest thing in the world. The greatest function of the Son of God was the teaching function.

I wish to answer some questions, and to make this half hour's talk as practical as I can; to put in a condensed way something upon the special work of the training of the teacher.

My first question is, *Why?* Why should there be an attempt at teacher training? Is there a need? Do the churches recognize this need? Do the teachers themselves feel it? Is there a demand for it? I shall say some things that I have said again and again throughout the State, and that others have said in many ways and places, but it seems that at each convention the old truths need to be spoken again and again. Those who are older in the work, who have attended many conventions, will bear in mind that a large part of these annual conventions is made of beginners in Sunday School work. There are many new workers present to-day. The old ones pass away by death or removal from our midst. We are constantly supplying other states with our workers. Only last week in Hillsboro, Texas, I met Brother Conybeare from Illinois, now working under the banner of that State Association. Young men and women are coming to take their places, and it is important that stress be laid on the subject I have in hand. As I came to the platform, a young man asked: "Are you going to say anything about Normal Work? I am interested in it, and I would like to be helped by something that is practical." I will try to answer that demand. Why should we have a system of teacher training? First of all, because the Bible demands it at our hands. The last admonition of Paul, in the last letter he wrote, addressed to his young son in the Gospel, Timothy, was to study the Bible, and to study it in order to show himself a workman of whom the church needed not be ashamed, to study it with the especial purpose that he might rightly divide the Word of truth. There is a right and a wrong division of that Word. There is a right and a wrong way to study that Word. I think I never found that better illustrated than in the addresses of yesterday and to-day. Think of that address about the Bible by that prince of Bible students, Dr. Munhall! Will any one who heard it go home without a larger view of the greatness of the Old Book, and of the fact that it needs to be studied under the light of our modern civilization just as keenly and by just as bright minds as in the days of the past? The very best thought of the nineteenth century is not too good to put upon the study of that Book.

The Bible demands it because it is a book that is much misunderstood. It is much abused at times on the part of the teacher, not through willful ignorance, but the ignorance that comes to a man by reason of his environment. Think of the great problem that is upon the Christian world to bring up our children in the nurture and in the admonition of the Lord! First in the home where God

placed them; next in the Sunday School which God has providentially instituted to take the place of the home and to supplement it. The problem is how to take the young teachers who are coming into the church, and who are dedicating themselves to its service, and fit them for the work of teaching. It is to get these young people into right lines of study of the Word of God and of teaching it, so that Word may have free course and be glorified in the salvation of men and women. One difficulty lies in the circumstances of the teachers, for as a rule they are hard working men and women. There are few ladies and gentlemen of leisure in the teaching fraternity. Most of those who come to our conventions bear upon their faces the marks of hard labor, upon the farm, in the workshop, in the store, and in the home. Some of them come late in life to this duty of studying and of teaching God's Book. They look pathetically into the face of a man who stands to tell them how to teach and study this Book. If you could have looked into the earnest faces of the convention as Dr. Munhall talked to them about the Bible, and as Prof. White taught them about the Book of Luke and about Prayer, and could have seen their earnestness, you would realize that there is a common desire to know how better to study and how to teach the Bible. I think it has been demonstrated during the last five or six years in our State that the level of Bible study and Sunday School teaching may be raised. At every convention we have witnessed the uplifting of the standard. All the care and honor that may be centered about our convention graduating exercises is in the highest degree helpful to the churches and Sunday Schools in lifting up the standard from year to year.

The Bible demands too that it shall be studied in right ways, according to the best methods; that we shall use the minds of the best Bible students to get at the truth of God's Book, and understand it in its relationships and know something about its history; that we may be able to give an answer for all difficulties that confront its study. There is a tendency in every life to come to a standstill in learning. The spirit of progress is not so strong in us that we constantly and steadily set ourselves against the inertia about us. I find myself needing constantly to drive myself forward by the sense of duty to continued study. I must be a student or I must be nothing. There is no standing still in Bible study. A Sunday School teacher must go forward or he must inevitably recede. I look upon some men whose heads are growing gray, and it seems to me that I can see the shadow of retrogression upon them. Why? Because they have ceased to pursue definite plans of study, and thereby renew youth from year to year. We must compel ourselves to become more and more students of God's Book. When you go home, take the little slips of Prof. White with you, and before a month has gone by master his outline of the Book of Luke. There is joy in knowing something thoroughly, and when a Sunday School teacher has mastered even an elementary knowledge of one book of the Bible, that teacher has come to a larger place of usefulness, and will find in that mastery a stimulus to know other books and to get a still larger knowledge.

My second question is, Who specially need this teacher training? Let me say first to those of you who are beyond middle age that the case is not hopeless with you. How can you become efficient students and teachers? Remember, brethren, that the most hopeful and helpful idea that has come into existence during the last thirty or forty years is that idea of Chautauqua culture, born of the fertile brain of Bishop John H. Vincent. Dr. Vincent gave the world the Chautauqua idea. That means a great many things, but first of all it never could have come at all, but from the brain and heart of a Sunday School worker. I have heard some Chatauqua men talk as if the world were indebted more largely to it than to anything else. The fact is that the Chautauqua idea came out of the experience of a Sunday School worker, and if Bishop Vincent had not been engaged in the Sunday School work for many years, the idea of the Chautauqua would never have been conceived. Just as in England when the Sunday School began its career, before Raikes's mission schools were twenty years old, the penny postage of Great Britain was begotten in order that Sunday School teachers might have correspondence with their classes, and then out of that same system came the public school system which is the glory of England to this day. The Chautauqua idea means this, that those who even late in life come to a realization of their need may yet find abundant opportunities for learning. You too can take up the Word of God, make it the subject of systematic study, and get the larger knowledge of it. You can learn how to teach, even if past middle life, and can attain to efficiency as Sunday School teachers. I think this question is especially to be answered for our young people. What will we do with the young people of the Society of Christian Endeavor, the Epworth League, the Baptist Young People, and other such organizations? That is the problem that confronts the Church today. My thought is this, that as in the days of the French commander, when he had come to the crisis of his life and looking upon the Old Guard and realizing that with their wounds and age they could no more be used in battle, but that he must gather about him the flower of the French soldiery, the best youth of France and marshall them under a new standard and call them the Young Guard, so the Church has come to realize that she must dedicate at her altars, the young people who are in these societies, and put them in training for the greatest of all works of the Christian church, the right study and teaching of God's Word. That was the thought of the Apostle to the Gentiles. He took his trusty Timothy and wrote his last message to him, "to study God's Word." Paul reproduced himself in young Timothy. So I urge you to gather these young people about you and to organize them into some form of teacher training. They ought to be put to a systematic study of the Bible. Bible study is the best kind of preparation for any kind of Christian work, and I fear sometimes that these young people are beginning at the wrong end. They are going out to Christian labors before they are trained and made ready. Paul's idea was that one ought to tarry and read and study and get ready for the great battle of life. I believe that is the true idea of the

Scriptures and of the princes of the church, and that before one can come to usefulness, however willing he may be to take up the forms of Christian service, he must arm and equip himself out of the Word of God. Get these young people together and you have abundant material for teacher training.

My third question is this: In what way shall we study? First of all, I think it would be a good thing if you did nothing else, to take these little slips of Prof. White, duplicate them, and have the young people learn them. There are many young men and women in our schools who would master that slip, and learn enough of one book, to be a great help in suggesting other ways of study. Not only the Bible itself should be studied, but there are books which are helpful to the study of the Bible. Let me suggest books which I have found helpful to myself. I put the little book by Dr. Dunning, "Bible Studies," first. The price I think is fifty cents. It is one of the most serviceable books you can buy. It will give you a larger view of the Bible. Any teacher ought to be able to afford the price it costs. Study that little book and you will find that you can understand the Bible better, and can put things in their right relationships, and be less likely to make mistakes in the teaching of some particular lesson. Another book is Dr. Trumbull's "Teachers and Teaching." How many own or have read at any time Dr. Trumbull's "Teachers and Teaching?" I know of nothing better; I know nothing so good as that book which Dr. Trumbull the editor of the Sunday School Times, out of his large experience, has given to us on the subject of Sunday School teaching. It is a plain, old-fashioned, simple book. If any teacher will read it again and again and think upon it, it will quicken his life and give him ideas that would never come except through the medium of a larger experience than his own. I recommend also the recent book that has come from the press, Dr. A. F. Schaufler's "Ways of Working" upon the management and superintendency of the School. You can buy it for a dollar, and it is the latest and best book upon practical modern Sunday School work. Here are three books that will help you. But better still I think it would be to organize your young people into a Normal class. Why not have such a Normal or training class in every Sunday School?

I care little about the word "normal." I find people who shy at that word. Illinois gives out of her treasury every year not less than a hundred thousand dollars, in order that the public school teachers of the State may be equipped without cost to themselves, at Normal, at Champaign, at Carbondale and at DeKalb. The State supports the schools and puts the best trained teachers in charge of them, and allows any young person who will pledge himself to teach in the schools of Illinois to attend free of cost, and learn how to teach our boys and girls of the day schools. Why should there not be a Normal class, or a Teacher Training Class, in every Sunday School, made up of the young people of the Endeavor and League and Union and other societies? I used to think it was practicable to have a Normal class composed of teachers only, but I have come to believe what Dr. Miller has insisted upon in this convention, that we have

come to a time now when the most practical thing we can do is to put a Normal class into every Sunday School. (Applause.) The Union Normal Class is the accident of the system. The Normal Class in connection with the Sunday School is the thing that I think we should attempt during the coming year. I know no reason why there could not be such a class in every school in Illinois. Read the reports of the County Normal officers. Recall the good work of Miss Mary Cruitt, of Shelby County. She has organized up to this time not less than twelve or fifteen Normal classes. Most of them have graduated, and most of these classes have been organized in the way I have indicated. Go home to your own churches and talk with your pastors, confer with your superintendents, talk with the young people, get them together, and take up some simple Normal course. I do not care what course you take. I used to think there was nothing so good as the Legion of Honor Normal Course, but I have come to the conclusion that there are some which are a good deal better.

A DELEGATE: Almost as good !

PROF. HAMILL: I am not concerned about that. What I want to see is in the hands of every young person of these societies some systematic Normal study of God's book and of Sunday School methods. There is a Normal Manual which has been written by W. J. Semelroth, formerly of Illinois but now General Secretary of the Missouri State Sunday School Association. Get that book; if you wish, it is an excellent book. Here is a book which the Presbyterian church has given us, by Dr. Worden, The Westminster Normal Course. Here is a course by Rev. Sel. of the Congregational Normal Work in Illinois, an elementary book; get that. And here is a course that has been given to us for the last twenty years, Dr. Hurlbut's "Outlines" and Dr. Dunning's "Bible Studies." Get any course, but organize a class in your own school. There is no copyrighted method you need to follow. Where there is a will there will be found a way. The thing for you to do as soon as you get home is to organize a class from your young people. There are pastors here; let me suggest that the urgent thing for you to do is to help to form this class and if not to teach yourselves, to put it in the hands of some one who will teach it. Every superintendent ought to feel it incumbent upon him to have a Normal class in his own school.

How many of the superintendents here realize the need in your own Sunday Schools for some such teacher training in order that you may grow a crop of teachers; stand up if you do, brethren. (A great many stood up.) And when I say "Brethren" I am like the Hard Shell Baptist, I mean for brethren to embrace the sisters. (Laughter.)

Now a few parting hints. Before you go home from the convention, if you wish to try the Legion of Honor Course, write to W. B. Jacobs, 132 La Salle St., Chicago, and send him twenty-five cents, and you will get the two little books of the Legion of Honor in your postoffice. Take these books; read the first two or three pages in each book. You will find the plan of study. You will find nearly every difficulty that will confront you provided for in the plan.

When you have studied the plan speak to your pastor, to the superintendent and to the teachers. Then go to the president of the Young People's Society and get permission to speak to them for a few minutes upon the subject of Bible study. They will grant it to you. Present the subject of organizing a teacher's training class in your Sunday School. Call for volunteers; but before you do that have a written pledge, and a simple plan of the lessons. I like the plan of Dr. Harker, of Jacksonville; he draws up a pledge preparatory to the organization of a class, type written, an agreement like this: "We, the undersigned, agree that we will join the Normal class to be conducted by Dr. J. R. Harker; that we will meet once a week (on such a day at such an hour); that we will study such a course of lessons; that we will continue for the term of \_\_\_\_\_ months, taking one lesson a week; that we will devote sufficient time to the study of the lessons and master them as fully as we can, and we will endeavor to be punctual and regular in our places at every session of the class." A written agreement by the young people should be insisted upon, and it should be stated in the agreement definitely how many months you will require to carry them through the course. You should name the time you will meet together and spend together. If it is the Sunday School hour, you need only to state that it is the Sunday School hour. Diligent students will have an abundance of time in the class hour to master most of the lessons that are contained in the books. You ought to take the Bible lessons first, because you will find them more agreeable to the average young student. The Legion of Honor course has forty-eight lessons in it; the first twenty-four are Bible lessons from the Old and New Testament, and then twenty-four lessons upon Sunday School management and teaching. Take one full year's time for these two books; I think that will be sufficient time to master them thoroughly. There are persons present here to-day who have mastered them within that time. Take the twenty-four lessons on Bible study, and say to the class, "For the first six months we will take one lesson a week; while the school is studying the International lesson we will take one lesson a week out of the Normal books, and then follow it up with twenty-four training lessons for the following six months. How many persons here to-day will pledge themselves to go home and try to organize a Normal class in their own school? How many have already done it? All who will try to start a movement for teacher training in their own schools will stand. (A hearty response.)

Let me close with some types of teachers, so you can see that there is such a thing as correct Sunday School teaching. (The speaker used the blackboard and drew upon it representations of the several teachers.)

In the first place my superintendent wishes me to take a class of boys, say ten boys. I take one long pew and range those boys upon it and I begin to teach them. I have made my first mistake, not in taking boys, for that would be the class of all others I should want, but I have made my mistake in taking ten. I ought not to take so many. If I did consent to take ten I ought not to



have ranged them on one long pew. I have noticed teachers who seat themselves at the end of a pew with many boys in a long row, and the boys at the far end, hearing nothing said by the teacher, engage in the pleasures of sticking pins, shooting paper wads across the room, trading knives, etc., and the teacher in his chair at the other end, looks up with a seraphic smile to the heavens and the boys continue doing pretty much as they please. I will correct my mistake by taking two half pews. I will make my radii as nearly equal as possible, myself the center; I will bring these boys together. I must come in touch with these boys, and I put myself in the front, and you are very likely to find me upon my feet and not seated in a chair.

I shall call up some teachers and introduce them in order. Here is Mr. A. He comes to teach my class of boys next Sunday. He does not know anything about the lesson; his idea of teaching is merely perfunctory work. He has caught up his Journal, hoping to catch a glimpse of the lesson, and then imposes it upon the class; he knowing nothing of it, and of course must use platitudes and generalities. Not knowing the lesson he has nothing to teach. That represents a type of teachers, some few of them yet in Illinois, but they are passing away just as the Indian passed away. They belong to the old school and not to the new. The man who comes before a Sunday School class, not knowing what he is going to teach, is below the standard of the Illinois Sunday School Association.

Another teacher is Mr. B. He is the man of "helps." He has a "Journal" in his hand, a Sunday School "Times" in his pocket, and Peloubet's "Notes" at home. He does some conscientious work. He does study, but he is not a student of the Bible; he is a student of men's opinions about the Bible. He takes it second hand. He gets his lesson out of the "help" which is law and Gospel to him. He has never put his own mind to work upon the Bible itself. I fear I am treading upon the toes of some teachers here to-day, but if I do, I beg pardon that I do not weigh three hundred pounds instead of two hundred. (Laughter.)

Next is Mr. C. He is not the "talker" that Mr. A. is, nor the student of "helps" that Mr. B. is. Mr. C. is an old fashioned, home grown, original student of the Word of God. He has convictions of his own, and God bless the man with positive convictions about the Word of God. He does not pin his faith to any man's sleeve. I believe in traditions and all that, but I believe in giving the Bible right of way in our own minds and hearts. I like the teacher who goes first to the Word of God and forms his own opinion; then wisely corrects wrong study by consulting the helps. I have "Peloubet's Notes," the Sunday School Times, I have my church and other church journals, and I try to use them, but the right order is to study the Bible first and get oneself saturated with the Word of God, and then go to the "helps." But the average teacher in some Schools is the one who takes his helps and does not use the Bible at all except as a sort of fetich.

Here is Mr. D. He is a Bible student, of the Bible first and of lesson helps second. Then Mr. D. has an idea that he is to be some-

thing more than a mere lecturer. A lecture is fine enough for the Champaign University, for Dr. Draper before a class ready to graduate, with the power of analysis developed and the power to reason and put things in their right relationship. But for the average boy or girl the lecture method is a blunder. Mr. D. does not lecture his class, but he follows the old fashioned Socratic method that our Lord put His sanction upon. He questions his boys one by one; every boy in his class receives a question suited to his ability; and each is brought out by the questions of his teacher. That was the method of Jesus Christ, and that I think is the method of teaching that needs to be followed by all teachers.

Here is Mr. E. He is an improvement upon all who have preceded him. He not only questions, but he drills his scholars, and the drill is the most needed thing in Sunday School work. Our boys and girls learn through iteration and reiteration. You would not have thought it possible last night that Prof. White could have taken us through the twenty-four chapters of the book of Luke; yet in less than ten minutes we had learned to think half through the book. How many times did he go over that drill? I think it was thirteen times before he let us go. Mr. E. is a drill-master in his class.

Lastly here is a man who is a class trainer as well as teacher, Mr. F. He reproduces himself in the class, he sets the class to work, he carries it with him into the church and has it sit by him during the preaching of the Word. He is a faithful trainer, even as our Lord was a trainer in the days when he gathered his disciples about him.

Solo by Prof. Excell, "I am hiding in the shadow of His wing."

## SUNDAY SCHOOL MANAGEMENT.

R. A. BROWN, VERMILION COUNTY.

*Mr. Chairman and Fellow Workers:* Every institution needs a manager or leader, and its success depends as much upon him as upon anything else. In order for a School to reach the highest attainment it must be well managed and the one to manage the school is the superintendent.

The first duty of that superintendent is to acquaint himself with God more closely than ever before in his life. His responsibility is heavy when he is elected to the superintendency with so many young people around him whose characters are to be formed. He should know God and should know His Word. He should be endued with power from on high.

The next thing for him to do is to go promptly to the school room. He should be the first person to enter there. I aim to be present from forty minutes to an hour each Sunday before the opening of the school, and when we have a special service I either take my dinner and stay, or I go without the dinner. He must be early in order to make the necessary preparation. He should be right in front where he can see the school and the scholars can see him as they come in, and where he can smile on them and let all know,—

scholars, teachers and officers,—that he is glad to see them. Have everything done, have your secretary give out class books, collection envelopes and other things which have to be given out, as the teachers come in, so as not to disturb the school after it is in order. Everything should be ready for the opening. *Commence on time*, if the time is 2:30, begin at 2:30. On our Jubilee Day when we had our church and galleries crowded and 148 of the infant class on a platform made purposely for that occasion, we began at 2:30 promptly, but we spent an hour and a half before hand to have things ready. I appreciate what Bro. Clingman said this morning about going twenty-five miles to have a meeting and no one but himself being present; that he had a meeting anyway. That was right, and it reminded me of a little experience I had last year. I was class leader at our church and the class meets at 9:30, and there are some old people belonging to our church who are unable to come to church and I have made it my business for the last two years to go out for them and bring them in. One old lady especially is always anxious to get to the class and I go and bring her every Sunday morning. One Sunday morning last summer I went and took her to church and we sat there until 9:30, and when 9:30 came we opened the class although we were the only ones present. If Bro. Clingman had gone after some one as I did he might have had a larger meeting. He did not say whether he commenced his meeting on time or not.

MR. CLINGMAN: Yes, I did.

MR. BROWN: Well, that is good. Punctuality is one of the first requisites of a successful Sunday School, and indeed of any other meeting. If there was no one at my school at 2:30 I would commence with a song,—you ought to hear me sing a solo, I don't know whether you would care to hear a second one! but I would begin right off, and I would keep things moving for an hour and a half. We should throw our whole soul into the service; make everybody sing. We have glorious singing in our school; we try to make it a revival every Sunday. The superintendent should keep his eye on the entire school, and should see that no time is lost; he should keep things moving.

Now a word in regard to what the superintendent may expect of the teachers. He expects every teacher to be loyal to the school; he expects every one to be an assistant manager. When each teacher succeeds in keeping her own class still, the entire school will of course be quiet. A teacher should pay close attention to her individual class, and not look around; thus order and quiet will be preserved. The superintendent will get what he expects by showing loyalty to the teacher; when any are absent, visit them. In our school we follow up the sick or absent and show that we are interested in them, that we miss them, and that we want them back.

O if we could only get in love with each other, what grand results would follow! In the school I try to show that I am in love with everybody in connection with the school, and that I am trying to win them to Christ, to a better and higher and nobler life; and as a result they love to come to our school.

Lastly, I try to shake hands with everybody in my school every Sunday. That is something we can do; we can, if necessary, use both hands at hand shaking. The last thing I do at the close of school is to shake hands with everybody and ask them to come again next Sunday.

## NORMAL DRILLS AND HOW TO USE THEM.

MR. JAMES BOYCE.

*Mr. Chairman and Fellow Workers:* As I stand here today, following Prof. Hamill on this question of Normal Work, I feel like a student before his master. I studied the course of Prof. Hamill, and graduated today with the Normal Class. I am proud of that fact.

What are Normal Drills? Simply Bible study in condensed form. Normal Bible study is systematic Bible study, according to some scientific plan or method. Its aim is to give a comprehensive view of the Bible as a whole. Now what a course of Normal Bible study means to the Bible as a whole, these Normal Drills mean to the subject to which they relate; whether it be the books of the Bible, the miracles or parables of Christ, they treat of them as a whole. They give an outline plan, and you can add to that and build upon it as you study your Bible more in detail. The study of other subjects is similar. If you wish to master the subject of history you would not read the entire subject. It would take at least thirty years of constant study to master universal history. What do you do? You get an "outline" and master that, and then you fill in where you desire. This makes the study more easy and more beneficial. The Bible is a vast Book. Some one has likened it unto a library, for of what subject in this world does it not teach? Sixty-six different books in the Bible, each with a different thought underlying it, and yet with a connecting line running through it which makes it imperative that we have some knowledge of the Book as a whole. Now how are we to get this knowledge? From the ordinary Sunday School teaching we do not get it. You can get it from these Normal Drills.

What is the best way to use these Normal Drills? The best way is to use them the best way you know how! You need not be afraid of them, they won't explode, and they will stand considerable rough handling. If you are holding back from using Normal Drills because you think you are not able to conduct them, you are making a great mistake. Launch out into the deep, cast your net on the other side and you will get results which you never dreamed of. I repeat it, the way to use these Normal Drills is to *use them*, trusting in God's Holy Spirit, of whom Jesus Christ said, He shall bring all things to your remembrance; that Spirit who has been promised to guide us into the path of truth. Believe that you can conduct successfully a Normal Drill by the help of God, and you can do it.

I have used Drills in two ways: (1) As a general school drill.

(2) As an individual class drill. I make use of the general school drill if it is practicable. It is beneficial; it requires considerable work on the part of one person, but it gives good returns. I prefer the class drill because it makes the drill more individual; you can more easily adjust it to the needs of the class. On account of the semi-barbaric way we have of crowding twenty or thirty classes into one single room, the class drill is interrupted, but I trust the time will come when we can have individual class rooms for all our classes. If you have a class room, five minutes spent on a Normal Drill will be worth more than half an hour of teaching which may be mostly talk. I believe that the greatest trouble in our Sunday Schools today is that our teachers talk too much and teach too little. I mean by that, while they may be prepared to teach, they do all the talking themselves, and do not give opportunity for the class to ask questions. With Normal Drills you can't talk too much, they talk for themselves. You have to attend to business when you are handling a Normal Drill. The standard of intelligence of our scholars is increasing, which I believe is due to the improved methods of teaching and the improved text books of our public school system, and we must recognize this fact when we go before our scholars; we must give them something of definite value out of every lesson.

The remark of a young man seventeen years of age, who was in one of our classes, will bear repeating; after he attended two Normal Drills he said to me, "I have learned more in those two drills than in all the time I have been going to Sunday School," and he has been going ever since he was able to go.

Prof. Hamill in one of his little talks, said, "You cannot play at Normal work;" neither can you with these Normal Drills. The success of any undertaking depends largely upon those who have it in charge. The success of these Normal Drills, whether an entire school drill or an individual class drill, depends upon whether you believe in them, and believing in them, are willing to work for their success.

## QUESTIONS ANSWERED

BY W. B. JACOBS.

Q. In many of our schools after the lesson, some pupils seem on the point of beginning the Christian life; should not an opportunity be given them to confess Christ? A. I had an afternoon Sunday School in Chicago for seven years, and every Sunday after the school session such an opportunity was given. We would say: "All who are Christians and all who desire to become Christians are invited to go into that room for a half hour prayer service." I took ten minutes with scholars and teachers after school for answering questions, and in the meantime singing and praying were going on in the other room; then I went in and talked practically on the lesson of the day, and in one year in that school seventy of our young people came into the church from the Sunday School. It was the opening of the door for them. There are thousands of young people

in our schools to-day who would enter the Kingdom of God if somebody would open the door.

Q. How many Sunday Schools can a child profitably attend in one day? A. According to the capacity of the child, but I should say it is desirable that a child attend but one. It is better to have but one Sunday School home. If a teacher looks after the class as Mr. Brown looks after his school, you will find they cannot be dragged away.

Q. What is your idea as to the Sunday School hour? A. Hold it at the hour which will suit the largest number of people. I do not like the idea of giving up the afternoon school simply to give the officers and teachers a chance for a Sunday afternoon snooze. There are those who through lack of interest want you to get through in the shortest possible time, and to have the school at an hour which will let them sleep late in the morning and have a snooze in the afternoon. If that is the principle of it, I say don't do it. Consult the convenience of the largest number, but have it at a time when you can accomplish the most good.

Q. What about substitute teachers? Say a teacher wants to be gone a month, should that teacher find a substitute, or should the superintendent? A. If this Normal class idea of Prof. Hamill is followed, there will be teachers pledged to act for one month and others pledged for another month, and in that way the classes do not have to be broken up to furnish substitute teachers.

Q. When should the Township Convention be held? A. That question has been decided by some that it should be on a week day, and by others that it should be on the Sabbath day—I leave it there.

Q. Would you have the quarterly reports made before the Sunday School or church? A. I would not have anything but the briefest report brought before the Sunday School, to consume the smallest amount of time, just to give them a clear idea of what is going on, but the report to the church should be a much more elaborate one. The report to the school like this: Membership at beginning of quarter, at this time; classes giving the most regular contributions, the classes in which every member has given a contribution, some amount or other, during the quarter—the names of these classes, not the amounts. Study the Loyal Army Plan and you will get the idea.

Q. How many scholars should a teacher handle? A. This reminds me of what has been said about a hen: "How many chickens should she have?" and the answer was, "As many as she will scratch for." I think there are teachers who get along better with twenty than others with five, but I think in most of our schools that seven is a good average number.

Q. Should not the superintendent decide this? A. Yes, a superintendent must decide as to the qualification of each teacher.

Q. Should a county be districted? A. A very good plan; have four or five districts in a county, and let each district officer be vice-president of the county association or a member of the county executive committee, and let each one of those agree that

he will, in connection with the township officer, attend the conventions of each township in his district, and do all he can to help that township officer work up good conventions, good schools, and open new schools where needed. Have the state worker visit the county, the county officer visit the township, the township officers visit the superintendent, the superintendent visit the teachers, the teacher visit the scholars, and in turn the scholars will work for the whole of us.

Q. What about employing those in the Sunday School who are not Christians? A. It is a shame to us, brethren, if it is necessary to employ those who are not Christians to teach the scholars, but if you are driven to extremes, and you can find a person who loves children and believes in Bible study and is willing to help, who says, "I will study the Bible with this class and see how much good we can get out of it," and if he will do it in the right spirit, it may be done. But if a teacher is going to teach the Bible to find fault with it, if he does not thoroughly believe in the Book and in the Gospel which it proclaims, we have no use for such in the Sunday School.

Q. Is it a good way where there are three schools in a town to give presents to scholars to get them to increase their numbers? A. It is not.

Q. Do you recommend Normal superintendents to have assistants? A. Miss Cruit is superintendent of Normal work in Shelby County, and she has Normal superintendents in every township.

"Open the door for the children," was sung.

## TEMPERANCE AND PURITY WORK—A CONFERENCE.

R. W. HARE, CHAIRMAN.

MR. HARE: You are to make the speeches this time, and I am to listen to you. I heard what was read by the Chairman of our Executive Committee on this difficult topic. We want to hear in just as few words as possible from as many as possible, and only from those who are doing something along these lines in Sunday School work. We are commanded to be temperate in all things; we need to be temperate even in discussing the temperance question. We do not want to get off onto any side tracks, but we want to hear a practical word from Sunday School workers who have had experience in doing Temperance and Purity work in their own schools.

MRS. L. BARBER: I present a pledge to the boys who are from sixteen to nineteen years old, for temperance and for purity, and I get them to meet with me every Friday night and bring their companions; and I have had talks with them after the lesson, designed to enforce a pure life.

MISS MARY CRUIT: We observe Temperance Sunday, and ask the children if they want to take a stand against intemperance, and if they do to stand up, and I tell them that the next Sunday we will pin a white badge on them, not the W. C. T. U. badge. I have left the matter with God and hope it will prove a good thing.

MR. BROWN: We have a temperance meeting in our school; half my school last Sunday joined that meeting, and I shall give the other half no rest until they also join. As far as morality is concerned, my idea is for the teachers and superintendents to set it before the school.

MISS MABEL HALL: Temperance work is enforced through singing as much as through Scriptural verses. "Dare to be a Daniel" has been the Temperance song at our school. We do not sing it in a high key; it has been transposed so all the children can sing it easily. When the children sing that they stand firmly on both feet, with heads erect, "Dare to stand alone." Then we sing,

"Standing for a purpose true,  
Heeding God's command,  
Honor them the faithful few,  
All hail to Daniel's Band,"

and as they sing

"Dare to be a Daniel,  
Dare to stand alone,  
Dare to have a purpose firm  
And dare to make it known,"

the boys seem to catch the spirit of Daniel himself.

We used to have a little Swede boy in our room. He went home and said he wanted to join the Heart Purpose Band. His father said he didn't care. His mother told me he came home the next Sunday and said, "I joined it!" We did not know what that meant to that little boy. The Sunday night following his father said, "Fred, take those glasses out into the kitchen." "I will take this glass that had the water in it, but not your beer glasses," answered the boy. This was due to our teaching in the Sunday School, through one little song inspired of God.

One other thing. In our Primary Teachers' Conference, I said that I thought God had helped me teach one commandment which most teachers leave out, namely the Seventh, and God had made it very plain to our boys and girls. I think He wants me to tell you how we teach it. We speak about the home as a place that is most like heaven, and we tell the children when God made the first home how carefully He guarded it, how He made all around it a great high fence, and shut in there just one papa and one mamma, and He had said to this papa "You may have just one mamma; now take care as you choose her, for all the days you live you will have just that one mamma unless I call her to come up here." And then He said to that mamma, "You can have only one papa for this home—just one—you must look very carefully and be sure you know just what you are doing before you enter this home." (We draw a circle on the blackboard with a small open space.)

"Here is the gateway; as you go in there be sure you look carefully; papa look at mamma, and mamma look at papa, because when you go in there, God closes the gateway and there you are alone with God."



And God, said to papa, "Be careful, if you see another lady and you think she is prettier and sweeter than this lady who does the work at your house and takes care of your children; be careful, for if you even think you would like to have that lady come into your home circle, God says it is wicked and you are doing or committing a sin just to look at that lady, if you think you would like to have her in your home." And He says to this mamma, "You think your big papa should earn more money than he is now earning, he does not get enough so you and the children can have better clothes, and you see another papa you would like to have, but you looked before you entered the circle, and then I closed the gate." And God gave this law about which He said if this papa wanted another lady he was committing and doing a sin, and He called that sin adultery; and He said to the lady that if she wanted another papa, if she would rather have another in the home she would be committing adultery. And He gave that law, and He wants us boys and girls to know it all these years while we are growing up and thinking that some day we are going to have a home. We are to have children in the home, and He wants us to be looking so carefully before we enter the gateway, and He helps us look, and He says to the boys and girls "Take care." So we teach the seventh commandment to our boys and girls, and if you could see their faces, all aglow with earnestness, you would know that it is serious business in their lives and they are already planning and thinking about it, and the lesson on purity comes none too soon.

R. W. HARE: If you did not hear read what was said in the report of the Executive Committee on the subject of purity, send to Chicago and get it. We must be alert if we would save the rising generation from the curse which is even now blighting our American manhood and womanhood.

We want to teach temperance too. Perhaps there is not much chance to save the old drunkard; we don't give him up; but if we can we must reach these boys and girls, especially those of foreign parents where they have been used to the presence of beer and of ale in the home. Let us teach them not only by our lessons but by our example and take a firm stand ourselves. I often think of a case which came under my own eyes down East near the old home where I used to live, a young man my own age. His father was for some time Sunday School Superintendent, and that boy was picked up from the gutter, dead drunk one Saturday night and he said to his rescuer "I formed the appetite for liquor by the wine which my father served at the family table."

MR. CLARENCE, Danville, Ill.: I think the curse of the land today is the cigarette. I had occasion, being connected with the Young Men's Christian Association of Danville, to call upon one of our boys, and he was at death's door from the use of the cigarette. I asked his father if I could go down and see him, and he said "certainly." I asked his mother to come into the room with me, and I said "In the presence of your mother will you promise to give up the cigarette," and the tears came into his eyes and he said "I will." It is ten weeks ago today since that boy touched a cigarette,

and he is now attending to business. I think if a boy makes a pledge to his mother it is like making a pledge to God.

DR. WILDER: We will never have the cigarette out of the land until Sunday School men quit the use of the cigar. (Applause.)

W. B. JACOBS: When in the city of Glasgow, Scotland, I made inquiry about the Band of Hope work, and was told that in many districts of that great city the men and women alike use strong drink. They do not allow the boys and girls to sign the Band of Hope pledge without the consent of their parents, so they go into their homes and ask the parents' consent, and they said nine-tenths of those fathers and mothers, used themselves to liquor, gave willing consent that their children should join the Band of Hope. These fathers and mothers did not want their children to use liquor though they themselves did so.

MRS. BURLINGAME: We present to our scholars the triple pledge which embraces drinking, using tobacco and swearing. They can sign either one or all of them.

PROF. J. M. RUTHRAUFF: "To be forewarned is to be forearmed." Many of our children go out from Sunday School month after month without being warned against the pernicious character of these things of which we have been speaking. No voice of warning is raised against the use of cigarettes and tobacco. If we could keep the proper literature before the children they would be warned.

DR. STEADMAN: I wish to say in behalf of the Christian people of Champaign and Urbana that a great deal of conscientious work is being done on this subject, and the Christians of these two cities have mutually pledged themselves to work and pray until the saloons are closed; and now I want to ask the delegates from all parts of the state to take this home with you; if there should come to you a four mile petition, asking that no liquor be sold within four miles of this University, remember that that petition has been sent by the praying people of this community and we want you to co-operate with us as far as you can. We want to drive the saloon out for our sakes, for our children's sake, for the University's sake, and for Christ's sake, and we want your support and your prayers.

R. W. HARE: If we educate a race of children who won't buy wine or strong drink, the strong drink and the saloonkeeper and the brewer will have to go.

A cordial invitation was extended by Dr. Wilder to an organ recital at 7 p. m., by Prof. Jones.

"Doxology", and benediction by Dr. Steadman.

### THIRD DAY—EVENING SESSION.

At 7 o'clock Prof. Jones of the Illinois University, and organist at the First Presbyterian Church, Champaign, gave a thirty minute organ recital. Dr. Wilder in his invitation assured the delegates that they would be delighted with the recital, and the occasion fulfilled Dr. Wilder's prophecy. Prof. Jones is a musical connoisseur of high order and the large audience was enraptured by his masterly rendition of some choice selections from renowned composers.

At 7.30 Prof. Excell excelled all his previous efforts in conducting song services, and not soon can be forgotten the wonderful flood tide of sacred song elicited from the responsive assembly by his magic baton. "I will go with Him," "Loyalty to Christ," "Scatter Sunshine" and "Let a little sunshine in" were particularly enjoyed.

At 8 p. m. Pres. Willis took the chair and inaugurated the closing proceedings of the great Convention.

The audience repeated in concert the Twenty-third Psalm. Prayer was offered by Rev. Dr. Wilder.

The Pages were then marshalled upon the platform.

### ADDRESS TO THE PAGES.

R. W. HARE.

I am sorry for your sake that the Chairman of the Executive Committee was called home this morning and had to start for the East this evening, but I am glad for my sake that I have the privilege of looking into your faces and of thanking you, in the name of the State Sunday School Association of Illinois, for what you have done for us. I do love a boy. It has not been very long since I was a boy myself and I have three boys at home, one of them taller than the tallest boy here, and naturally I am very fond of boys.

I have just three things to say to you to-night and I am going to say them in a very few words. First, In the name of this State Sunday School Association, and of these delegates and of these friends who have come here, I thank you for what you have done for us. I have been watching you and have noticed you did three things, perhaps others, but I have noticed three. In the first place when we landed in the city you were *our guides*, and we needed them. Some of us had never been here before, and we might have gotten lost. You took us by the hand and welcomed us and then you showed us to the homes where we were to sojourn during our stay with you. I have not heard of anybody's being led astray by you. I do not know whether there are any dark places in Champaign; I hope not. I don't know whether there are any pitfalls or places where they take strangers in, but I do know that none of you boys would willingly lead us into such places if you knew where they are to be found, would you? ("No sir!" "No sir!") You have been true, faithful guides and have led us to the places where we wished to go.

Another thing, you helped us bear our burdens. You took hold of our satchels and grips and luggage, whatever we had, and helped us carry them to the homes where we were to tarry. I saw one boy, not a very big boy, walking along with a big grip, and I think it was heavy, for I noticed it weighed him down, and I said to him: "My boy, can't I help you carry that?" "O, no sir," said he, "I am strong enough to carry it myself;" and he did, and in that way you help us carry our burdens.

Another thing, I noticed that you were standing around downstairs and upstairs by the desks and tables, and some would come up and ask if there wasn't something you could do, and it reminded me of

that verse back in the Book of Samuel where the servants came to David and said, "Behold thy servants are ready to do whatsoever our Lord the King shall appoint." There you stood, ready and willing to be messengers. Some of you carried my telegrams, some of you went to the post office and to the express office and ran errands, and we want to thank you for it.

And now I will tell you what *we wish to do for you*. Boys: In the name of the State Sunday School Association of Illinois, before we separate to-night I claim every one of you for the Lord Jesus Christ. I hope you are Christians. God bless you if you are. I want to take the hand of every boy here and help you come into the Kingdom, if you have not yet found the Saviour. That is our business here. This convention is for you, boys, and for you, girls, of the State of Illinois, and we want to reach your hearts, and we are trying to do it in a great many ways. We are stirring up these teachers so they will do better work, and keep you when you come to the age that you think you are too old to go to Sunday School. We want them to teach you better and to love you more, and to do more for you. We are willing to do *everything* in our power for the boys of Illinois. There is a vast multitude of them we have not reached yet; we want to begin to-night right with these pages. If we had plenty of money I might give you all a present. I wish the time would come when the State Sunday School Association of Illinois would have a Bible to give to the pages of each convention, to every one of the boys that serve us as pages, with certificates in the front page pasted in and signed by the president and secretary so that the boys could keep it as a memorial forever of their faithful services to us on these occasions. We cannot do that to-night, we have not got the books, but I do want to thank you and tell you there is something else we can do for you. Some of you look as though you ought to be preachers, standing on the pulpit platform to-night. I hope God will keep some of you here. I hope you will preach the Gospel some of these days, many of you, and we want missionaries in the State of Illinois, and we want them for other states, and we want them in India and Africa, and a host of other places. God may be calling some of you boys to-night to go and preach the Gospel either in the home or the foreign field. He has a mighty work for every boy on this platform to do, and the State of Illinois is talking about you and will help you to do it. God help you listen to the call of duty to-night, that you may hear Him calling you, for He has some place in His vineyard where you can be used for His glory and the good of men.

We also want to reach the other boys of Illinois. Do you know that nobody can reach a boy better than a boy? You have playmates, and schoolmates and neighbors that do not go to Sunday School. These pastors here tonight and superintendents of Sunday Schools would take you by the hand and thank you a score of times if you would look up some of these boys and bring them into your home schools. Can't you do that? That is the way to begin to do missionary work. I don't know whether you have a moving day in these cities or not, but in Chicago the first of May everybody tears

up and moves. People think they have to be in the fashion. I will tell you what we get the boys in our Sunday School to do; whenever they see one of those great vans loaded with furniture at a sidewalk anywhere in the neighborhood of our school, the boys go to those people and say "Are there any boys here? We have a Sunday School down there on the corner and we want your boys to go;" they invite new children who have moved into the neighborhood after the first of May, and bring them to our school. I don't know how many boys and girls there are in Champaign and Urbana who do not go to Sunday School, but I do know that some of you can reach some new ones and bring them under the instruction of the Word of God.

I have but one more thing to say and that is what you can do for us. We can do something for you, and you can do something, not only for your local community here but for our Association and to advance the Kingdom of God in the world.

We want you to live clean, pure, wholesome lives. We want you to bring the sunshine we were singing about right into your own homes and make your fathers glad and your mothers happy. We want you to take your father and mother right into your confidence; we want you to take your Sunday School teacher right into your confidence, and don't do anything that you would not like them to know, and don't go any place where you could not take your mother with you, and be the kind of a boy that sheds a flood of sunshine upon everyone that comes within your presence. Now take this little verse home with you:

"I live for those that love me,  
For those that know me true,  
For the heaven that smiles above me  
And the good that I can do.

"For the wrong that needs resistance,  
For the good that needs assistance,  
For the future in the distance  
And the good that I can do."

I have a little book which I want to give each of you, I hope I have enough to go around (hand each boy a copy of "Pocket Lessons for the Sunday School").

I hope you will come to the next Sunday School Convention as delegates. I hope some day we will have some of you for presidents of the Illinois State Sunday School Association, and have some of you for State Workers and some for Normal Teachers and Superintendents, we want to get you all into this work. Begin now by acting the missionary in your own school and by being teachers and secretaries and workers here, and you don't know what a future God has set before you. (Applause.)

"Open the door for the children," was sung.

## THE YOUNG PEOPLE AND THE SUNDAY SCHOOL.

REV. J. W. FIFIELD.

*Mr. Chairman, Fellow Sabbath School Workers and Ladies and Gentlemen:* One of the pictures which nature often puts before us is that of a noble river flowing calmly yet swiftly through its river bed. Its source may be away up among the snowy summits of the mountains and wild and strange may be its early path; yet held in by the strong embankments it increases until it becomes the noble stream that accomplishes a large purpose for the land through which it flows. Cities are builded on its banks, and naturally the wheels of great factories are dipped into its arrowy currents. Such is many a noble river. There are streams which differ from this. Because of the strength of the current or the nature of the channel, they break their bounds and rush away, carrying destruction and death wherever they go. They leap their banks with voice of thunder, and with sweep of waves they rush on. Their path is a harvest of death and destruction. The higher the source of such streams the more dangerous they become. This evening then I would like to find here a picture, striking and true, of the subject, "Our Young People and the Sabbath School," and ask the question whether or no we are keeping the currents in the channel; whether the current and channel are fitted to each other, and whether our young people are growing up into usefulness and performing the large service in the world which they should perform?

I cannot stand before you as a skilful Sabbath School worker; I represent rather the young people, possibly the young people out of the Sabbath School. It is sometimes helpful to speak from ignorance. I have not been here heretofore during this convention, and may repeat some things which have already been said. Ignorance may now be helpful, and I can speak right to my subject.

Were it possible for us to be lifted to some eminence it might be an appalling yet an instructive sight to look upon the young people of the United States. We read that Satan was willing to take the Saviour upon the pinnacle that He might look out upon the kingdoms of the world, but the devil is not yet willing to take us to such a lofty place that we can see the young people of the United States. I wish we could see them in the day time. We would find them busy in the different employments of our country; in their hands would fly the shuttles or they would be bending over their books. We must remember that the hands of youth have gathered up the reins of the future. That was true in the old time as well as in modern days. I have been in our large wholesale houses in the city, and largely, I find that young men and young women are employed. That is true of our railroads. The young people are in positions of responsibility and trust. Age may direct, but youth is pulling at the oars. It was from the pen of a young man eighteen years of age that the great poem "Thanatopsis" fell. We must remember that Alexander the Great conquered the known world and died at the age of thirty-three. Young Melancthon was teaching the Germans before he was twenty-one. Generals have received their appointments in youth,

and the period from thirteen to thirty becomes one of the most important, or possibly the most important, period in life. Were we then to look upon our young people in the day time we would find them in responsible positions. Could we see them at night we would find many of our young people bended over books in study. Young Lincoln in his log cabin studying Weems' "Life of Washington" would find its counterpart in many a boy bending over his books at midnight now. We have countless students now,—young men who are working their way out into the oratory of the world, or whose lips will soon speak the legal phrase, and all these will soon be holding responsible positions. Possibly, in no little way, is the Sabbath School contributing to this result. Has not Abraham Lincoln found a happy sister in the modern girl who is poring over her books? Very many ambitious young people are coming out of country homes up through our Sabbath Schools! What is finer than to see a young man or a young woman with godly purpose and high ideal in life! What is nobler to see than such a one shining out like a star along its way and making golden the whole path of its career.

While this is true, let us look at the other side of the picture. Our young people at night! Alas, for those who are not engaged in study, nor found in Christian homes! The young men are in billiard rooms and saloons, or in the places of great sin. Would that we might not only stand on the boulevard, but also go on South Clark and Halsted streets in the great city. Would that you might leave your comfortable homes and go with me at midnight beneath the gaslights of the great city; that you might put your ears to the ground and hear the rumble coming from young manhood and young womanhood at midnight. Woe to the night side of our city life! In one of our states there are five hundred thousand young people between the ages of thirteen and thirty, and of those five hundred thousand only fifty thousand are connected with our Sabbath Schools; four hundred and fifty thousand are out of Sunday School and away from the teaching of God. We have seven million young men in these United States; five per cent. of the seven million are members of Christian churches; twenty-five per cent. are regular in their attendance on public worship, but seventy-five per cent., that is seventy-five out of each one hundred of the young men of our country are now away from Sabbath School and church. Could we only see them possibly our vision would be increased. We have things nicely arranged in this state. Here are your beautiful farms where children may grow strong physically, your schools where they may study, your Sabbath Schools where they may be taught for a little time. We also have our saloons where they may learn to drink, our gambling dens, where they may learn to play cards, and then with their appetites for evil you send them up to Chicago and we see the wreckage of their lives there. A year ago last winter I was called to the side of the coffin of a young man. Three brothers stood with me. They told me this sad story: They were brought up in a Christian home in Canada and in the Sabbath School. After a while they came to the city of Chicago. There they were not interested

in Sunday School or church. They commenced to drink. The saloons are open on Sunday in Chicago, and instead of being at church or Sunday School they were drinking. One evening they bade each other good night and started home, but one went back and got a pint bottle of whiskey. He stumbled and fell, and the snows came and buried him over. Two o'clock the next morning a policeman who was slowly pacing his beat, stumbled over a covered object. He removed the snow and saw the young man lying there; he rang up the patrol and they took him to the County Hospital. He was terribly frozen; his limbs were iced to the body, his arms to the shoulders. The bell was rung, the physicians came. They must amputate his limbs and arms. The knife was about to be inserted when the young man died. They called for a minister, and I stood by his coffin with the three brothers at my side. There he was, a wreckage in the city! For the young man, death; for the city, revenue; for the broken hearted parents at home, a slain son! Many a young man and young woman are found in the great city beached like ships on the pitiless reefs of sin.

Many boys and girls who were formerly in the Sunday School are not there now. What is the matter? Why are so many of our young people out of our Sunday Schools? I plead this evening, Sunday School workers of the State of Illinois, for the young people, specially for the young men who by-and-by may go into the city from country, town and village. Why has the Sabbath School, in a measure, lost its grip upon the young? Often it is the fault of the School itself. Some Sabbath Schools seem organized to drive young people out of them; they are so slow. They have a superintendent who was elected years ago for some service which he performed before he was elected, not for anything he might do after his election. They always commence Sunday School in just the same way, and always a little late. As large factories in Chicago grind out sausage, so they grind out the Sabbath School exercises—so many ounces to the link. The same brother leads in prayer; the same songs are ever sung. We have Sabbath Schools in this state, and doubtless in other states, where the staple songs are "Old Hundred" and "A Charge to keep I have"! They should "Let a little Sunshine in." Find a new song; start a Sunday School orchestra. The young man may not be able to play well his violin, but he will be tuning his own heart strings for life's nobler music; the cornet in his hands may not be skillfully played, but his lips will be formed to offer praise to God.

Often the fault rests in the Sunday School *room*; the building is not attractive. When a girl commences to wear long dresses and a young man commences to carry a cane they are not going into a Sunday School room where cobwebs are in the corners. They may be too fastidious; it may all be their fault; yet we must honor their self-respect. Because the Saviour was born in a manger it does not follow that we should learn about Him in a barn. Often in our Sunday Schools it would be helpful if we would paint and calcimine the room. We have spring house cleaning in all this land, and sometimes we should have it in our Sunday Schools; when the torn



banners should be thrown out and the song-books with the backs off should be put in the alleys, and new books should be furnished. The young man and the young woman would then be more interested.

Often the fault does not rest with the Sunday School but with the teacher. A while ago in the City of Chicago I watched a teacher with a class of boys. The regular teacher was absent and a substitute had been secured. It took about one half of the time for that substitute, a maiden lady, to adjust her glasses and find the place. No wonder young Tommy was pulling the hair of Johnny and that before she was ready to teach the class they were snapping paper balls around the room. Teachers sometimes spend more time in telling a silly shallow story than in teaching the Word of God. Usually these teachers do not prepare the lesson. I asked some young people a while ago about the Sabbath School, why they were not in it. They replied because they learned nothing there; the teachers did not study; they came in with a bundle of stories and would repeat them as best they could remember. The Bible is an attractive book. Its sentences are double barreled and its sights are telescoped. It is an ocean with brilliants in its depths, a mountain full of jewels and precious stones. Young men and young women can be held to the study of this Book by an attractive and faithful teacher. I remember one such teacher in our city who had a class of young men and she put her spirit and life into that class, and she led them from the class into the Endeavor Society and its work, and then into the church where they became active and faithful members.

It is not always the fault of the Sabbath School or of the teachers, but often it is the fault of the young people themselves. Our young men and young women do not realize the value of the Sabbath School. To-night let me say an earnest word to the members of the young people's societies who are here. Care must be taken in the Christian Endeavor movement, and in our Baptist Unions and Epworth Leagues, lest we build our buildings high without giving them sufficient breadth. There may be great danger in so many sentence prayers, and so many words of personal testimony. The true life is a perfect cube, its length, breadth and height like the New Jerusalem, are equal. Personal experience may be the length, but Bible study is to be the breadth, and prayer and work must be the height. If we only have length and height it will be very much like trying to stand up a door; the door will not stand; any wind will blow it down. Because our young people are not rooted and grounded in God's Word, many are being swept away by modern infidelity. They do not know God's Word. The modern young man is ignorant of the Bible; he can quote more Shakespeare than Scripture; he can tell more about Cæsar than Abraham. In a class not long since, I opened my Bible and commencing to talk to the young men and women, I asked them to turn to one of the minor prophets. Some of them hardly knew whether these books were in the Old Testament or in the New. I asked them about some of the people in the Old Testament; they hardly recognized the names. They could not tell me the date of the Exodus. With

the New Testament they were hardly any more familiar. When Mr. Ingersoll speaks in the city, many young people will flock to hear him, and pay one dollar or more for admission. They hear him state his arguments, and not knowing the Word of God, they accept his statements as true. But not many such young men realize the value of the Sabbath School.

*You, Young People, should take hold of this work!* If the Sabbath School is not what you like, why not take hold and make it better? In my home are two little boys. They seem to think that their father's mission is to run around and amuse them; that he is to find the toys which they lose; to look under the sidewalk and get the penny they have dropped through the crack. They were playing out in front of the house not long ago, and I was busy reading when their velocipede turned over. The younger boy at once commenced to call for help, but I quietly remained in my seat and said to him, "Turn it over yourself." "Turn it over yourself!" He looked at me in great astonishment. He thought I was the one to go out and fix it for him, but I remained quiet and let him take hold and turn the velocipede over himself. Our young people stand back; they say the superintendent is not very helpful, the teacher does not study the lesson, and many things in the building are wrong. Well, if they are, **RIGHT THEM! RIGHT THEM!** Youth has strength which it should use. In our Sunday School the young men wanted some blackboard exercises, and we had no blackboard. I suggested to them that they buy one, so they took hold and bought a blackboard. They wanted some more improvements, and I quietly suggested that they should make them, and they took hold and commenced to help. There is a new era in science now; and we are *using Niagara*; not merely letting it roar and be beautiful, but we are lassoing its power and sending its fire and strength away to Buffalo and New York city. Not only does it gather its strength from a multitude of lakes and from many secret springs, but it is sending that great strength to Eastern cities. There are young people about us who should take hold and help with their strength to make the Sunday School what it should be.

We hear much about the Bible. If we could only place the Bible in the hearts of our young people we would have a harvest of good citizenship,—we would have noble characters in the years which are to come. My friend, you are a Sunday School worker or teacher, possibly from our city; plant the Word of God in the boy's heart, plant it in the girl's heart. The young lady is in danger as well as the young man. I have noticed of late in Chicago a number of young women deeply under the influence of strong drink. Walking on the street recently, I met one coming toward me. I stopped for a moment and watched her go by. Her bright eye seemed hazy, her hair was unkempt, flying about like a maniac's locks in the wind, and her garments were torn. Young men were laughing as she went by. She staggered at my side, and reeled and fell and lay in the gutter at my feet. I have seen a number of others. I have reached my hand through the iron bars of the jail; I have visited the police precincts and talked with the boys. I spoke to thirty-five

unfortunate girls in the rescue home, and tried to bring the Gospel to their bleeding hearts. All of them have been away from Sunday School, but I found this true, wherever there is a Sunday School boy or girl who has strayed away, there is hope that you can bring them back, that you can lead them into the life of the days gone by. Plant the seed in the hearts of those young men and women! The Gospel of God's seed given to this world. If you plant a single grain of corn and sow its increase again and its harvest replant, soon that corn would spread from field to field, from farm to farm, and from country to country, until it would require millions of men to cut it, the barns of the world to garner it, the navies of the world to transport it and it would feed countless multitudes of men. We are living in a time of Biblical criticism. I believe the best way is to leave criticism alone, and give the Bible to the people. Oh use it in the Sunday School, preach it from the pulpit, live it in the life. Some of you remember those lions up in Lincoln Park. If those lions were in danger it would be very foolish for us there to gather dogs and guns and stand about to defend them. If these lions are in danger the best thing to do is to unloose the bars and let them out. If the Bible is in danger in these modern times, the best thing is to let it out. Give it to the hearts of the people, to our young men, that they will go out and preach it, to our young women, and their lives shall be higher for its being implanted in them. Let the young people stand by and work in the Sabbath School, and this stream which seems to have left its channel will flow back into the old course and go with renewed power down through the valley, and again the wheels shall be turned, and the young life, flowing on toward maturer years, shall perform the large service which it should in the world.

The pastors of the different churches were given seats on the platform, and were introduced in order by the President.

### PARTING WORDS.

REV. W. H. CANNON: It is enough to frighten you to have all these preachers make speeches! A railroad man went to hear a preacher and when asked how he liked him he replied: "All except his terminal facilities." I intend to have my terminal facilities well thought of to-night.

I am glad so many came and that we have had such a good time. I have been almost everywhere in the Sunday School. The work is dear to me. I have been especially interested in the Normal reports. We have a Normal class in our church and expect to have two or three more because of the influence of this convention. I rejoice that there is such an interest in the study of God's Word. If we can get that Word into the hearts of the people, the world will grow brighter and the glad time will come when the knowledge of God shall fill the earth. I hope we may meet again, and I bid you God-speed in your labors of love. (Applause.)

REV. F. L. GRAFF: This convention reminds me of a home where of course there are to be found a parlor, sitting room, dining room

and kitchen. Some of us have been very much engaged with what corresponds with the kitchen and others with the dining room, and the speakers and delegates have had no care and anxiety upon their minds. All the time the machinery has been going on, somebody has been looking after your interests. I did not have much to do with the machinery, being chairman of the press, and you know the press is always able to take care of itself, it cannot be suppressed! (Laughter.)

I have been much interested in the Home Class Department. I have been advocating such a department in my church. Our School has been following the Inductive Studies and getting forty to sixty per cent more out of the scholars than they ever did before.

I bid you all an affectionate farewell. We want you to take home the largest blessing you possibly can. We know you leave just as large a blessing as you take with you. (Applause.)

REV. J. F. WOHLFARTH: I am glad to say with the other brethren that we are glad you came among us. I am sure the two cities and the surrounding country will be greatly benefited by the inspiration and uplift that this convention has brought. I have been at a number of state conventions. I remember at Jacksonville a few years ago, the subject of Temperance was up, and a set of resolutions were proposed, and Bro. Jacobs said it was not resolutions they were interested in; that you did not read in the Bible of the resolutions of the Apostles, but you did read of the *Acts* of the Apostles. It has come to me several times during this convention that I am going to be a better man, a better preacher, a better teacher and measure up to some of the ideals presented. I trust it will not stop with a resolution.

We do not feel that your coming has been a burden; it has given us great pleasure to entertain you. I wish you most abundant success in your chosen work; may the Lord bless you all. (Applause.)

DR. W. H. STEADMAN: I told our people that if you came they might prepare to entertain the cream of the churches of Illinois, and as I recall what I have both heard and seen during the sessions of this convention I feel that the churches have sent here their very best workers. I have been made to rejoice at the clear cut plans and ideas, and I believe your coming here will result in lasting good to all classes of workers in our midst. I have been greatly pleased with the spirit which has characterized the workers, and I want you to go home, beloved, filled not with Champaign, but with the spirit that has filled this convention. God bless the men and women who can come before the workers of the State of Illinois and present such results of how to teach as we had yesterday afternoon. One of the simplest and yet one of the sweetest things I ever saw came again to-day when that dear sister in Christ (Miss Mabel Hall) presented so clearly and so beautifully that delicate subject that so many of us fear to touch (the Seventh Commandment). God bless, keep and help you all. In all your planning may His approval be yours. Once more I say, may the blessing of God be with the workers of this convention and remain with the Sunday School workers in this community. (Applause.)

DR. C. N. WILDER: About six weeks ago a letter came from Bro. W. B. Jacobs hinting that if we would invite the State S. S. Association to hold its Thirty-eighth Convention here they would consider the invitation favorably in the meeting of the Executive Committee. Well, what should I do but take the matter to my friend, Col. Wilcox, a member of the executive committee for many years and an ex-president of the Association; and he said "Yes, we are equal to it," and then we met all the friends of the Sunday Schools and they said "Yes, we are equal to it;" then we wrote back if they should think us worthy and would invite us to invite them we would extend the invitation with all our hearts; and so it came about that it was advertised that the Sunday School Convention was to be held in the City of Champaign in the month of May; then we began to work, and we have been working ever since.

My remarks to-night I shall put in three tenses. First in the past tense; the word "Glad" is the key note of it. I am glad we have had the privilege and delight of entertaining you again. It has been a delightful work during the weeks to make the necessary preparations, for we have found that there are hosts of Sunday School people in Champaign and Urbana. and it has been demonstrated that in that glorious work Champaign and Urbana are a unit. This is not the first time that a State Convention has come to Champaign. In 1874 you were here, and Major Whittle was president of that convention, and I have been told by scores of people of the speech that my predecessor, Rev. Mr. Frame, delivered at the close of that convention. Then in 1882, during my pastorate, the convention was held in this church, and I have been glad to be greeted in this convention by men and women who were present at that convention who said they remembered it with great delight. And now in 1896 you are here again and I am glad. And this is the outline of my speech in the past tense.

Now a word as to the present tense. The keynote of this part of my speech is the word "Sad." I am sad to-night because it is Thursday night and because it is after nine o'clock, and many of you are thinking of your homes and soon will be speeding away from us. I said recently in speaking about this convention that it would come to an end before we should know it; and this is true and we are sad.

But now I come to the future, and the keynote of this is "Glad," for we are glad you have been with us and that you are now going away to do the Master's work. We are glad to think that you are going to all parts of this Great Prairie State to do God's work. I might say that the last part of my speech will be in the future perfect tense, because our faces are heavenward and we shall be perfect by and by in the likeness of Him in whose name we are doing our work. Oh, how glad we shall be when we get up yonder and see our Master, that we were permitted to do a little work for Him while we were on earth. I know it is hard work to do Sunday School work. It is hard work to do any kind of work, but we shall be rewarded yonder when we see those about us whom God permitted us to influence for the Lord Jesus Christ. I read the other

day a beautiful story of a little girl five years old! Her mother was a parishioner of Phillips Brooks, and you know how fond he was of children. Some of the most beautiful stories in the English language are told in connection with the love this wonderful man had for children. This little girl had received a good many marks of affection from Phillips Brooks. One day her mother heard that he was dead and she came in and took the little child in her arms and said "My dear little girl, Phillips Brooks is in heaven!" "O," the little girl said, "how happy the angels will be!" Yonder, *we* are going one after another! How supremely glad we should be for an opportunity to lead the children to the Master, and when we are gone they will remember us with gladness.

I hope you will come again. God bless you all! (Applause.)

REV. E. K. TOWLE: I am grateful for what I have received during the sessions of this convention, and these sweet words which have been spoken by my brethren find a responsive echo in my own heart. Gatherings of this kind can but result in great good; they must be a power in influencing young people in favor of the Sabbath School. I wish to emphasize the thought which has come to me, that if we are to get the children interested in the Sabbath School the parents must show an interest in it. My father led me to the Sabbath School. The children can be led, they cannot be driven; and I trust one of the fruits of this convention will be seen in an enlarged parental interest in these things so dear to Sunday School workers.

I am grateful for the privilege of meeting with you and trust we may in the coming years have many such happy times. (Applause.)

REV. P. M. LEWIS (Pastor African M. E. Church): I really don't know what good I can do unless, in the language of the immortal Douglas, you want me in order that I may give color to the occasion! (Great laughter and applause.) I have not been able to attend all your sessions because I have been indisposed for a number of weeks; but I have been very much helped by what I have heard. I wish my people had attended more; I talked to them about it. A convention like this means improved methods for the doing of our work, and consequently the doing of better work.

May God's blessing go with you to your respective homes. If we meet no more upon earth, may we meet around the great white throne. (Applause.)

There were many calls for "Bro. Jacobs."

W. B. JACOBS: I do not regret having written that letter to Dr. Wilder. I have kept my promise; we are here. We accepted the invitation, and we are glad we did. When I met the brethren of the ministry of these cities I said to them, "I am sure that when we come we shall come in the fulness of the blessing of the Gospel of Christ." So we have come, brethren, not that we brought Him with us; He was the first of all the reception committee that met us as we entered your city, and His presence has been everywhere manifested to us in gracious tenderness and wondrous power. From the begin-

ning to the closing moment of this convention I have been conscious, you have been conscious, fellow delegates, and you, my brethren, I am sure, that the leader of this meeting did not sit in the president's chair, did not occupy the position of Chairman of the Executive Committee, but that the Great Leader, in whose name and by whose grace and strength we came, Himself presided here, filling and cheering the hearts of his people, bringing us nearer to Himself, opening unto us new revelations of His grace, fitting us to go out and accomplish the work which He in wondrous grace has committed to our hands. I rejoice in this meeting. I said this afternoon that after eighteen years of continuous attendance upon annual conventions of this State Sunday School Association, I consider this the best and grandest of all. From beginning to end we have had with us the power of God. Yes, and we have had with us His beloved servants competent to instruct us and help us to better things; and we have had reports from the Field, from the men who have gone out through all the quiet days of the past year to reach the common people in the dark townships and in the towns and villages and cities of our state. You have heard their reports today, how beyond our expectations they have been welcomed, beyond their faith they have been blessed, and beyond all our hopes God's work has prospered in our hands this year until from the north, south, east and west come the tidings of an advancing host filled with a nobler purpose, with a stronger resolve and with more power from on high because we have sought to be God's humble instruments to carry forward His work.

To you, beloved brethren, who have given us this welcome, not alone by these words we have heard to-night nor by the words of our dear Bro. Oneal who greeted us Tuesday afternoon, but by many evidences on every hand which show your welcome, your hospitality, your loving thoughtfulness, your abundant provision; to you and to the people you represent, I say we have received here, in your city, a wondrous blessing and uplift.

Realize, dear brethren, that this company before you represents the hosts of God throughout the State of Illinois. Some come from the dark corners; some come from weak schools and churches; some come from places where the laborers are few and the discouragements many; and it is worth your while to welcome them here for the cheer they get and carry back to their work. A few years ago I attended a convention in Edgar County, where our dear Bro. Miller is president. As the roll of the townships was called there came the name of one township from which there was no response. Our beloved Brother Bristol, their faithful secretary now in glory, rising on the platform, said, "That township is represented here; Where are you, brother?" and away back in the corner rose a man, trembling and holding on the back of a seat. "What have you to say for your township?" He said "I have come here to resign." "What is the matter, brother?" He said, "I cannot keep on any longer." "What is the matter?" "The parents don't care, and the church members don't help, and I have just stood by the work alone as long as I can and I am going to give it up." "Brother," asked I,

"If you let go the children now who will lead them to Christ?" "I don't know." "If you let down the banner of the cross who will lift it up?" "I don't know." "O brother," said I, "for the sake of Jesus Christ, for the sake of the children who need Him so, won't you hold on to that little school and keep on in the work?" Then I spoke a few words of cheer to him; and after that session was over I saw that man. I stepped down from the platform, and his two hands were extended; he took my hand in his and pressed it and said, "God bless you, brother Jacobs, I will never give that school up as long as I live." And I said to Brother Bristol, "This convention is a success; it has helped one discouraged man out of despondency, and set his feet on the rock, and put a new song in his mouth, and this is worth all the convention costs."

And this great convention is more than a success, not only because of the hearty welcome we have received and the words of instruction received, but because of the encouragement that it gives our workers to press onward and accomplish greater things, and to win yet other thousands for our Lord Jesus Christ. I remember at Kenesaw Mountain—some of the old soldiers will remember when the Fourteenth Corps charged Kenesaw Mountain, in the face of those awful batteries, in the face of those bristling stockades in front and on either side, in the face of the awful storm of death our brave soldiers pressed up to be repulsed again and again and to fall back defeated, when nightfall came. That night as we sat back in our camp with darkened and smoldering fires so as not to draw the fire from the enemy's guns, the discouraged soldiers were murmuring. They thought our beloved commander, Gen. Geo. H. Thomas was not with them. They said, "We are out here all alone, the whole of Hood's army before us, there is no use for us to battle against them." But as we sat there gloomy and sad, we heard a cheer away off on our right; it seemed miles away but we recognized it; it was not the Rebel Yell, it was the Yankee Cheer, and we listened as it grew in intensity and volume, and it came nearer and nearer to us, and before we knew it our soldiers were on their feet sending forth their cheers, and then the sound went on and on to our left and we heard it miles away. Then the soldiers turned and looked into each other's faces and said, "We are not alone, the whole of Sherman's army is here; what do we care if Hood's entire army is in front of us. And the next day we went forward and day after day we won victories that brought Atlanta and then the South to our feet and restored our Union and made the Stars and Stripes wave again over a renewed Nation. (Great applause.) So there are those in different parts of our State who feel they are fighting alone, and they say, "There is no use, I can't keep at it;" but they come up to this grand gathering, and they hear this cheer of the hosts of the Son of God; they hear the tramp of the seven hundred thousand Sunday School soldiers in this great State of ours, and of the eighteen million from all parts of the world, and they go into the battle again with strength of purpose and gladness of heart, saying, "We are not afraid, we are not alone, behold the great army which marches



by our side, and remember the mighty Lord who leads us on to victory."

We rejoice at this glad reception, we rejoice in this happy reunion, we rejoice in the tokens of the mighty blessings of the past, but as our dear Brother Wilder has said, shall it not be true that in the name of the Mighty One, girt with His strength, filled with His Spirit we shall reach out into every dark corner of our State, and press forward to more glorious victories, bringing the young to the knowledge of God through the teaching of His precious truth?

On the last great day of the feast Jesus stood and cried, "If any man thirst let him come unto Me and drink." Brethren, I am sure we have not been drinking at any other fountain; during the various meetings of this convention we have heard His voice and now at this last evening of this great feast He stands before us, although we do not with mortal eye behold His glorious presence. He stands here to say "If any man thirst let him come to me and drink." In this last hour let us draw nearer to Him, the fountain of life, and say, "Jesus, Master, use us in Thy service, may self and everything of ours be forgotten as we go out in Thy name and by Thy strength to do the Father's will and to finish the work committed to our hands." In the verse following that which I have already quoted, Jesus says, "He that believeth on me from within him shall flow rivers of living water." We are not merely to be satisfied ourselves, though we shall be satisfied, but we are so to drink in of His fullness, so to receive Him, so become filled with His gracious presence and power, that from within us,—Jesus within us, the Word within us, the Spirit within us,—from within us shall flow rivers of living water to bless the waste places of this great State of ours. May God hasten the day when in every community and in every home and to every heart, Jesus Christ shall be revealed, when unto Him every knee shall bow and every tongue shall confess that He is Lord to the glory of God the Father.

**PRESIDENT WILLIS:** As a concluding word I beg you to remind you of that beautiful lesson of Jesus putting His hands on little children and blessing them. This is the work which is committed to our hands, to lead the children to the Saviour. Let us go at it courageously, knowing that it is dear to His loving heart.

"God be with you 'till we meet again," was appropriately sung, the benediction was pronounced by Dr. Steadman, and the Thirty-eighth Annual Convention of the Illinois State Sunday School Association was declared adjourned.

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